

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Mr. Thomas Coffey: Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

University of Ottawa, Ottawa, Canada, March 7th, 1909. Dear Sir—For some time past I have read your estimable paper "The Catholic Record" and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, FEBRUARY 14, 1914

LATIN AND ENGLISH

"God has made his kingdom, the Church, the centre of His providential operations in the world."

We have considered the Roman peace, the spread of Roman civilization and the Latin language as a providential preparation for the spread of Christianity. And as a matter of fact for several centuries the chief work of the Church was the conversion of the Roman Empire.

But there was a negative preparation for the Gospel of Christ perhaps of even greater importance. Side by side with the growth of a brilliant civilization went an ever-increasing moral corruption due to the decadence of belief in religion and religious sanctions.

Slave-labor gradually expelled the free peasantry that originally tilled the land of Italy. Thus agriculture, which had been the nursery of Roman legions for so many centuries, was become servile, and the land of the hardy Sabines had been, in the words of Seneca, delivered over to "fettered feet, bound hands, and branded faces."

Religion decayed; there was still acquiescence in religious rites; but belief in the doctrine which gave meaning to those rites was lost, and with religious belief went moral certainty. "And as they thought not good to retain God in their knowledge, God delivered them up to a reprobate mind to do what was not fitting."

Thus did men learn the lesson that polished civilization, far-reaching, yes, almost supreme dominion over the earth and the human race could not prevent a depth of moral corruption and degradation that we are prevented by Christian decency from even attempting to describe.

Still this rotten Roman Empire was the first great field of work for the Church of God. The Gospel of Christ, the Redeemer, re-made this people by a new creation of the individual man. An idea of the dignity and majesty of the individual soul, with the consequent inalienable personal rights, had to supplant the con-

ception of an omnipotent State with absolute power over the individual. Equality of all men before God had to replace the doctrine and practice of absolute ownership in slaves which permitted the master unspeakable outrages on the persons of his slaves as a right that could not be called into question.

Surely the Catholic Church, which Christianized the Roman Empire, which made the Latin language, then the language of idolatry and uncleanness, the medium of the message of Christ, is not going to shrink from her present God-imposed work of bringing the great English speaking world into the fullness of God's truth, because, forsooth, English is a Protestant language!

Peace and toleration and freedom are ours in the British Empire to-day. And if, sixteen hundred years after the event we commemorate Constantine's edict of toleration, surely we may also show grateful recognition of the fact that in the English speaking world to-day the Church is freer than anywhere else to fulfil her divine mission.

At the present time there is another striking similarity to the conditions that obtained in the beginning of the work of the Church amongst the peoples who spoke the language and acknowledged the sway of Rome. God had suffered, as St. Paul says, "all nations to walk in their own way," with the result that we have seen. Degrading idolatry, disgraceful vices, vices stamped even with the seal of religion, brought no peace to the soul, but rather doubt, uncertainty and despair.

In the Protestant world to day we have the disintegration of sects, loss of faith in the Bible, doubt, uncertainty, and a reversion to naturalism and materialism. Even the golden days of legal establishment can no longer hold the Anglican Church in any semblance of unity. The fields are white with the harvest. The dangers and disasters of a divided Christianity are brought home to every one. Platitudinous and futile talk of Union is turning the minds of many thousands of sincere Protestant Christians to the only unity possible that which obtains in the one true Church of Christ.

Not only the Newmans and Mannings and Brownsons and Bensons, not only the Butes, the Ripons and the Thomsons, but converts from the ranks of the humblest show that the Church to-day is repeating the history of the early ages of Christianity. They are of little faith indeed who can read the history of the Church's triumphs over paganism, and yet timidly counsel a false prudence and ignoble retreat before the disintegrating forces of modern Protestantism.

Whether the British Empire stand or fall the English language will ever remain the greatest medium for the deliverance of Christ's message, the necessary means for the fulfilment of the Church's mission with regard to an ever-increasing proportion of the human race.

If there is an overruling Providence "disposing of all things sweetly," if God's kingdom, the Church, is the centre of His providential operations in the world; then the unparalleled spread of the English language is evidently providential; and it is folly or worse to see God's providence only in bygone centuries and remain blind to it in our own age and generation.

"GO-TO-CHURCH" SUNDAY

The "Sabbath," a term once so popular amongst Protestants, is being superseded by the Catholic liturgical name Dies Dominica, the Lord's Day. But the old Protestant reliance on the civil law to enforce observance of the day is still apparent in the multifarious legislation enacted or proposed to attain that end. In Catholic times and in Catholic countries the dominant idea is always the positive duty of sanctifying the day consecrated to God's worship, cessation from work that would interfere with this duty being a necessary consequence, but of secondary importance. Civil enactments compelling attendance at the parish church (Anglican) were resorted to immediately after the Reformation. Time has shown their utter futility. It is interesting to note that it was not until 1846 (9&10 Vict. c. 59) that Dissenters, Jews and Catholics were exempted from this

provision of the Act of Uniformity of 1558 (1 Eliz. c. 2); and at that time the fines for non-attendance were abrogated as to all other persons as well. Now, Protestant legislative zeal for Sabbath observance is characteristically Protestant and therefore purely negative.

So far has Sunday as the Lord's Day lost its real significance that we have just had in the secular and religious press lengthy notices of the marvellous success of the very latest church "movement"—the "Go-to-Church" Sunday!

Chicago doubled its church attendance for that day. Every conceivable device was used to advertise the scheme. If you used the telephone the hello-girl admonished you to "go to church to-morrow." Automobiles were provided. The press gave space to all that grateful scribes could make up into readable copy. And the "Go-to-Church" Sunday achieved the distinction of being, for the moment, first amongst short-lived popular fads.

The "Go-to-Church" Sunday serves to give point and emphasis to Cardinal O'Connell's fearless denunciation of the new paganism:

"Every day in the year the Catholic is a Christian. Every Sunday in the year our churches are crowded to the doors, not once but many times, at several services, by earnest, fervent worshippers.

"Look abroad and behold the contrast. The temples of other creeds are deserted and forsaken. Every day we see new proofs of a disintegration of sect and denomination, once numerous and influential. A mere handful sits in the chilly churches which once housed flourishing congregations. Millions are growing up without even an intelligent knowledge of God, of Christ, of religion, of spiritual life."

So true is the indictment that without a smile, people can boast of the success of the "Go-to-Church" Sunday!

CIVIL DISABILITIES

His Jewish brethren, the Macca-beans, recently gave a dinner to the Lord Chief Justice of England, at which, according to the London Times, that great legal authority, used these words: "What they were celebrating was not the fact that he as an individual was Lord Chief Justice of England; it was that they desired, rightly, to chronicle in their annals the fact that he happened to be the first of the Jewish community to be appointed to that position. He had been astounded at the extraordinary interest which this had excited among members of the Jewish community throughout the whole world. Its consequence was of the greatest importance in this connection, that it established the fact that there was no bar, by reason of religion or race, to the position which a man might attain to in this country, not even the Lord Chancellorship."

While we can readily sympathize with our Jewish fellow-subjects in making the attainment by one of their race of the high position of Lord Chief Justice a matter of congratulation, we might expect one who had attained this high judicial position to be better informed.

Religion is legally a bar to a Catholic's attaining to the position of Lord Chancellor of England, or to that of Lord Lieutenant of Ireland.

In the Statesman's Year Book we read, "Civil disabilities on account of religion do not attach to any class of British subjects." It is safe to conclude that many are ignorant of the civil disabilities still attaching to Catholics.

The very essence of Protestant propaganda and the maintenance of Protestant ascendancy in England was the imposition of civil disabilities on Catholics. Their long struggle for civil rights is marked by a series of Relief Acts, each of which was the occasion of an outburst of Protestant intolerance. The Catholic Relief Act of 1778 was followed by the Lord George Gordon riots, so graphically described by Dickens in Barnaby Rudge. Despite the murder, arson, pillage and general reign of terror for which Gordon was responsible, this Protestant champion when brought to trial was acquitted. The Catholic Relief Act 1829 (Emanicipation) encountered the same spirit of intolerant opposition. The restoration of the hierarchy in 1850 was followed by another hysterical outburst which compelled the government of the day to pass the Ecclesiastical Titles Act. Less than twenty years ago Gladstone introduced a measure to remove the disabilities which debar Catholics from the Lord Chancellorship of England and the Lord Lieutenantancy of Ireland. This was popularly known at the time as the "Russell and Ripon Relief Bill." An outburst of intolerant Protestantism

in the House of Commons and a magnificent tribute to the Catholic Church by Gladstone, marked the defeat of this attempt to make the Protestant boast of equal rights a reality.

Lord Ripon was amongst the foremost statesmen of England and grand master of the English Freemasons at the time of his conversion to the faith of his fathers. In 1880 he was appointed viceroy of India, being the first Catholic to hold the vice regal office. As might be expected, there was the usual Protestant storm of protest. His term of office marked a revolution in the treatment of the native population. On his departure from India in 1884 there were extraordinary manifestations in his favor by the Hindu population. From 1868, when he was Lord president of the council in the Gladstone administration, down to 1908 (a year before his death) when he resigned from the Asquith ministry, Lord Ripon was one of the first statesmen in the Liberal ranks and a member of the successive Liberal administrations for forty years.

Yet he could not become Lord Lieutenant of Ireland because he was a Catholic.

As every one knows, Russell was made Lord Chief Justice of England and given the title of Lord Russell of Killowen, but he was debarred from the position that Gladstone would have given him because a Catholic may not be Lord Chancellor of England.

Still more recent was the intolerant Protestant opposition to the modification of the insulting and mendacious oath imposed on the King on his accession to the throne. There is probably not an individual reader of the Record who will not remember the frenzied opposition of his neighbors, the passionate defenders of "equal rights to all and special privileges to none."

However, from Titus Oates and Lord George Gordon down to the champions of "civil and religious liberty" in our day, though the spirit of narrow and ignorant intolerance is the same throughout, there has been a gradual but constant growth of the spirit of real tolerance and true liberty: a gradual but constant narrowing of the circle that encloses the ignorant prejudice to which the spirit of intolerance may effectually appeal. It may be due in part to the growth of religious indifference; and this may account for the number of clergymen who appeal to politico-religious prejudice as the only available substitute for religious sentiment and conviction. In any case, within the memory of living men, there has been a marvellous change of conditions, and we may hope that many now living will see the passing of the spirit of intolerance, and the removal from our Statute Books of its last legislative effects.

RIPE FRUITS OF CIVILIZATION

"Just as civilization progresses the birth rate decreases" is the comfortable explanation of race suicide vouchsafed by certain people. We may take this as a sample of what Hilaire Belloc designates by "that most appropriate and most contemptuous term—modern thought."

It is an old disease, this evidence of a high civilization. In the time of Augustus and succeeding emperors, laws were passed encouraging, even enjoining, marriage, giving rewards and privileges to those who had three children. But the highly civilized Romans would not marry. Horace, and Virgil, and Catullus, and Tibullus, and the very ministers of the emperor who enjoins marriage, remain themselves voluptuous celibates. Even if married, they are childless, as were Ovid, Lucan, Statius, Silius, Italicus, Seneca, the two Plinies, Suetonius and Tacitus. So the old Roman nobility died out. Patrician, senator, knight and freedman disappear and their ranks are replenished from below, until the sturdy Roman plebs is submerged in the surging tide of slavery, and the taint of slave blood infects every rank.

So the comfortable modern thinker, who tells us in a superior sort of way that race suicide is an evidence of advanced civilization, is probably right. For civilization ripens and dries and then it rots and rots. The new paganism of to day is nearly as far advanced as the pagan civilization of Rome when the same conditions prevailed. "Twentieth century Christianity" will not try to turn back the hands of civilization's clock. It will get into harmony with its environment. President Emeritus Elliot of Harvard

tells us that there will be nothing like dogmas or creeds in this "twentieth century religion." "It will prefer liberty to authority." Sure it will. So did the Romans. President Elliot can get the entire vote of the underworld, where the vices of the ripest and rottenest age of pagan civilization are revived, for absolute personal liberty. And the childless neo-pagans of polite society will hail him as a prophet.

Dr. Elliot would take away the term "God" and use in its place "Our Father." And again he says, "The Creator is for modern man a sleepless, active energy and will. He is recognized chiefly in the wonderful energies of sound, light and electricity."

"Our Father which art in sound, light and electricity." How touching this modernized prayer!

Modern thought! Twentieth Century religion! The old, old story of materialism, pantheism and fatalism. What power have these echoes of human reason groping in the darkness of paganism, to heal the diseases of modern civilization?

"But if the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an electric current, then what wonder that the churches are empty and what wonder that men refuse to think any more of God, or of religion or of the moral law."

RELIGIOUS INSTRUCTION

A plan to give religious instruction to public school pupils who would otherwise receive none was proposed by Cardinal Farley and approved by the New York Superintendent of Schools. This consists in allowing the teachers to ascertain what pupils do not attend Sunday Schools or receive regular religious instruction; these are to be taught religion in near-by parish houses. Despite every effort to provide parochial schools, there are necessarily large numbers of Catholic children in the public schools of New York city. These will now receive religious instruction.

The Baptists of the city approved of the plan and appointed a committee to urge its adoption on the other Protestant bodies. This is a hopeful sign of the times. The Rev. R. G. Boville told the Baptist ministers that thousands of children in the public schools get no regular religious instruction.

Last summer in Albany, N. Y., the attendance at all the Protestant churches was canvassed. Here are some of the results:

St. Peter's Protestant Episcopal, membership 1,400, had 25 men, 50 women and 8 children.

Fourth Presbyterian, membership 800, 29 men, 62 women and 6 children.

Trinity Methodist, membership 760, 58 men, 153 women and 4 children.

All Saints Cathedral, Episcopal, membership 1,398, present, 14 men, 51 women and 2 children.

Grace Episcopal, membership 600, 2 men, 12 women and 3 children.

Memorial Baptist, membership 1,000, 94 men, 262 women and 69 children.

In all the churches taken together the attendance was only 18 per cent. of the membership. And membership of the churches does not by any means include all the Protestant population.

With religion banished from the schools, and the churches reaching only a remnant of the people, how long will religion exercise any control on the national life?

The action of the New York Baptist clergymen would indicate that there is still some positive Christianity in Protestantism. It is to be hoped that it will assert itself with some of the energy that characterizes the purely negative and anti-Catholic Protestant activity.

THE DEAD AND THE LIVING

Two summers ago, whilst on a short visit to Ireland, the writer and a Spanish priest happened together in the historic city of Limerick, and one afternoon directed our steps towards the old cathedral of St. Mary's. Built by the last king of Thomond before the advent of the Normans, St. Mary's was wrested from its original purpose at the "Reformation." Only once since then, when victory was with the Confederate forces, has the historic pile known the ancient worship when the Papal Delegate Rinuccini chanted the Te Deum for the glorious victory of Benburb, whose trophies hung that morning upon its grey old walls. Soon after O'Neill lay dead in his

castle of Lough Oughter, poisoned by the agents of his vanquished opponent, and with O'Neill passed the last chance of Catholic Ireland. The spoils were with the victors, and St. Mary's was a part of the spoils. The faith of the good king Donald was forever more banned from its hallowed walls, and every care was taken to efface from the consecrated temple anything that savored of the old regime.

But it is beyond the power of mortal man to annihilate the memories that cling to these ravished temples of persecuted Ireland, and even to-day there is a something in the very atmosphere of the place that speaks of the olden faith. Material evidences, too, are not altogether wanting. Here are still the beautifully carved stalls from which the chapter chanted the Divine Office. Here are the niches from which statues of God's holy ones looked down, and the places that marked the various stages of Christ's journey to Calvary. Here is the font at which the people signed themselves as they entered the Sacramental Presence. And here in a forgotten corner is the table of the altar, larger than that of Westminster, cast forth from the desecrated sanctuary to make room for the Communion table of the victors. Here, too, is the tomb of the kingly Founder, mutilated and defaced, as though the robbers would destroy even this mute accuser of their theft.

As we wandered through the deserted aisles, and reverently looked upon the relics of the past, a strange creepy feeling took possession of our souls. We felt as though we stood in some splendid sepulchre from which the bones of the dead—our dead—had been removed by sacrilegious hands. The pile was still the same as when its royal founder dedicated it to God, but its glory had departed. The reason of its existence had gone with the faith that called it into being. No light shone upon the place where His glory dwelled now, alas, no longer. No worshipper knelt before the rifled sanctuary. A great loneliness filled the empty spaces. It oppressed the spirit. It chilled the heart. It was with a feeling of relief that we escaped into the bright sunshine and heard the birds singing in the ancient cypresses that seemed as though they mourned for the things that were and now were not.

But however great the odds may be for the time being, victory is inevitably with the Cross. As we drove across the city to the Dominican Priory we passed five churches that had been erected to house Him Whom impious hands had cast forth from old St. Mary's, and we learned that there were twice as many more within the confines of the city. The choir stalls of St. Mary's were tenantless, but the Jesuits sang the Divine Praises in their fine new church on George st., the Augustinians observed the canonical hours a few blocks away on the same street, the Franciscans were hard by the sons of Augustine, northwards the Redemptorists enlarged the chain, whilst the white habit of St. Dominic graced the sanctuary towards which we directed our steps. St. Mary's, despoiled of everything but its memories, chronicled the triumph of a day. These new temples spoke of the ancient Faith that was still young in Irish hearts. When they thrust Christ forth from His desecrated temple they had no more done with Him than the Pharisees of old who set a guard upon His tomb. "Three centuries of days He lay in the sepulchre, and all that was His was the rough Mass rock and the mountain cave, but now the night of persecution had passed, and these new churches proclaimed the Easter Dawn.

The Dominican Church at Limerick cannot compare from an architectural point of view with the creation of Thomond's last king, but did it excel St. Mary's we doubt if we would have noticed it. We did indeed institute a comparison but it was not architectural. The sun was still high in the heavens when we entered St. Dominic's. The citizens went to and from about their business. The din of traffic was in our ears. But what a spectacle was presented to our gaze as we knelt in the shadow of the sanctuary? Here were no idle groups of tourists "doing the sights." Here were no empty spaces. A great crowd of devout worshippers filled the spacious temple. Was this, then, a festival day? Oh no, not thus do the simple Irish people keep festival and Sabbath days. No Sunday crowd was this, for Sunday is the one day that sees their modest finery displayed. And here were the rough over-all, the

boil-marked face, the grimy hand that told of hours of labor. Coal heavers from the docks, carters from the factories, peddlers from their stands, mothers from their wash tub, stealing a few moments from their daily task to kneel in worship before the God of the Tabernacle. The Lamp before the Tabernacle explains their presence here—explains, too, the contrast between this scene and that we have just looked upon at St. Mary's. Morning, noon and night the same phenomenon is repeated here. Its aisles are thronged with the poor who believe in the Blessed Sacrament, whereas the glorious nave of St. Mary's answers but to the footfall of the verger or the careless laugh and the idle word of the curious. When we emerged once more into the open air we ventured to ask the Spanish padre what he thought of this "week-day" piety of the Irish Catholics. "It is like that, too, in Spain," he answered, simply. And so it is wherever the humblest Catholic chapel points its cross heavenwards. The Blessed Sacrament marks the distinction between the dead faith and the living. The soaring nave may excite admiration, but the Lamp of the Sanctuary claims the tribute of mind and heart. The Catholic temple is in very truth "a House of prayer," not only for an hour on Sunday, but from the rising to the setting of the sun. COLUMBA.

NOTES AND COMMENTS

"ROME," The English Journal published in the Eternal City, contained recently an interesting summary of the more important facts in regard to the Church and the Holy See to be found in the current "Annuario Pontificio." From this we learn that at the beginning of the new year the Sacred College was fourteen short of its full complement of seventy members, and that one is still reserved in petto, that is, not proclaimed, though legally and canonically appointed. In point of age, the oldest member was Cardinal Di Pietro, 89, and the youngest, Cardinal Merry del Val, 49. In point of creation, however, the seniority lay with the former Patriarch of Lisbon, Cardinal Netto, who had worn the Red Hat for thirty years, and next to him, Cardinal Gibbons of Baltimore, whose creation dates back to 1886. The third was the deeply lamented Cardinal Rampolla del Tindaro, 1887, whose death is still fresh in the public memory. The death also, not long since, of Cardinal Oreglia removed the last link with the pontificate of Pius IX., he having been raised to the Sacred College as far back as 1873, an almost unprecedented length of service.

IT IS FURTHER stated that of the 56 Cardinals, 30 were Italian and the remaining 26 of other nationalities as follows: France 6, Austro-Hungary 5, Spain 4, United States 3, Portugal 2, and 1 each belonging to Germany, Holland, Ireland, Belgium, England and Brazil. Eight of the Cardinals are octogenarians, 18 septuagenarians, 21 sexagenarians, and only 8 under sixty. Forty four have died during the present Pontificate, the list closing with the name of Cardinal Rampolla.

OF PATRIARCHATES there are in the Church 14, Latin and Oriental. Two only of these are in Europe, Lisbon and Venice, of which latter Cardinal Sartò was occupant until his election to the Supreme Pontificate in 1903. Constantinople, which is a Latin Patriarchate, is of course in Europe, but we are accustomed to regard it as of the Orient. These patriarchates are of very ancient origin, but the title in its present sense came into use in the fifth century. They represent the highest grade in the hierarchy of jurisdiction.

OF RESIDENTIAL Archbishops and Bishops scattered throughout the world, there were at the close of 1913, no less than 1108. To these are to be added 370 other titular prelates, mostly Vicars Apostolic, Apostolic Delegates and retired Bishops. Altogether the Hierarchy numbered 1,437 members, representing in their person and offices the strength, solidity, and Catholicity of the Church. Of these only 80 dated their consecration back to Pius IX., and of these the English speaking world can claim 7, viz: Cardinal Gibbons, Archbishops Bagshawe, Ireland, Spalding, Redwood and Pace, and Bishop Hedley of Newport England. The oldest prelate in the world is Mgr. Monnier, titular Bishop of Lydda, who is in his ninety fifth year; but the Dean of the Catholic Episcopate is Mgr. Laspro, who,