

The Catholic Record

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

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TO BE DEPLORED

The polemics of his day moved Canon Farrar to say that it is in religious discussions alone that impartiality is to be set down as a weakness and courtesy as treason. Doubtless he referred to the lecturing and writing gentry who, without scholarship and without the most elementary idea of decency, repeat threadbare commonplaces and calumnies and perpetuate prejudices and dissensions. They may be good or bad faith; they may be plying their trade for pelf or popularity; but they should be eliminated as disturbers and nuisances. What does it profit any religious denomination to have one of its preachers editing a paper sordid in ignorance or crying out platitudes that reek of the gutter. They may impose on the very credulous, but the average non-Catholic cannot but have contempt for these methods. Any society in the world can get fair play, but these frobrands rail at the Church of which they know nothing, conjure a monstrosity out of warped minds and then belabor it for the delectation of groundlings. It is a poor business, as discreditable to them as to those who employ them.

THE GARRULOUS

Some people who get a rush of money to the brain undergo a transformation that manifests itself in let us say, eccentricities and abnormalities. For example, they become captious and critical. They cannot see the reason of such a church ordinance, and they wonder at episcopal pronouncements. If prelates would talk about the calculus they would receive the benison of these people, but straight words of exposition or of denunciations grate upon their sensitive souls and conduce to papers borrowed from the secular world. And then the Y. M. C. A. is not the organization described in narrow-minded Catholic journals. It is non-sectarian—a home of culture, and by culture they mean creased trousers, clean linen, silk hats and a bank account. And therefore their children's names must be on its roll of membership. Catholic societies are all very well in their way for the great unwashed, but not for the individuals who are hanging on the outermost fringe of society. So they play the jester in the community until their garrulity palls and they are cast out into the region reserved for bores.

ALWAYS ON PARADE

Every Catholic can do his part toward re-establishing the reign of Christ on earth. With his truth and sacramental help he can withstand the assaults of the flesh and the world and by his example be a living proof of the beauty of faith. He can carry his faith into his business, into every place where men foregather. He can preach to those around him that his faith is a reality, that the things worth while are the things out of sight, that purity within and without is the glory of Christian manhood. We should never forget that we are always on parade. To step out of the ranks and to play the traitor to the captain, Christ, affords a pretext to the flippant and unthinking to denounce the Church. We fear not the enemies without the gates but we grieve over the Catholics who squander their glorious inheritance and are known and scoffed at as drunkards and libertines. And surely there is no more pathetic sight than a Catholic bartering his brain and body, his hopes and aspirations for pleasures that will turn and fly and rend him. He but cumbers the earth. He is virtually dead and buried in the cemetery of loathsomeness. With the sounds of his desires ringing in his ears he cannot heed the call to action: he is simply a carrier that affronts the sight.

THE CATHOLIC TRUTH SOCIETY

We commend to our readers the Catholic Truth Society publications. Inexpensive and well written, they can satisfy the requirements of the busy man who, while not willing to pore over books, is anxious to know what

solution the Church has for modern-day problems. No Catholic can hold himself excused for not knowing the Church's attitude toward current issues. Dumbness, when he should speak, is a mark of indifference which consorts neither with honor nor with duty. These pamphlets and booklets will revivify his knowledge, of Christian doctrine and will clothe him with armor to resist the attacks of the illogical and pernicious staff of some newspapers and magazines. We commend to fathers of families the little Lives of the Saints published by the Catholic Truth Society. It is said that children are not attracted by this kind of reading matter. We have never read proof of this statement, but we have seen children aglow with excitement and interest while hearing the recital of the deeds of God's heroes. They like stories of action, of adventure, of those who, in bands or single file, march forward to death or victory; and all this is found in the treasury of the careers of the saints. We can use their lives to mould white and impressionable souls. By them we can impart to the children some knowledge of Catholic austerity and save them from the miserable bondage of fear and pain and of self-sacrifice. And the seeds sown by this reading may germinate and fructify to a goodly harvest. It is certain, as has been said, that if we wish to bring up a generation of well-informed and intelligent Catholics there is hardly any better way of doing so than to interest them in the Lives of the Saints. Priests who try to create and spread this kind of taste by clubs, societies, lectures, instructions or libraries are certainly those who will most likely see the fruits of their labors.

AN OLD STORY

In his booklet, "Prosperity, Catholic and Protestant," Rev. Father Graham, M. A., says, speaking of people of Latin countries: "There is an air of dignity and self-respect about even the most destitute that forms a vivid contrast to the sordid degradation and besotted drunkenness so familiar amongst ourselves. The people for the most part are gay and happy and light-hearted, thankful to be neither too poor nor too rich. They take time to live. Strictly speaking, their modern typical Protestant does not live at all; he simply rushes through life; and he never halts unless in the pursuit of gain. The poorest of them are by nature and by training conscientious in the higher arts and can enjoy them. The contadino will traverse a gallery of painting or statuary with almost as critical an eye as the grand signore, and the poorest are equally at home with the richest in the majestic cathedral or basilica.

The tourist who indulges in rhapsodies over factories and believes that the last word of civilization is the congested city with its extremes of wealth and poverty, its feverish restlessness, sweat-shops, clamor and din, is not of this opinion. It is his misfortune, but we do not see why he should glory in it. With an idea of true civilization, he might derive much profit from his journeying, but, certain of his own judgment and disposed to loquacity about it, he but contributes to the worth of the Latins. Once on a time a "sawed-off Cockney," abroad under the sky of Italy, emitted sundry observations on things and men, and Ruskin smote him with his picturesque rhetoric and left him sizzling on the words of a merciless invective.

Says Father Graham: "Their manners are attractive and their children polite; everybody who has experienced it will confess that it is a pleasure to travel about or reside among the people of Spain or Italy or Brittany or Bavaria or Austria. Family life is beautiful and sacred, the Church has set her sacramental seal upon it; divorce is unknown, and as for children, 'the heritage of the Lord,' a father is not ashamed to say with Solomon: 'Blessed is the man that hath his quiver full of them' as King James' version has it." (Ps. 127).

But then these people are out of date because they know not the devices that produce sterility and degeneration and are untroubled by sociologists who concoct vicious stories and call them scientific research. They cherish the arts and graces of

civilization, and deep in their hearts clear and well defined is the vision of the land beyond the stars. "The main interest of the inhabitants lies not here but in the other world; and hence religion and everything that pertains to the presence and worship of Almighty God occupies the first place in their thoughts from the sound of the Angelus Bell in the morning till the final prayers before the night's repose."

When good people who talk of the open Bible hold up material prosperity as proof unquestionable of the truth of Protestantism we confess to a sense of bewilderment. Anything we know (witness the sects) can be proved by the Bible, but it takes a wondrous perversion of skill to make it substantiate that assumption.

BILINGUAL BITTERNESS

Toronto Globe, April 14.

It is most regrettable that at a time when the members of this bilingual controversy seemed to have little heat left in them the action of the head of the Oblate Order in removing Father Fallon from Ottawa University because of alleged activity against a French Canadian candidate in the recent Ottawa Separate School Board election should once more add fuel to the expiring fire. The breach between the Irish and French Catholics in Ottawa University will inevitably be widened by the action taken, which is likely to lead to an appeal to Rome against the policy of the Rev. Father Charlebois.

That member of the Order subjected to discipline is a brother of Bishop Fallon of London adds to the difficulty of the situation. In some quarters the action taken will undoubtedly be regarded as an indirect means of visiting the displeasure of the supporters of bilingual schools upon the Bishop, whose efforts to reform the educational system within his own diocese, so that the French-Canadian children of Essex and Kent might obtain an efficient education in English, raised the question of bilingual schools to a place of the first importance.

A recent letter to The Globe by Mr. J. A. Macdonald of Ottawa indicates the belief among some supporters of bilingual schools that Bishop Fallon was actuated in what he did by hostility to the French Canadian people and to their language. Mr. Macdonald says, for example, that "the Protestant Government of Ontario are not wholly to blame for the existence of Regulation 17, for it was at the instance of Bishop Fallon, an Irish Roman Catholic prelate who conceived in collaboration with Cardinal Bourne and Mons. Merry del Val the grand idea of making Canada a great English-speaking country." Part of this grandiose scheme, which was doubtless conceived in somebody's imagination rather than in a conference of British diplomat, the English-British diplomat, the English-British diplomat, and the Irish-Catholic Bishop was, Mr. Macdonald assures us, carried out when the Bishop "induced" the Whitney Government to restrict the use of the French language in the Ontario Separate schools to the vanishing point.

It is surprising to find anyone putting forth such a far-fetched explanation for the action taken by Bishop Fallon. Nobody up this way who knows the Bishop of London regards him as a subtle plotter who is trying to Anglicanize the French-Canadian people or to suppress the use of the French tongue in Canada. In his Godrich address he made quite plain when he said: "So far from being hostile to the French language, I would favor the establishment of purely French schools for the purpose of assuring to such children as desired it a thorough education in the French language." Returning to the subject he declared: "I desire again to affirm that I am not and will not be unfriendly to any people as distinguished from other people, and it is false to assert that my present attitude is unfriendly to them." The Bishop's appeal was directed, as he declared, not against the French language or against French schools, but against "an alleged bilingual school system which teaches neither English nor French, encourages idleness, and breeds ignorance."

Mr. Macdonald and those who think with him may fancy that the Bishop of London is lying awake at nights trying to establish an ascendancy of English-speaking Catholics over their French-Canadian brethren; but looking at the controversy as spectators, English Protestants are disposed to accept the far simpler and more credible explanation that Bishop Fallon was moved by the desire to raise the educational standard of the children, whose guide and spiritual overseer he was, so that in the battle of life they would not suffer from the great handicap of an

insufficient knowledge of English, the language of business life in the district in which they live. If the sincerity of Bishop Fallon and the purity of his motives were conceded by his opponents the bilingual controversy would be far nearer an end than it is. And, as we have said, it would be particularly regrettable were the recent Ottawa incident to be related either in fact or in appearance to the attitude assumed by Bishop Fallon to the educational situation in the Diocese of London.

"BACK TO HOLY CHURCH"

APOLOGIA OF A DISTINGUISHED GERMAN CONVERT TO CATHOLICISM—A LITERARY SENSATION IN ENGLAND AND GERMANY

(Written for The Catholic Bulletin by Cecil Underwood.)

The autobiography of his conversion to Catholicism published by Dr. Albert von Ruville—a work which he calls "Back to Holy Church"—was received with intense interest in the reading circles of Germany and England; and the reception accorded to it brings to mind the reception accorded many years ago to Newman's Apologia. For both volumes record the stories of remarkable conversions to the Catholic faith. It is true that Dr. Albert von Ruville does not bulk so large on the literary or ecclesiastical horizon as John Henry Newman; nevertheless his conversion makes a similar appeal to the educated and thinking classes. Although the dramatic conditions under which the Apologia was written, are entirely absent from the publication of this German autobiography, yet some idea of the attractive nature of the volume may be gleaned from the fact that the English translation has run through twenty-eight editions during the past year—a publishing record quite as phenomenal as that of the Apologia under which Longmans, The English edition contains a biographical and critical preface by Monsignor Benson.

A DISTINGUISHED AUTHOR

Doctor Albert von Ruville, the son of a General in the German Army was born in 1855. His principal studies were made in the University of Berlin where he specialized in the department of history; having had for teachers such noted men as Koerer, Marcks, Bresslau and Leuz. In 1905 he was made Professor of History in the University of Halle—a position still held by the distinguished convert. He has published a number of historical works, among them "The Life and Times of William Pitt, Earl of Chatham"; "The German Establishment"; "The History of Bavaria." He is recognized throughout Europe not only as a great historian and linguist, but likewise as a scholar of rich and varied attainments. His conversion to the Catholic faith, therefore, created a profound impression.

THE STORY OF HIS CONVERSION

As he tells us in the opening pages of his Autobiography, Von Ruville was brought up in "the strictly orthodox Protestant faith." He passed through all the phases of thought usual for the independent mind of a young man of letters, writes, "by doubting the teachings inculcated during childhood. Then I was assailed by a succession of materialistic and pantheistic thoughts, but underneath them all I retained an undercurrent of real positive faith, and participated habitually and not insincerely in devotional practices. Curiously enough, it was Harnack who directed by thoughts along the line that led to the Catholic Church. Harnack's conception of Christ as the greatest of human beings, and his reason after prophets started me on this fashion; if Christ was so much as this exact man of research combined. He must be more—He must be divine; and thereupon I became seized of a positive unwavering faith in the Divinity of Christ. Harnack's teaching about the person of Christ consumed, so to say, all the rest of Harnack's teaching, and my positive faith in the divine character of Harnack's 'Greatest of Men' marked my break with theological liberalism of which Harnack was then the uncompromising advocate. It was a new light in my life which made all things new."

THE INFALLIBLE CHURCH

"Next I argued if Christ is Divine, if He possessed Divine Wisdom, He must have founded a Church which teaches His truth with infallible certainty. In examining the various churches and different creeds of Christendom I found only one church professing to teach with absolute certainty. And thus I was led, step by step, by a logical and reasoned method, to the very door of Catholicism."

"But I shuddered at embracing the religion of Rome! All my ingrained Protestant prejudice rose up in rebellion against the Mass and the invocation of the saints and the Blessed Virgin Mary. This I believe is the supreme trial of converts—to overcome prejudice,

I feel confident that many a non-Catholic is mentally convinced that the Catholic Church is the true church established by Christ, but prejudice inherited and ingrained from childhood bars the way and prevents them from acting as their reason would direct. And these prejudices are based upon traditional lies and misrepresentations—they are based in the last analysis upon ignorance of the true meaning and significance of Catholic ceremonial and Catholic doctrines."

A SCIENTIFIC TREATISE

In von Ruville's Autobiography there is none of that sentiment which adds a charm to the pages of the Apologia. From beginning to end it is cold, unemotional, for as von Ruville asserts "I followed the purely scientific path; I examined every doctrine, every ceremonial, every devotion of the Catholic Church and I embraced them because my reason forced me to do so,—because, taken together they form as logical a unit as any other object in God's creation, which comes under our scrutiny and observation. In the end I said—'This Church is God's work—it is not man's work.' Yet whoever reads, 'Back to Holy Church,' or rather whoever begins to read it cannot drop the volume till the last page is reached, so intent will the reader become upon the mental processes of the distinguished author—so full of meaning will be found every paragraph—every sentence."

PRESBYTERIAN IDOLS

No. 156 Fifth Avenue, New York City, is an interesting place. The whole building is interesting. The eighth floor is especially interesting. The floor is divided there. Souls are saved there, and nations, too, perhaps. Young ministers fresh from Presbyterian seminaries come to that floor to catch inspiration for a life work, to find or foster a vocation to serve those who sit in darkness and the shadow of death. Round the rooms and out into the corridors these stern-faced gentlemen march, grow more zealous for pagan souls at each step. Before their holy pilgrim is flashed their hearts are aflame with zeal for their Father's house; their manly breasts are heaving with mingled pity and indignation—pity for the pagans and indignation against the system which keeps them in the bondage of Satan. The source of all these high emotions is a collection of idols conveniently placed on the top of book-shelves and in specially prepared cases.

One group of idols contains a Hindu shrine, a Chinese vase and a crucifix. The most pathetic and sublime image of the world has ever known, the symbol of man's redemption, the figure of Jesus Christ, the Man God lifted up in shame on the barren wood, torn, bleeding, buffeted, killed for the sins of men, is placed by Christians in the same category as the Hindu and Chinese idol. A hit must be made at Catholics. Christ is blasphemed to accomplish it. Presbyterian laymen may find comfort in this. Presbyterian ministers may catch inspiration from it. Other Christians shudder at it. And some who know the facts will realize that Presbyterians are playing fast and loose with honesty. Three years since they set up the crucifix and altar and candles and all that in some of their mission churches; while but a short distance away they were exhibiting a crucifix as a despicable idol amongst despicable idols. Perhaps some Presbyterian can explain this. We cannot.

In view of this treatment of the crucifix we were prepared for disrespect to the Blessed Virgin. Despite our preparation the disrespect was too great not to cause amazement. The statue of Our Lady is collocated with a phallic idol. They are in the same case. The representation of the holy Mother of purity, the immaculate Virgin who gave the Man God into the world is classed with an image indicative of bestial passions and bestial orgies. Decency and respect for our readers doubt share our sentiments. A mistake has been made.

There is an amusing aspect to this collection of idols. Amongst them are numerous dolls dressed as priests and nuns; a common toy in many Catholic households. This is a delicious bit of humor which would be spoiled by comment. We will not spoil it. Some of the dolls are beginning to look "seedy." We wonder if the managers would accept a new set from us. We know of two or three play-rooms which will yield some to no noble a purpose. Of course our tiny friends would weep a bit over the loss of their idols. But we feel sure that once they understood the high purpose in view, they would dry their tears. After all, tots are generous. They will sacrifice their dolls to send zealous men to the pagans. And maybe they can enjoy the humor suggested by the conversion of a favorite doll into an idol which Papias adore.

Of course, if the managers decide to accept our offer, we shall feel obliged to make them promise not to send missionaries to evangelize our tiny friends. A child's life is joyless without a doll.—America.

ROMEWARD DRIFT

ANGLICAN JOURNAL'S REMARKABLE ADMISSION. THE FLOWING TIDE OF CONVERSIONS

In its leading article the Church Times of March 6 acknowledges the Romeward drift of the Church of England, and says:

"This movement is real. It began many years ago, and it was in full tide before it was definitely perceived. It has never ceased. There are superficial disturbances of the water, ripples or waves which cause an appearance of contrary movement. Single vessels and whole convoys manage with a considerable head of steam, or by skillfully setting their sails for transient breezes, to make headway against the current. But the movement of the deep is unbroken. It may well be called a drift. This movement is not the work of leaders, of organizations, of calculated policy. All these are conspicuously wanting. Superstitious critics call attention to the lack of intellectual distinction among those most concerned in it; the movement, they say, has thrown up no great writers, no masters of thought. Nothing could be more true, if it meant that such men have not taken charge, or lent their force to accelerate the movement. But they are carried in the drift. It is oceanic, and none can escape its influence. Even those who stem the tide are affected by it; their course is a combination of its onward sweep and their own proper motion. For in the force directing the mass we recognize the hand of God. We are therefore, not much troubled about superficial or local disturbances, eddies, and backwaters. Individual influences may cause these, and they may appear to individual observers vastly important. The deep drift goes on. Its true character and its direction are being recognized. It is bearing the Church of England onwards—not a mere party in the Church, or groups of individuals, but the whole Church, and even the most reluctant members of the Church—towards the full enjoyment of those Catholic beliefs and practices which the Church of Rome, for all its faults and errors, has never lost. In that sense we have no objection to saying that the movement is Romeward. And it is a drift, a massive movement independent of human will. We owe thanks to the Bishop of Hereford and the Dean of Canterbury for a phrase in which the facts are crystallized."

COLUMBIA PROFESSOR ON WEAKNESS OF PROTESTANTISM

Speaking on "A Sociological Study of the Church," before the Methodist Preachers' Meeting in Wesley Hall recently, Professor Herbert N. Shenton, of Columbia University, told his audience that the Church began to lose prestige and power when it split into numerous denominations. He said:

"First a piece broke off the Catholic Church. Then this Protestant Church began to divide, and the process has continued until we have 150 or 160 varieties. It is time for the churches to forget their creedal differences and concentrate upon a few fundamental things in which they all agree."

The speaker said the Church should give more attention to the great army of immigrants which was sweeping into this country at a rate of more than 1,000,000 a year. He said the Methodist Church was, comparatively, a rural religion, as only 15 per cent of its enrolled members lived in cities having more than 25,000 population. Professor Shenton said the Catholic Church has more than 50 per cent of its members in these cities.

PROUD OF BRING A PAPIST

The famous Irish Parliamentarian, Daniel O'Connell, one day was in hot debate, when a certain individual interrupted him, and thought to disconcert him by calling him a Papist. Daniel O'Connell turned upon him with the words: "What! do you think you insult me by calling me a Papist. On the contrary, you do me great honor. I am a Papist, and feel proud of it. For, to be a Papist means that I can trace my religion back through an unbroken succession of Popes, even to Jesus Christ Himself. Whereas, your religion cannot be traced beyond Luther, Calvin, Henry VIII, and Queen Elizabeth. Yes, I am a Papist, and if you had a grain of common sense, you would not help realizing that in matters of religion it is better to depend upon the Pope than upon the rest of the world, than upon the crown; upon the Staff of Peter, than upon the sword; upon the Sacred Vestments, than upon women's

apparel; upon Councils, than upon Parliaments. Go, be ashamed of your want of faith and good sense, and hold your tongue!" And yet, we see men and women blush at being called Catholics; thoroughly ashamed to live up to the divine Catholic principles!—The Missionary.

CATHOLIC NOTES

The distinguished Madame Juliette Adam, the French writer, has become a Catholic. Her conversion created a sensation in Paris.

The University of Parma in Italy was founded in 1025. The University of Naples dates from 1224; of Salamanca, from 1248.

Thirty-five Catholic colored men and women of the Assumption parish, Topeka, Kansas, organized a St. Augustine society, the object of which is to foster education and to look after the sick and needy members of the colored race.

Another shining light of Catholic journalism has been extinguished in the death of Very Rev. George F. Brown, associate editor of The Monitor of Newark, N. J. Father Brown expired suddenly while in New York City on business. May his soul rest in peace.

After having been illegally refused by Mayor Nathan and the infidel "bloc" in the city council for five years, permission has now been secured by the Catholics of Rome to use the city school rooms for the purpose of instructing their children in the catechism.

Catholic churches, chapels and schools in China are filled with pagans eager to be instructed in the Catholic faith. Converts are counted by the thousands. In Peking last year there were 34,000 converts, and 32,000 pagans are now under instruction. There would be more were there more priests.

Bishop O'Connell and a large number of priests donned white aprons and waited at the table, at the St. Joseph Day feast for the old men and women of St. Sophia Home, Richmond, Va., which is in charge of the Little Sisters of the Poor. After an excellent dinner, each of the old people received a box of candy.

In order to avoid unseemly conduct at funerals, and to prohibit smoking at "wakes," it has been ordered in the Archdiocese of Ireland, that instead of holding "wakes" the bodies are to be taken to the churches, where they are to remain until the funeral. If this rule is violated no religious ceremonies will be permitted at interments.

The annual Tyburn novena for the conversion of England ended Thursday, March 12, with Catholics in all parts of the island receiving Communion for that intention. The increasing interest in this novena is indicated by the number of names sent to the Tyburn Convent, whose conversion is prayed for. Last year the number was about 5,000. This year it was over 17,000.

The Neapolitan Committee of Pio Signore, who labor on behalf of Italian working girls, has addressed an urgent appeal to the Catholic women of Naples, and the modistes of that city, imploring them to boycott indecent fashions in dress, which they assert are becoming more and more blatant; they likewise point out that Catholic women ought to forbear to employ the houses whence these objectionable modes are furthered.

At Iona in Scotland, where the work of restoring the ancient Cathedral has been in progress for some time, the workmen made discovery of the remains of some of the walls of buildings comprised in the old abbey. These are said to be undoubtedly the refectory of the monastery in the old days. The more modern abbey was built for the Benedictines by the Lord of the Isles, and has been restored almost entirely, the only exceptions being the gabled roof and the central cloisters.

On Tuesday, March 10, three Franciscan Missionaries of Mary—Mother Fabiola from Quebec; Mother St. Hugh, County Galway; and Sister Fedelmia, from County Kerry, left their convent in St. George's Square, London, Southwest, for Rome, where they will be joined by nine more nuns. The party sailed from Naples on the 17th inst., for Ceylon. These devoted missionaries are leaving Europe to undertake at the request of the government a leper settlement at Hendala, an island off the coast of Ceylon.

"It is pleasant to learn," says the Father Mathew Record of Dublin, "that the public house which for many years was the one blot upon the beauty of Tara of the kings has disappeared—never, we hope, to reappear. And on the opposite side of the road, just facing the spot where the drink-shop stood, there is now a cosy restaurant in which weary tourists or holiday-makers may regale themselves with tea, cake and mineral waters, or other wholesome and healthy things. It is a sign of the times and of the onward march of temperance."