

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, MARCH 8, 1913

1794

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GET TOGETHER

These many moons we have heard doleful strains about Catholics being barred from the Temple wherein are dispensed the luscious plums that grow on the tree of politics. Our poor brethren look at the beautiful picture, hungering the while. They are privileged to watch the large plums disappearing and must fain be content with the little and unripe. Then they thrum their harps and sing dirges about grievances and distressful treatment, and begin as time goes on to deem themselves but victims of tyranny. We know, of course, that bigotry is still alive. We are well aware that the non-Catholic is not averse to any remunerative position. It is also a fact that in some sections of this country non-Catholics sit in the chairs of the mighty and look at the Catholics far below in the seats of the lowly. Now, suppose we repress our melancholy and look at facts as they are. In our opinion any unbiased individual will admit without hesitancy that Catholics themselves are to be blamed in large measure for their occupancy of menial places. They lack ambition, they are apathetic and not united. They seem to have no knowledge of the strength they could employ, not for aggressive purpose, but for their just share of the gifts which this country has to bestow. We talk much but do little. We resolve and allow the orator to deluge us with floods of rhetorical declamation and then wait for miracles to happen. We berate authority, unmindful that supine inactivity is proof and to spare that we are not in earnest. In this country, where we are not on sufferance, we can obtain anything to which we have a just claim, not by whining, but by action, which the fair-minded non-Catholic does not resent. If we are in the background and losing our grip and beholding positions, erstwhile our own, in the hands of others and being shorn of influence and prestige it is mainly our own fault.

ARE YOU IN THE VANGUARD?

Some cities of Canada excite the wonder of the visitor because the inhabitants are apparently intent on getting all the amusement possible. In the summer they flock to things aquatic and in the winter they hie themselves to where the elusive puck is chased. Bridge-whist whistles away the hours of the gentler sex and the males who care not for athletics indulge in these little games that begot inattention to business and foster the delusion that card-playing is an ever perennial source of money. We find no fault with amusement except as a steady diet. We have no puritanical hatred of card-playing when indulged in with moderation. But when it engrosses a man's attention, attracts him from his work and keeps him out of his home night after night it becomes a serious menace to his welfare. One thing certain is that he who fritters away countless hours at the card-table is virtually dead. He but cumbers the planet and is not to be counted among the living who have a due regard for the beauty and responsibility of living. He may talk, and even wax querulous that he, poor victim, is not clothed in government linen and purple, but he is but a shadow, without even a rag of respect to cover his bones. He is but one of those whose horizon is bounded by a pack of cards and who believe that life is one "long guffaw." And it is a task of magnitude to go ahead, burdened with hundreds who will neither be serious nor attempt self-culture nor give heed to the things that connote refinement of manner and character. But while we tread the path of dalliance others are learning lessons of self-reliance and realizing that persistent labour is the hand-maid of success. While we are equipping ourselves to grace the end of the procession others are making ready the mantle of virility, of intelligence and determination that belongs to those who walk in the vanguard. It is no crime to wear the cap and bells, but it is very discouraging and pitiable.

THE OLOGIES

Time was when the programme of studies for the Public schools was sacro-sanct so far as hostile criticism was concerned. Now and then, of course, some individuals harbored the suspicion that the boy and girl could not do justice to the miscellaneous and learned ologies which it set forth as objects of study. But these people were not cognisant of the laws that govern the mind of the modern child who has been discovered and placed in his rightful position by modern pedagogues. They did not know that the school-boy could be stuffed with bits and scraps of information and make a triumphal march through subjects that were a few years ago reserved for minds that showed some sign of maturity. Much as we may admire these stately programmes we cannot see that they are so productive of results as their advocates would have us believe. And we are of the opinion that a multiplicity of subjects weakens mental grasp and may induce mental anaemia. There is the danger that a boy encumbered by too many things to be learned may leave school without being able to think for himself, which is the aim of education. He may have a bowing acquaintance with learned names and things and yet be unable to write English correctly. He may be shining light in "nature study" and be ignorant of arithmetic. In short he may have many frills and little shirt. The ratepayers, however, seem to like the system and wonder not at the boy who sallies forth day after day bearing the white man's burden. But employers who have to do with the common-school graduate are sometimes amazed at his ignorance of fundamentals.

THE ART CRITIC

When some critics drape their classic forms in robes magisterial and fulminate about art, the ordinary mortal looks on in wonder, or he may be inclined to laugh. The man in the street may know nothing about technique or foreshadowing or perspective, but when his optic nerve is in good condition he cannot see any beauty in the low class. He is able to distinguish between a decent picture and one that caters to morbid and sensual taste. In place of the critics who talk a precious deal of professional cant, he knows that he can have to-day for a moderate sum reproductions of great paintings that feed the soul. But these were done by men who said their prayers, who recognized that art was the handmaid of religion and who put on canvas not only paint but thought that upbore men into the regions of purity and brought them nearer to God. Goethe, we are told by Hurst, in "History of Rationalism," p. 188, asserted, and he was no lover of the Church, that "down to the period of the Reformation a spirit of indescribable sweetness, solace and hope seems to live and breathe in all the paintings (old German school)—everything in them seems to announce the Kingdom of heaven. But since the Reformation something painful, desolate, almost evil, characterizes works of art; and instead of faith scepticism is often apparent."

OUR ORANGE BRETHREN

When we hear the Orangemen declare that the Lodge stands for fair play to all and special privileges to none, we always think of the oracular dictum of Artemus Ward, "that it is a good thing not to know so many things that to know so many things that ain't so." The claim to give fair play to all is not substantiated by the history of Orangeism. The Orangemen, led by professional politicians who are ever fanning the embers of religious discord, have not the faintest conception of what fair play means. For wherever Orangeism is dominant there is always religious bigotry nurtured as a thing sacro-sanct. We remember how Sir Stafford Northcote, Lord Randolph Churchill and Sir Edward Carson tried to turn the Orangemen's love of fair play to their personal advantage. They quoted poetry of a militant kind for the delectation of stone-throwing mobs of Orangemen whose fair play consisted in brutal attacks on Catholics. They, so far as civilization is concerned, are in a back water. Considering that most of us

regard religious bigotry as a menace to the upbuilding of a people and are willing to cultivate the kindest relations towards our separated brethren, it is pathetic to hear men, who are sane presumably, uttering words that have no meaning for this generation and indulging in antics that would be looked at askance by a self-respecting barbarian. We are sorry, indeed, not because they fulminate against us, but because they prefer to live amidst the stagnant weeds of insensate calumny rather than in the wide open spaces that are irradiated with the sunlight of truth. We are also sorry that they follow blindly the politician who likes to stir up the annuals and the clergyman whose sole aim is to perpetuate prejudice.

THE EMPTY PEW

The empty pew and how to account for it is the topic that engrosses some of our clerical friends. There is nothing new about it, for even Carlyle, surveying the Protestant field resonant with warring and contradictory doctrines, said that he did not think it possible that educated honest men could even profess much longer to believe in historical Christianity. In a more logical way Dr. Briggs accounts for the "empty pew" by declaring that the poison of unbelief has so stealthily insinuated into our theological seminaries, into the pulpit and religious literature that the popular habit of the Church is no longer as a general thing distinctively Christian but rather religious and moral. Again, the average Protestant knows that the Bible has been questioned not only by infidels but by Protestant teachers and been discredited by them. When he sees preachers at work assailing the authenticity of Scripture, to which a past generation gave unwavering allegiance, he may decide that the best place for him on Sunday is home. He may not understand the Higher Critic, but he has a suspicion that he is being stripped of his religious clothes and cast into the desert to find some sustenance in scientific and irreligious jargon. As time goes on they may drift into Socialism or Agnosticism or wait for some teacher to answer the questions of origin and destiny, etc. Another reason for the empty pew is the kind of sermon heard from many a Protestant pulpit. It savours of things earthly. It contains hints for civic improvement, suggestions in hygiene and other things with which many of the auditors are far more conversant than the minister. And it happens sometimes that clergymen, either because they have nothing doctrinal to talk about or have an itching for notoriety, pronounce the most ill-advised verdicts upon delicate matters of which they know nothing expertly.

EMULATE THE CATHOLICS. IS MINISTER'S ADVICE

DR. LATHAM WARNS FELLOW-PRESBYTERIAN CLERGYMEN THEY MUST TRAIN THE YOUNG

From the Record, Philadelphia, Feb. 11
That the Protestant Churches are steadily losing their hold upon the people, as indicated by the decreasing attendance at Sunday school and Church services, was the gist of an address yesterday by Rev. Abraham Latham, of Chester, at the weekly meeting of Presbyterians ministers in the Witherspoon Building.

"We may talk as we like," said the speaker, "about the wonderful work we are doing; we may even congratulate ourselves upon the success of our preaching; but every man here has to acknowledge to himself the fact that the people are getting away from us and that it is high time we realized it and did something to stem the tide."
Dr. Latham showed by statistics the decreasing attendance in the Presbyterian Church, which each year loses 74 of the 100 new members which it acquired. He ascribed the falling off in Church membership to the lack of instruction given the laity. People, he said, could not be expected to go to Church and live up to its principles, when they did not believe in it, or when they had no substantial basis upon which to mould their lives.

Dr. Latham suggested that the Presbyterians emulate their Catholic brethren in establishing schools where the bible would be studied. As the children attended the Public schools, he thought that at least during the summer months parochial schools could be conducted under the supervision of the pastors and under the direction of well-qualified teachers. He had himself established such a school last summer as his church in Media had found it productive of the best results.

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

Several helpful letters have been received by the Committee, but not as many as the importance of the subject would lead one to expect. This week the Committee submits a revised lesson for the purpose of eliciting special attention and criticism. The subject is the Church and the notes by which the Church is known to be the true Church established by Our Lord. Every teacher of catechism knows how difficult it is to convey an idea of the Church to young minds. The difficulty arises partly from the complex nature of so large a subject and partly from the way it is usually presented in elementary books. Lesson VIII, in its revised form, stands at present as follows:

Why do we say that Jesus Christ is a King?

Because He founded and still rules a kingdom on earth.

What is the name of that kingdom? The Catholic Church.

How do we usually speak of Him as a King?

We call Him Our Lord.

Why was the Church called Catholic.

Because the word "Catholic" expressed the most striking difference between the Kingdom of God under the Old Law and the Kingdom of God under the New Law.

What is that difference?

Under the Old Law the Kingdom was national. Under the New Law the Church received power to embrace all races, nations and classes of people.

How does the Church show that she is Catholic?

By embracing in one body a great variety of races, nations, and classes all over the world.

How is the Church one body?

All Catholics believe the same doctrine, have the same public worship, and are ruled by the one governing body of churchmen.

What rulers did Our Lord first give to His Church?

The twelve Apostles.

Did He make all the Apostles equal?

No; He named Peter to act for Him as head of the Church.

Who succeeded the Apostles in the government of the Church?

The Bishop of Rome succeeds St. Peter, and other Bishops are successors to the other apostles.

(In the foregoing lesson three notes of the Church are referred to and partly explained. The learner is told that the Church is Catholic, one, and Apostolic. How bring in that the Church is holy, and then sum up? The question submitted for discussion therefore amounts to this: Is the foregoing lesson a good presentation of the subject for children as far as it goes; and, secondly, how bring in the mark or note of sanctity without change of method, and sum up at the end?)

DESECRATING A GREAT SAINT'S DAY

In a few weeks St. Patrick's Day, with all the inspiring memories associated with it, will be with us. It is a day that should be held in honor not only by Irishmen and Irish women and their children, but also by all persons, whatever may be their race or nationality, who are capable of appreciating high achievements that have contributed to the advance of Christian civilization not only in Ireland but in many other lands under the sun. The effects of the glorious work of Ireland's Apostle did not cease with his passing away. They continued down through the centuries and are to-day a potent factor in the world's affairs. On general principles, then, it would seem impossible that, any man, or any set of men, would be so incapable of appreciating nobility of character as to seek to cover with ridicule the memory of one who in his life showed forth qualities that ennoble human nature.

Yet such is the case. Year after year on the recurrence of St. Patrick's Day, filthy caricatures are printed and circulated for the purpose of making one of the greatest saints of the Catholic Church a subject of laughter for empty pated fools, who have as much conception of what St. Patrick's Day commemorates as has a Hottentot. Stupid shop-keepers actually have displayed these caricatures in their shop windows for the purpose of attracting the attention of the spiritual children of St. Patrick in the hope of thereby obtaining

their patronage! It is difficult to describe in suitable language the character of insult these fellows fling at every Irish American, an insult that should never be tolerated or condoned.

We are glad to see that the Irish Americans of Oakland, Cal., taking time by the forelock already have served notice upon the local merchants of that city that the Irish Americans of Oakland will be heard from if the disgusting insults of former years be in evidence on the coming St. Patrick's Day. In a circular issued some time ago, The Irish American League of Oakland, after dealing in general terms of anti-Irish caricatures, proceeds to particularise them after this fashion: "We refer to the insult that year after year is flung in the face of the Irish people of this community by certain business men and corporations by their persistently associating the 'pig' with the Irish character and all things Irish in their shop displays of holiday novelties for St. Patrick's Day." The circular then goes on to say that the offending shopkeepers, though repeatedly notified that their disgusting displays were offensive to Irish Americans, still persisted in making St. Patrick's Day an occasion for vilely caricaturing everything Irish. The motives for giving no quarter to these maligners of our race are then stated in these terms: "These insolent displays not only directly insult the Irish, but shock the feelings of all refined persons. We, therefore, believe it to be the duty of every organization of Irish Americans, of every Irish home and of every individual of Irish birth or blood, not only in this community but on the entire Pacific Coast, to join in this movement."

Well done, Irish Americans of Oakland! You have set an example which we earnestly hope will be followed by Irish Americans in every American city, town and village where this species of anti-Irish propaganda crops up. Let us give it no quarter. It would be an eternal disgrace to us if we permitted it to desecrate the sanctity of St. Patrick's Day. The time for stamping it out has come. Let us then organize to give it its death blow next month. Our brothers on the Pacific Coast are leading the way. Let us follow them.—N. Y. Freeman's Journal.

CHARGED WITH LIBELLING KNIGHTS OF COLUMBUS

N. Y. Freeman's Journal

After an investigation covering a period of several months, the Knights of Columbus of Philadelphia were this week in a position to institute proceedings which will, it is hoped, bring to the bar of justice those responsible for the printing and distribution of a frightful oath, the taking of which is falsely described as requisite for fourth degree membership in that organization.

On Wednesday Charles Megonegal, a printer, a member of the firm of Megonegal & Chaffee, of 4201 Broad street, and Clarence H. Stage, of 4143 Lancaster avenue, a barber, were arrested at the instance of the Knights of Columbus and on the affidavit of Charles B. Dowds, a member of the order.

Megonegal is charged with causing to be printed and published libelous matter (the bogus oath) wilfully and maliciously exposing the Knights of Columbus, the deponent, Charles B. Dowds; James A. Flaherty, Esq., supreme knight, and Philip A. Hart, master of the fourth degree, to public hatred, contempt and ridicule, to their great damage, disgrace, scandal and infamy.

Megonegal and Stage are charged jointly with conspiracy to defame and oppress the aforesaid members and others of the order by causing said matter to be circulated.

The bogus oath was first put into circulation in circular form during the campaign previous to the November election. The distributors were especially zealous in districts where Catholics were candidates for office. The circulars bore neither printer's imprint nor other indication of the source whence they emanated, and they were distributed surreptitiously. Since the election the campaign of slander has continued, with a large industrial establishments as a favorite field of operation, and has become so widespread and so persistent as to suggest one or more organizations behind it.

Catholics in general, and even members of the libeled order, differed as to whether it was worth while to answer the attacks or to seek to punish the publishers. Those who did not care to move in the matter took the ground that the absurdity of the bogus oath carried its own denial. Others, however, decided that endurance had ceased to be a virtue, and the result that Messrs. Megonegal and Stage found themselves called upon to answer to the charge as already stated.

After the preliminary hearing of the accused before Magistrate Boyle on Wednesday, Megonegal was held in default on \$2,000 bail and Stage was released on \$1,000 bail for a further hearing on Thursday.

At the further hearing on Thursday Mr. Dowds testified to seeing in the establishment of the accused the type forms from which the circulars were printed and copies of the circulars. A Mr. Pettijohn with whom Megonegal boarded, told of the printing of the circulars by Megonegal, of their purchase by Stage and of delivering 2,500 to Stage for Megonegal, Chaffee, Megonegal's partner, corroborated the preceding witnesses.

James A. Flaherty, Esq., supreme knight, and Philip A. Hart testified that the alleged K. of C. oath is false, and that the members of the order take no such obligation.

The accused were held in bail for court, Megonegal in \$2,000 on the charges of criminal libel and conspiracy, and Stage in \$1,000 on the charge of conspiracy.

ST. JOSEPH'S MONTH

The month of March is devoted to the honoring of St. Joseph. Among Catholics he holds a place in devotion which is given to no other saint. The reason of the excellence of the devotion is easily seen. He was the husband of Mary, he was the head of the Holy Family and even the Lord was subject to him.

The fact that he was chosen for the sublime office he enjoyed is solid ground enough for the devotion of Catholics to him. It would take us too far afield to trace the history of the devotion to St. Joseph. For centuries past he has had a prominent place in the divine plan.

As patron of the universal Church, as patron of the Christian family, and finally as patron of a happy death his intercession is ceaselessly invoked. During this month especially we should meditate on his life.

The world is getting away from the ideals of the humble carpenter-saint. Poverty and lowliness are being considered a curse.

Even some Catholics with a smattering of Scripture knowledge have put forth their notions, contrary to all tradition, that the Holy Family was not poor. But we are more content to abide by the traditions which after all are more in keeping with what even the world would expect in the case of the family of Nazareth.

St. Joseph is the model of the working-man. May his help be invoked these days when the working man is finding his lot such a burden.—The Pilot.

ST. MARTIN IN A PROTESTANT CATHEDRAL

When will wonders cease? The latest is the proposed dedication of one of the chapels in the new Protestant Cathedral of St. John the Divine to St. Martin of Tours. Quite recently another chapel in the same cathedral was dedicated to St. Columba, the monk of Iona. Another monk is now to be honored in St. Martin. Perhaps we shall next see a chapel of St. Brigid. What motive or purpose lies back of these dedications we can only surmise. Perhaps they are intended as an argument in stone to reinforce the contention that the Anglican Church is really a branch of the Church Universal. But if the Church Universal, which by the promise of Christ cannot err in *ex cathedra* decisions regarding faith or morals, has through its official head declared Anglicanism to be heretical and not a live but a dead branch, then by the admission of Anglicans themselves, who do not deny this quality of inerrancy to exist in the Universal Church, the argument in stone will be as weak as the argument on paper. Or perhaps the new chapel's dedication to St. Martin is in atonement for the destruction of the great basilica of St. Martin which was built at Tours in the thirteenth century and was the centre of great national pilgrimages until 1562, the fatal year when the Protestants sacked it from top to bottom, destroying the sepulchre and the relics of the great wonder-worker, the object of their hatred. Or do the church authorities who preside over the Cathedral of St. John the Divine believe that St. Martins of Tours may be selected as a typical representative of the Gallican Church, a name which once stood for resistance to the so-called encroachments of Rome, and deemed itself practically self-sufficient and autonomous? If such be the case, the choice of St. Martin's name is unfortunate. A chapel to St. Martin will not perpetuate the story of a division which never existed. Guibert, Abbot of Gembloux, who lived for a time in the monastery of St. Martin of Tours, writing of a famous church of France dedicated to St. Martin, said of it that it was a church subject to the Church of Rome alone and under the authority of no other earthly or ecclesiastical power whatever. *Soli enim Romano subiecta ecclesie, nulli alii est vel terrena vel ecclesiastica obnoxia potestate.*

The American branch of the Anglican establishment, if they are looking for a title that will justify their claim to Church autonomy independent of Rome, have not been happy in naming the new chapel after St. Martin.—America.

He sins against this life, who slights the next.

CATHOLIC NOTES

On Feb. 27 Porto Ricans celebrated the four-hundredth anniversary of the founding of the Catholic Church in Porto Rico and the erection of the diocese of San Juan, the oldest diocese in the Americas and the oldest under the American flag.

Statistics of the diocese of Columbus, O., for the year 1912, show that 773 converts were received into the Church there during the year. The largest number was at Lancaster, Ohio, where in one parish 65 converts were received.

The poor of the Sixth ward in Philadelphia are the beneficiaries of Thos. J. Ryan, the Democratic leader. The sum of \$300,000 reverted to the Society of St. Vincent de Paul for the purchase of flour, food and fuel for the needy residents of the ward.

Catholics in Ireland have received with pleasure the announcement that with the approval of the Archbishops and Bishops a great national pilgrimage from Ireland to Lourdes is about to be organized and will take place next September.

Near Rome and Iesi, in a field, an earthenware vase was found containing 5,300 silver coins of the Roman Republican period. The vase weighs 50 pounds; the coins are rare specimens. Their value is estimated at \$1,000,000. The Government gave the farmer-finder \$25,000.

The Osservatore Romano prints an official expression of the Pope's gratitude for messages of sympathy from all over the world on the death of his sister. These messages are too numerous to answer separately. He conveys his hearty blessing to the senders of the messages.

Rev. Father Benedict J. Masselis, S. J., the oldest Jesuit in the United States and believed to be the oldest in the world, died at the University of Detroit recently. He was born in Belgium in 1820 and celebrated last October the seventieth anniversary of his entrance into the Jesuit Order.

The Knights of Columbus of Baltimore, Md., have arranged for a series of lectures, free to the public, which will be given in Albaugh's Theatre, that city, by Archbishop Keane of Dubuque, Ia., and in which the eloquent prelate will set forth Catholic doctrine and the Catholic Church's attitude toward important questions.

The Rev. Henry O'Leary, parish priest of Bathurst, New Brunswick, Canada, who has been appointed Bishop of Charlottetown, succeeding the late Bishop Macdonald, is comparatively a young man. He completed his studies in Rome, where he won the degree of Doctor of Divinity. For a time he represented the Bishops of the Maritime Provinces of Rome.

Father Handy, C. S. P., is a convert to the Catholic faith. He has been a Paulist missionary for more than fifteen years. He is a native of Tennessee and spent his younger years in literary pursuits, having served on the editorial staff of a number of southern newspapers as well as being associated for some years with George W. Cable, the noted novelist. It was during the latter period that Father Handy became a Catholic and began his studies for priesthood.

The Rev. George J. Waring, Chaplain of the 11th Cavalry, at Fort Oglethorpe, Ga., has devised a special flag for the tent to be used for religious services during encampments, for when in the field, especially when troops are crowded together, as they must necessarily be, it is very difficult for the soldiers to know which is the chapel tent or where services are to be held. The flag designed, as suitable for the purpose, has a blue field with a white cross.

As a means of assisting in the anti-tuberculosis campaign, the Rev. John Robinson, pastor of St. Leo church, St. Louis, Mo., collected 12 tons of paper in one week, through the parochial school children, whom he instructed to bring each Monday from their homes and those of their neighbors old newspapers and magazines. The waste paper is then sold for the relief of the tuberculosis sufferers. The collecting has resulted so well financially that Father Robinson will extend his efforts to all parishes of the city. He expects to realize several thousand dollars a year. His work has the approval of Archbishop Glennon.

The Vatican edition of the Catholic Encyclopedia, a set of which was recently presented to the Holy Father, consists of twenty-six sets, lettered from A to Z. It was the set with the letter A that was presented to the Pope. About twenty of the remaining sets have been sold at \$3,000 each, among the purchasers being J. Pierpont Morgan and other wealthy collectors. The edition is printed on Japan paper, especially made for the Catholic Encyclopedia. These volumes, bound in beautiful white vellum, are extra illustrated with over a hundred photographs and many color plates which are not in the other editions. Each one of the twenty-six sets was personally autographed by Pope Pius X., the twenty-six signatures of His Holiness having been brought to America for that purpose by Cardinal Farley some years ago.