

The Catholic Record.

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

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IF SO—WHY SO?

A correspondent tells us that Catholics are discriminated against in Canadian public affairs. It so, we should like to obtain data, and an explanation about the matter.

Letters and "resolutions" which are always "eloquent" and "thoughtful" may agitate the atmosphere, but that they can redress grievances may well be doubted. Moreover, we may be pardoned the suspicion that maybe our indifference to matters affecting the common-weal, our interest in the things that concern the body, and our indolence, that allows partisan talkers to do our thinking so far as current issues are concerned, may serve to show that not all the blame must be placed on the shoulders of the civil authorities. Grievances are not brushed aside by complaints. The oration in a minor key is melancholy music, indeed, to men who are not in this country on sufferance. And we have noted that many of these dolorous gentlemen play for their own hand and use the brethren who follow their pipings as stepping stones to fortune. And whenever we see one of these tear-compellers in our halls and hear him on the question of grievance we know that he means his grievances. An old trick this—the device of the bunco-steerer to get something for nothing. For if we are coaxed into supporting him we receive as reward a few promises which are never honored. Organization, however, with a business end to it, is respected by the professional politician. The amateur with his whining about rights is a contributor to the gaiety of the public—a spinner of phrases that suggest nothing to men who have red blood in their veins. "Oblige me to know you," said Cardinal Newman, "persuade them, importune them, shame them into knowing you, make it so clear what you are that they cannot affect not to see you nor refuse to justify you."

To know what we stand for—to realize that our principles have not lost their value and to welcome any opportunity of making them known to our fellow-citizens—will increase our influence for good and render us unable to take any part in the fashioning of prejudice against ourselves.

A FREE FIELD.

But give us as much as this, an open field, we ask no favor: every form of Protestantism turns to our advantage. Its establishments of religion remind the world of that archetypal Church of which it is an imitator; its creeds contain portions of our teaching; its quarrels and divisions serve to break up its traditions and rid its professors of their prejudices; its scepticism makes them turn in admiration and in hope to her who alone is clear in her teaching and consistent in its transmission; its very abuse makes them enquire about her. And speaking of the movement towards Pantheism, whose fruitage we see to-day in the "new theology," Cardinal Newman tells us that the preachers of these new ideas are really, however much against their will, like Caiaphas prophesying for us. Surely they will find no resting place anywhere for their feet, but will be tumbled down from one depth of blasphemy to another till they arrive at sheer and naked atheism.

In the meantime, Christianity as seen in chaotic sectarianism, has lost its hold upon the hearts and minds of men.

SHOULD TAKE THE NOTE FROM HIS EYES.

The editor of the Christian Guardian opines that indulging in personalities is a degenerate form of controversy. When, however, he baits the Pope and Catholic religious he is not averse to phrases which transgress the laws of Christian charity. Bent on maintaining the cause of Clemenceau, he says, (quoting a member of the Chamber of Deputies) that to the Protestant Reformed and Lutheran Churches as well as to the Jews the Law of Separation has been applied to the general satisfaction of their followers without either protest or difficulty. Our readers will remember that several Protestant consistories, as well as the chief rabbi of France, M. Lehmann, condemned the law and did not acquiesce in its provisions without complaint or protest. But, taking the viewpoint approved by The Christian Guardian, we fail to see how the situation can commend itself

to any self-respecting non-Catholic. To accept the law without protest means to support the principle that the State is omnipotent, and that we ought to obey man rather than God.

THE RIGHT VIEW.

Pope Pius forbade the formation of Church associations, contemplated by the law, as antagonistic to the sacred rights pertaining to the very life of the Church.

The Guardian blames the Holy Father for this, and declares that the law would have worked as well for the Catholics as for the sects. Curiously enough, the bitter enemy of the Church, Mr. Combes, says:

"Pius X. is not acting as an obstinate man by ordering the French Bishops not to accept the Separation Law. He is acting as Pope, conscious of his office, and conscious too, of the fundamental doctrine he is commissioned to uphold. His irreconcilableness is not that of a man, but of a doctrine which he is not at liberty to mutilate or suppress. Justly and rightly he held it to be a duty and a point of honor to proclaim this doctrine from the height of the Papal chair under pain of incurring the guilt of neglect of duty on the matters of Catholic teaching." (Published in the Neue Presse Presse, of Vienna, on January 5, 1907.)

THE BEST WEAPON.

The Catholic who knows his faith and manifests it in daily life fights for Christ with the weapon of good example. He edifies and strengthens his brethren and holds up to the non-Catholic the beauty of religion. He may be thwarted in his endeavors, but contempt, which abides in every true heart for the "trimmer," and the hounded words reserved for the spineless, touch him not. He is a good friend and a good opponent—the comfort of his household and a source of strength to the community—a Catholic, in a word, who does not hide his faith or send his children to the Y. M. C. A., and who takes an interest in the affairs of his parish.

OUR NEGLECT.

Some of us do not advert to the fact that co-operation with our parochial organization is but obedience to the apostolic precept: "Let us work good towards all men, but most of all towards those who are of the household of the faith."

The interests of God's kingdom are not the exclusive business of the priest. The layman who bustles himself with but what concerns him or his family, caring nothing for the souls round about him, is a poor Catholic. There is no money in it, it is irksome to devote time and toil to our fellow Catholics, but it is, nevertheless, a plain duty. Fellow Catholics, that is, if we know our faith, are not aliens. Hence, they should be helped and safeguarded and encouraged to make the best of themselves. Pious platitudes will not do this. The market is overstocked with harangues on being resigned. But a willingness to face conditions as they are, and to use our money and influence to forward Christ's interests, bespeak a zeal that is not academic. It may ease our conscience to call attention to the fact that some of our people drift into the Salvation Army and other Protestant organizations. But whose the fault? We mind us that when a non-Catholic undertook in one of our towns to provide a club room for its newboys, irrespective of creed, some of the brethren went in haste to headquarters to make a complaint. They, of course, saw the newboys ill-clad and with peaked faces, but they did nothing to help them. A club room means money and they refuse to untie the purse. And they passed by them and remembered them only when the non-Catholic took pity on them and brought, via a square meal and some music, a little sunshine into their lives. The cleric cannot, if he would, do all that appeals to his heart and mind.

Do Not Read It.

A magazine called Current Literature almost wholly made up of borrowed scraps of information so that it would be more appropriately named Scrap Book, publishes in its June issue an article on His Eminence Cardinal Merry del Val, which for audacious insinuations and unscrupulous falsehoods about the Holy Father and his great secretary of state could not be paralleled outside the pages of Munchausen. Catholics should not continue to read so depraved a sheet, and Protestants who have visited Rome, and felt the indescribable charm of Pius X.'s personality will sharply resent the ignorant vulgarity of the attack made on the august Vicar of Christ.—New World.

ROMAN EVENTS.

POPE PIUS X. GIVES AUDIENCE TO A BODY OF ENGLISH MARINES.—ITALY'S PROFIT FROM ART.—DEPARTURE OF NEWLY-ORDAINED AMERICAN PRIESTS.—THE GARIBALDIAN LEGACY OF IRELAND.

Though foreigners are quitting Rome for the summer, the Holy Father is daily besieged for audiences. Of course, nearly all given are audiences of a public character, not one in a thousand is received in a private manner. Australian and American always get the preference when there is a crowd—they come a long way and deserve it for more reasons than one. This week an unusually large number of persons from these two distant continents have sought and obtained audiences with His Holiness, and, needless to say, received a hearty and affectionate welcome.

Perhaps the most interesting group that entered by the great bronze door during the week was that of the English marines, who took advantage of their cruise in the Mediterranean to run up to Rome. We would venture to say there is no living ruler better able to place sailors or soldiers at their ease and gain, after a few moments' chat, their love and confidence than Pope Pius X. He dislikes ceremony—and they are sworn foes to it; he is always frank and jovial—and these characteristics are most admired by them; they say what they have got to say in a few sincere words—he won't waste talk, and whatever he says is as honest as the sun. And there is Pius X., friend of soldiers and sailors. In the present instance His Holiness, after giving each of his briny visitors his ring to kiss, spoke to them on the duties of their state. The debt they owe to their government, their families and, above all, their religion came under their notice. Then the audience ended, and the brave fellows went away delighted.

MR. MORGAN AND ITALIAN ART.

We translate the following from the Corriere D'Italia of Monday, 27th inst., and in no way vouch for the truth or falsity of the report: "A telegram comes to us from Barne, 25th inst.: 'Morgan, the well-known millionaire, is presently at Geneva, and will go to Italy, where he intends making many purchases of objects of art.' The Italian Government will have him shadowed by agents dressed in plain clothes, in order to prevent the removal of classic masterpieces."

Whether the above is true or not, certain it is that within the last ten years the Government of Italy has grown extremely jealous of the more wonderful art creations. This feeling is not entirely due to sentimentality. Art is the chief attraction Italy has to offer the tourist, and he is her support at present. Indeed, we may say, take the Vatican and Capitol Museums, the Forums and catacombs from Rome tomorrow and she simply starves. She has an industry worth mentioning, and therefore relies solely almost on her foreign visitors.

AMERICAN ECCLESIASTICS.

The present week has brought a large number of American priests to Rome on their holidays. It also sees the departure of several of those ordained on Sunday morning by the Cardinal Vicar in St. John Lateran's. Among the young priests of the American College are two belonging to the Archdiocese of Philadelphia, Rev. Leo McGinley, D. D., and Rev. J. Ratto, D. D. Both these gentlemen won the doctorate of divinity last month in the Propaganda University, eight in all competing for the degree, six of whom were students of the American College—and all successful.

On Monday, Mgr. Thomas Kennedy, rector of the college, was received in private audience by Pius X. After the transaction of business, Mgr. Kennedy presented the newly-ordained priests to His Holiness.

GARIBALDI.

The Italian Parliament has been asked to signalize Garibaldi's centenary by a grant of over a 1,000,000 francs to his surviving "red shirts." It is probable the request will be acceded to as most of those old soldiers are in a poverty-stricken condition, and many of them are usually as miserable in soul as in body. The favor wrought by Garibaldi on religion extends even to the dying moments of his followers. Refusing the last sacraments, they leave orders that their funeral be civil ones. The hearse conveying the remains to the cemetery is stripped of its cross, and in its place appears the little red cap worn by the deceased on the battlefield.

Indeed, it would seem as if the names of Giordano Bruno and Giuseppe Garibaldi are to be passwords in Rome for irreligion. A few days ago the people of the parish of S. Maria del Monti, when holding an open air service in expiation of an outrage done to a street shrine of the Madonna, were assailed by a small band of Godless ruffians. Now the easiest thing in the world is to arouse the viraculous temperament of the Italian, and soon "Kivviva Gesù!" "Erviva Maria!" rang out from the Catholics (for prudence was thrown to the wind), only to be answered by "Erviva Giordano Bruno!" "Erviva Garibaldi!" And had not the gendarmes led the valiant champions of the unclean work to the look-up, we should have a "fracasso" of no mean order.

Partly, of course could not allow the opportunity of the centenary to slide by without offering some petty insult to the Holy See. It is going to erect a monument to the arch enemy of the Church, who is usually referred to as the gentle Pope King, Pius IX., as

"the sacerdotal vampire."—"Varietas," in Philadelphia Catholic Standard and Times.

A LETTER FROM THE PHILIPPINES.

Archbishop Harty tells of a pretty custom among the people of the Philippines. After the Angelus at noon, and in the evening, the children kiss respectfully the hands of the father and mother in token of loving submission.

Wherever there is a real Catholic atmosphere their obedience and respect to parents are always in evidence. The great revolt of the sixteenth century wrought itself into every relation of life. When the authority of the Church was denied, the authority of the parents also declined. An independence, bordering on insolence, crept into the home. The rights of the parents gradually gave way before the assaults of this growing license on the part of the children. The spirit of disobedience invaded even the innocent years of early childhood. In many American families children do pretty much as they please. They come and go as they like; they choose their own company; they keep late hours; they are found parading the streets with an utter lack of modesty of girlhood, or the boys gather on the street corners to gaze and stare and often indulge in low language and conduct that are scandalous.

Where are the tokens of love and the sweet recognition of parental authority? Where are the kindly customs that delight the father and stir the heart of the loving mother? Where are the gentle courtesy and the manifest concern for the dear old folks? What is done to brighten their pathway and give joy to their hearts?

Money-making is not all life; neither is money-spending. Deeper, truer, sweeter are the pleasures of a Catholic home. The tear glistening in the eye of a proud mother is worth all the gold dug from the earth. The trembling voice of a grateful father is music sweeter than any the world of mad revelry has to give.

The happiness of the parent is the happiness of a dutiful child. Much of that happiness is built from the small things of life.—Newark Monitor.

STRIKING BLOWS FOR OLD IRELAND.

PEACEFUL ANARCHY, LIKE THAT IN FRANCE, IS MAKING ENGLAND TAKE NOTICE.

Dublin, June 24.—Now that the abandonment of Mr. Birrell's Irish council bill has made it clear that nothing is to be hoped for from Parliamentary agitation for some time to come, the people of Ireland have turned to other methods of working out their salvation, the chief among them being at present the war on the grazing farms of the West, previously mentioned in these letters. Already that war has been so successful that many of the largest grazing ranches have been abandoned and the congested estates commission has been forced to consider the demand of the people that they be broken up and brought under cultivation.

The grazing farms are a relic of the great famine. The emigration after that great national calamity gave rise to an exodus that cleared the best and strongest of the peasantry of the lands of the South and West. The landlords of that time suffered almost equally with the peasantry as their estates were turned over to the sheep and the new owners were wealthy cotton spinners and other business men from England, who had not even the small sentimental interest in the land and the people that was possessed by the old landlords. They saw money in rearing and fattening cattle for the English markets and they ruthlessly cleared the remaining farmers of the land and drove the tenants to the mountains. The farms of land that had supported hundreds of families were turned over to sheep and cattle, while the people who had gained their living from them starved.

Even the English admit that this was uneconomical and criminal, but nothing has been done to remedy it. Now the people have taken the case into their own hands. They have decried the machinery provided by the English law shall be set in motion to restore the Irish land to the Irish people, and night after night parties of young men have driven the cattle off the grazing farms. The inherent honesty of the Irish peasant is shown even in the methods adopted in this war. Not an animal has been lost or injured. The cattle have been driven for miles to the yards of the owners and left there, and when they were put back they have been driven off again in the same orderly and peaceable manner. No one has been hurt and the police have been unable to allege the slightest act of violence against those whom they have brought before the magistrates. These magistrates, who are now in many cases Irish themselves, have as a rule, discharged the men brought before them. The national county councils have passed resolutions upholding the agitation and the Rosecommon county council has started a defense fund for those who may be prosecuted in connection with it.

An amusing result of the grazing war has been the position of the police.

Hundreds of them have been drafted into what Mr. Birrell calls "the disturbed districts," and the result has been that the reserve force in Dublin has been so depleted that the sports tournament of the Royal Irish Constabulary which is an annual feature of fashionable life in Dublin, has had to be abandoned this year, because the men who should have taken part in it were all on special duty watching the cattle drivers. It is whispered, too, that they have not watched too closely, and that many even of the officers are in secret sympathy with the people. A force of 200 men encamped for three weeks on a grass farm in Rosecommon. One night 400 cattle and 200 sheep were driven away from the fields in which their camp was pitched and taken ten miles to the owner's house. The police reported without even a wink that they heard nothing of what had happened until daylight came and they missed the cattle.

Another blow has been struck by their friends at those who declare that all the troubles of the Irish people are due to their own laziness. The Irish agricultural department—a British board—has just issued its annual report on "Irish migratory laborers." This is a report on the work of the thousands of Irishmen and women who travel to England every year to assist the English farmers with their harvest and to earn money with which to pay rent of their own little holdings in their native land. The opinions of the English farmers on the industry, efficiency and thrift of their Irish helpers are given and make interesting reading. In every case the English farmers declare that their Irish laborers are far superior to the home-bred article.

The report estimates that the 25,000 laborers who went to England last year from the west of Ireland brought back \$1,375,000 and that at least half of it went to pay rent. Another example of Irish thrift is given in the report of the Irish Building and Loan Societies for 1905, which has just been issued. There were 99 such societies with a total membership of 13,595, and total receipts of \$2,591,930. The amount advanced on mortgages during the year was nearly \$1,000,000 and the undivided profit was \$500,000.

THE PERSONAL CLEMENCEAU.

"One of his former pupils," writing in Collier's of last Saturday, exposes some hitherto unknown facts in the career of Clemenceau, the Premier of France's atheist government. The writer came into close personal contact with Clemenceau during his enforced exile in the United States, from 1865 to 1893. He had been asked to leave France because of certain liberal utterances, and coming to America, he taught for nearly three years in a private French and English boarding school in Connecticut. This "former pupil" first speaks of the talent of the man; he was alert, sarcastic, poetic, quick, businesslike and had a vast amount of personal magnetism. His teaching was successful. But, "even then he played the gallery; e. g., 'at the dinner table,' writes the correspondent, 'we were fascinated by his trick of tossing bits of bread into the air far above his head and catching them in his mouth as they came down, much as a pet dog might do. . . . He was always quick to glance around and to note the effect. Then is related an incident (sic) which the writer probably had in mind when he referred to his 'strange weakness in person.' Mary Plummer was one of the oldest pupils of the school, beautiful, etc., from Wisconsin State. Toward the end of her second school year, Mary Plummer often went to New York for a few days, and after one of these departures she did not return. And just here we find the moral depravity and the venom that to day marks every act of France's first minister. 'They were on the ocean before we heard of the civil marriage, followed as a concession of the bride's family prejudices, by a religious ceremony, in which Professor Clemenceau (always an Atheist) would not allow the name of God to be mentioned.' . . . Four children were born, and then, after a few years came rumors or traditions. The erratic stage was beginning to fire of his gentle American wife. . . . We heard of her living under an assumed name in a small town in Indiana, having left her husband and taken refuge in America. She could not, however, long endure the separation from her children, and after a few years returned to Paris and endeavored to support herself.

"She issued cards, to be extensively circulated in this country among her old friends, bearing her name and address, and soliciting the patronage of American-tourists as a guide around Paris, to the shops, theatres, art galleries, etc. . . . 'Finally two years ago we heard of her death.' . . . And this is the type of man, this wife deserter, 'hobnobbing with women of the Parisian stage,' this is the foremost figure among the 'Voices and Appearances' now ruling Catholic France. His former pupil concludes with the remark: 'Those who know him are holding their breath as they watch his impetuous career, and they repeat the query, What next?'

Never forget, O most sweet Jesus, that infinite sorrow of Thy Heart when Thou sawest Thine afflicted Mother at the foot of the Cross, and that Thy sorrows unite Thy Sacred Heart to mine.—B. Henry Szuo.

CATHOLIC NOTES.

Humility, meekness, charity, love of work, love of prayer, persevering devotion to small daily duties, these are some of the lessons to be learned in the humble home of Nazareth.

There is one Catholic among the four British delegates to The Hague international peace conference, Sir Henry Howard. He has been British Minister to Holland for the past eleven years.

The Holy Father has composed a new Memorandum to Our Blessed Lady, chiefly for his own use. It is very beautiful. It is in the words: "I prostrate myself at thy feet until thou art willing to answer my prayer."

The Central Catholic says that W. F. Luxton, ex-member of the Manitoba legislature and ex-editor of the Winnipeg Free Press, who died the other day, was a genuine martyr to the Catholic cause, having sacrificed his position, though not a Catholic himself because he could not secure justice in educational matters for the Manitoba minority.

Some idea of the extent of the labors of our priests in the West may be gleaned from an account of the missionary field of the Rev. John J. Gallagher of Hearne, Texas. His parish embraces nine whole counties, and his monthly itinerary exceeds one thousand miles. He recently called to his assistance a Polish and Italian priest to aid him with his work during the Easter tide among the people of those nationalities.

The German Catholic paragraphs are turning the tables on the French atheists. One of the quips recalling the jibes of Bismarckian days is served in this style by the Jugend of Munich: "Stranger to French soldier: 'Are you marching out for parade to-day?' French soldier: 'No; to-day we fight the Capuchins, to-morrow we besiege a nunnery, the next day we storm a hospital and an orphan asylum.'"

Holland is small and is still suffering from the shock of the Protestant revolt, but to day Holland gives a striking example of charity to the world-wide Church, with 1,200 of her men and women, priests, Brothers and nuns, spreading the gospel in other countries. She has seventeen houses for the training of missionary priests and Brothers and ten convents for missionary Sisters.

Rev. T. I. Gasson, S. J., of Boston College, recently conducted a retreat for the Passamaquoddy Indians, of Maine, in their Church which is under the patronage of St. Anne. Nearly four hundred members of the tribe attended the services. It was given at the special request of Rev. Jos. J. Ahern of Eastport, who has spiritual charge of these Indians and at the earnest desire of the Indians themselves.

Last Sunday, on his birthday, the Holy Father admitted nearly two hundred persons to his Mass and distributed holy Communion to almost all present. Among the many telegrams of congratulation sent to the Holy Father on the occasion were those from the Emperor of Austria, the King of Spain, the Emperor of Germany, the President of the United States, the King of Portugal as well as from a great number of Catholic bodies and associations.

From Rome, June 8th, we take the following item, which will be read with interest by Canadians: "Last Thursday a dinner was given at the Canadian College in honor of Sir Wilfrid Laurier; among those present were Cardinal Vincenzo Vannutelli, Mgr. Gilles, Mgr. Fraser, Mgr. Prior, Father Lepid, O. P., the Abbe Hayzog, Father Vigoroux, Comm. Professor Maruochi and many others. Cardinal Vannutelli proposed the health of Sir Wilfrid Laurier in a very complimentary speech and the guest of honor replied eloquently."

Newspaper reports state that the Oblate Order has won an indirect victory before the court of appeals in Paris. The liquidator who is winding up the affairs of the Order in accordance with the Separation laws, claims that seventy thousand shares of Gold Ram mining stock held by the Misses de la Tour du pin Chomy, were really the property of the Fathers and should be confiscated with the rest of the estate. The court held that it had not been proven the contention was true. The judgment involved the fate of the Canadian chapel in Paris.

Another proof of the good relations existing between the Italian Government and the Vatican was given the other day, when Mgr. Galli, the Bishop of Sarsana, was appointed by the king a Commandatore of the Order of Saints Mauritius and Lazarus. It is very seldom that such a decoration is conferred by the Italian Government on an ecclesiastic. The minister of marine recommended Mgr. Galli's promotion because of his personal services in connection with the launching of the armored cruiser Roma. Mgr. Galli blessed the ship.

Father Fortunat de Fours, a Franciscan missionary priest now in India, in an article contributed to the Catholic publication, Eudes Franciscaines, says that Catholicity is increasing very rapidly in that country. Of 1,500,000 Christians, in 1872, there are now 3,000,000, half of whom are Catholic. Between 1891 and 1901 the Catholic population has increased at the rate of 15 per cent. Summing up, Father Fortunat is of opinion that a social cataclysm cannot be far distant in a country which is divided at present into two castes—the very rich and opulent on one side, the starving and outcast on the other.