

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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FEAST OF THE ASSUMPTION

A NIGHT PRAYER
By Father Ryan

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy Feast hath fled;
My eyes are wet with tears unshed;
I bow my head;
Where the star-strung shadows softly sway
I bend my knee,
And, like a homesick child, I pray,
Mary, to thee.

Dark! Dark! Dark!
And, all the days—since white-robed priest
In farthest East,
In dawn's first ray—began the Feast,
I—the least—
Thy less, and last, and lowest child,
I called on thee!
Virgins didst hear? My words were wild;
Didst think of me?

Dark! Dark! Dark!
Alas! and not the angels bright,
With wings as white
As a dream of snow in love and light,
Flashed on thy sight;
They shone like stars around thee,
Queen!
I kneel afar—
A shadow only dims the scene
Where shines a star!

Dark! Dark! Dark!
And all day long, beyond the sky,
Sweet, pure, and high,
The angel's song sweet sounding by
Triumphantly;
And when angels filled thy ear,
Rose round thy throne,
How could I hope that thou wouldst hear
My far, faint moan?

Dark! Dark! Dark!
And all day long where altars stand,
Or poor or grand,
A countless throng from every land,
With lifted hand,
Winged hymns to thee from sorrow's vale
In glad acclaim;
How couldst thou hear my lone lips wall
Thy sweet, pure name?

Dark! Dark! Dark!
Alas! and not Thou didst not hear
Nor bend thy ear,
To prayer of woe as mine so drear;
For hearts more dear
Hid me from hearing and from sight
This bright Feast-day;
Wilt hear me, Mother, if in its night
I kneel and pray?

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy Feast hath fled;
My eyes are wet with tears I shed;
I bow my head;
Angels and altars hailed thee, Queen,
All days; ah! he
To-night what thou hast ever been—
A mother to me!

Dark! Dark! Dark!
Thy queenly crown in angels' sight
Is fair and bright;
Ah! lay it down; for, oh! to-night
Is jeweled light
Shines not as the tender love-light
shines,
O Mary! mild,
In the mother's eyes, whose pure heart
pines

For poor, lost child!
Dark! Dark! Dark!
Sceptre in hand, thou dost hold sway
Fore'er and aye
In angel-land; but, fair Queen! pray
Lay it away.
Let thy sceptre wave in the realms
above
Where angels are;
But, Mother! fold in thine arms of love
Thy child afar!

Dark! Dark! Dark!
Mary, I call! Wilt hear the prayer
My poor lips dare?
Yeat be to all a Queen most fair,
Crown, sceptre, bear!
But look on me with a mother's eyes
From heaven's bliss;
And wait to me from the starry skies
A mother's kiss!

Dark! Dark! Dark!
The sun is set, the day is dead;
Thy Feast hath fled;
Can she forget the sweet blood shed,
The last words said
That evening—"Woman! behold thy
Son!
Oh! priceless right,
Of all His children! The last, least one,
Is heard to-night.

BONAR LAW AND HIS ORANGE ARMY

A SAMPLE OF THE REAL INWARDNESS OF THE WILLIAMITES. A WARNING TO CANADIANS

Press Despatch

London, August 6.—The Ulster people seem to have gone a step too far and placed Bonar Law and the Unionist leaders generally in the ridiculous position of condoning bloodshed in Belfast while trying to keep up the shouting about armed resistance and Home Rule. The whole subject was thrashed out in the House of Commons on Wednesday night in a debate in which the Unionist were decidedly worsted. The situation was cleverly summed up by Ramsay MacDonald at the close when he said: "Here is Bonar Law proclaiming that Ulster will be justified, in fighting, but pending the rebellion the Government must quell disorder in Ulster, even by means of soldiers if need be."

This rednecked absurdum doesn't silence the Tory press, but has obliged them to do some lively side stepping in the last couple of days. The situation is made all the worse for the Unionists

because they have been denouncing Asquith & Co., for their failure to put down the dock strike and rioting in London by military force. It is undeniable that however serious and lamentable in their consequences the dock strike riots may be they are spasmodic exhibitions of the fury of defeated and desperate men, without plan or purpose, and are in the main perpetrated by labor leaders. On the other hand, the attacks on the Home Rule workmen, both Protestant and Catholic, in the Harland & Wolff and other shipyards, of Belfast, display painful signs of deliberation and organization. They are prompted by no immediate crisis and are not provoked by any act on the part of the Home Rule element, as they appear as the direct products of the reckless doctrines of violence and disorder preached by Unionist leaders. In point of atrocity these outrages have seldom been equalled in this country. In one case cited in the House of Commons a group of Orangemen actually held a Home Rule workman, who had been divested of his clothing, above a blazing furnace until a group of more sensible workmen, armed with alder hammers, rescued him. One group of Home Rulers had to jump into the water and swim away to save themselves. Another man was plunged into a barrel of tar and was saved from an unexpectable fate only after a desperate fight.

These acts and many others of a similar sort were cited by the speakers, not from the newspapers of their party, but from such Tory organs as The Morning Post and The Daily Telegraph. The debate arose over a speech of Bonar Law made on July 27 at the Duke of Marlborough's Unionist rally, in which the leader of the British Conservative party unblushingly proclaimed the doctrine of armed resistance to the operation of an act of Parliament. Mr. Devlin, Home Ruler, goaded him into a reputation of the declaration on the floor of the House and then to adding that he would resign the leadership of the Conservatives if he did not believe that the members bound in did not believe and agree with him. This attitude causes the most painful impression, especially among his own allies. The idea of the titular head of a great English party—above all a Conservative party—preaching armed rebellion, not against the act of a tyrannical Stuart, but against a decree of Parliament itself—For which, according to sacred traditions, voices the will of the British people—is obviously repugnant to every tradition of British history and ever conception of the British constitution.

Coupled with irrefragable proofs of wanton violence and cruelty in Belfast, since Bonar Law outbreaks have unquestionably inflamed the sense of Unionism beyond repair. Whatever wavering there was in the prospects of Home Rule weeks ago it now seems a foregone conclusion that the bill will triumphantly pass the Commons at the earliest moment. Even the pretext that it was not approved by the people at the last election was exploded in the Commons debate by Mr. Primrose, M. P., who pointed out that Lord Lansdowne, on the eve of the poll, emphasized to the electors the meaning of the issue, namely, that the prime minister had made it perfectly plain that after the act had been passed by Parliament he would immediately use it to secure Home Rule.

Mr. Asquith, in his speech, once again showed the value of courage in British politics. He emphatically declared that the whole United Kingdom must accept the authority of the King, the Lords and the Commons that the citizen must even submit to a law that was distasteful. He declared the whole forces of the crown, the army, and the police, against the Orangemen if they pursued the present lamentable course.

WHAT IS SOCIALISM

HARD TO DEFINE—SCHEME LAID BARE BY AN EXPERT

Whoever undertakes to analyze Socialism by any method of pure reason, is known to masterpieces of cynicism, philosophy or theology, takes upon himself the task of a man engaged with the problems of perpetual motion and the elixir of life. When you are persuaded that you have mastered Karl Marx and his Socialistic creed, you learn with disgust that Socialism long ago repudiated Karl Marx. Then you turn to the works of the Socialists, the elder Robert Owen, to Frederick Engels, Bellamy, St. Simon or La Salle and, after months of study, you are blandly told not one of these writers represents the Socialism of the present day. Then gather up the doctrines of the spokesmen of the hour, of Eugene Debs, Wells, Spargo, Vail, London, Sinclair, Russell, Wilshire, and what does it profit you? The first advanced Socialist you encounter will smugly inform you that these names stand for no authority with real Socialists, says Rev. W. R. Harris, LL. D., in the New World.

In despair you appeal to those around you and beg for a definition of Socialism and the voices you hear confuse and confound you. Nor do the books written, the speeches delivered and the pamphlets published in refutation of Socialism, decisive and comprehensive as they may be have any deterrent effect upon Socialism or upon any Socialist. They appear only to him who is studying Social progress from a rational and evolutionary height, and who may be interested in learning something of the errors, sophistries and contradictions of Socialists and Socialism. Socialism is impossible of definition, and that which cannot be defined has no concrete existence. It is like "sin," and so complex that it stands for all varieties of fantastic thought, malignant designing and seductive error.

Atheism, anarchy, free love, revolt against God and established order—all these and other mental aberrations and dangerous theories find hospitable shelter under the red flag. "We make war," declares Marx, against all prevailing ideas of religion, of state, of country, of patriotism. The idea of God is the keystone of a perverted civilization."

Jules Guesde, a French Socialist teacher, affirms that the family is but an odious piece of property, while Gabriel Deville (whose name by—in this instance—an unfortunate rule of pronunciation must be accented on the last syllable), tells his Socialist followers that when property belongs to the State "marriage will lose its reason for existence, and boys and girls may then freely and without fear or censure listen to the promptings of their nature."

As it is impossible to accurately define Socialism, we look around naturally for some division lines, by the aid of which we may submit its parts to examination. And again we are confronted with a problem impossible almost of solution. Socialism has no creed. At least no man or body of men commissioned with authority to write and proclaim the doctrinal creed of Socialism has so far appeared. And without statutes, charter or acts of its synod or parliament to guide us, how can we classify it? Mr. Tanselman, in his book "Superstitions of Socialism," makes an attempt at a broad, general classification of Socialists. Like every one who has attacked the problem, he appreciates the difficulty of the task. Undaunted by the failure of others, Mr. Tanselman begins his labors courageously and, if he has not completed his contract entirely to our satisfaction, he has achieved a fair measure of success.

He divides Socialists into three groups: (1) Socialists who think we are not governed enough, and who aim at increasing the power of the "State Socialists." (2) Socialists who think we are too much governed, and who wish to diminish and ultimately extinguish the power of the State. These, he deems it honest should be known by the name they have chosen for themselves, "Commercial Anarchists." (3) Socialists whose purposes are not clearly defined and whose aims are vague to be specifically classified, he calls "Nebulous Socialists."

This much at least we may safely affirm. As Protestantism with its multitudinous divisions, subdivisions and separate parts, is the enemy of the Catholic Church, Socialism in its parts and in its entirety is the foe of Christianity, and of Christian civilization. No feat or skill of fence of the skillfullest defender of Socialism can carry this charge.

In 1910 there appeared in London the "Life and Letters of Lafcadio Hearn." Mr. Hearn died a few years ago. He was an educated man, a thinker, who had seen much of men and of the world. He did not pose as a prophet or the son of a prophet. He was a student of the past and from the history of the past he cast the horoscope of the future. He was a social clairvoyant; he was not a trances medium; he was a man who predicted what would happen and this is what he predicted:

"Would-be reformers are toiling for Socialism and Socialism will come. It will come quietly and gently and lightly about nations as lightly as a spider's web; and then there will be revolutions. Not sympathy, fraternity, and justice, but Terror in which no man will dare to lift up his voice. The rule of the few will be about as merciful as a calculating machine and as moral as a lawn mower. What Socialism really means no one seems to know or care. It will mean the most insufferable oppression that ever weighed upon mankind. The state itself will become a monstrous trust."—Letters of Lafcadio Hearn from Japan, 1894-1901.

If Socialism control the State, the "Coming Slavery," predicted by Spencer will soon be upon us. Whoever has studied intelligently the past and the nature of men, knows that man in general, if left to himself, is too wicked to be free. He who examines human nature in his heart will understand that, wherever man believes himself superior to his fellow men, there are no means except by the help of armies of government men as national bodies. All governments require for their permanence and stability, either slavery which will diminish the number of acting wills in the state, or a divine power, like the Catholic Church which neutralizes the natural asperity of those millions of independent wills and enables him to act in harmony without mutual injury. When the law, the military power, commercial and industrial interests and the press will be as one, working to preserve the form of the new Socialism, then must appear the "Coming Slavery" of Spencer, or the "Terror" of Hearn. "When no man will dare lift up his voice."—Buffalo Standard and Times.

VENICE IN THE VATICAN
This Rome dispatch in a recent issue of the Sun is worth reading again: "Pope Pius for the first time in his life saw a moving picture show. The apparatus was set up in the Vatican, with his permission, and a film showing the Campanile of Venice was thrown on the screen."

No doubt Pius X's memory is full of soft and beautiful pictures of the Venice which he knew and loved and has not ceased to love. The consecrating picture will enable him to compare the new Campanile with the old and to detect changes and not too joyfully "improvements" here and there; but the domes and horses of St. Mark's, the winged Lion of St. Mark, St. Theodore on his crocodile, a hundred bridges, a hundred churches and more than any of them, perhaps, the cooling of the pigeons in the Piazza, the soft lapping of the water in the canaletti,

the very color and odor or malodor of it; these are with him. He sees the old home. So each of us, in our humbler way, looks back to some lost elysium or falls in his birthplace or early home a lasting charm. There is something sympathetic to all of us in this backward gazing, in this holder of St. Peter's keys, the saintly old man of the Vatican, looking from his august seclusion at the Venice of his memory. Dulces reminiscitur Argos.—New York Sun.

PASTOR RUSSELL LEANING ROMEWARD

Pastor Russell of Brooklyn is touring the country, preaching before mixed congregations. While we do not agree with all Pastor Russell's doctrines, it appears that he is leaning Romeward, as may be deduced from the following extract from a recent sermon of Rev. Mr. Russell: "The oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various churches—for instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one 'Church, which is the body of Christ,' and that Body of Christ has but the one Head, Jesus."

"We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plainer than that our sectarian divisions arose from our neglect and loss of 'the faith once delivered unto the saints.' (Jude 3.) As the divisions came in, the errors came in with them; and as the errors go out, so will our sectarianism pass away."

It is quite true that there is no intimation in the Bible that Christ ever knew of a Protestant church. Christ knew only one church and that church was the one church which He founded, not one founded by one of His creatures. Surely, Pastor Russell says, "we cannot think of any reason why Christ and the Apostles should have established more than one church."

"As the divisions came in, the errors came in with them; and as the errors go out, so will our sectarianism pass away."

Why not have unity, Pastor Russell, if the errors are to be eliminated? Why not rejoin Christ's Church and worship therein as your forefathers did? Why not start an Oxford movement in America, Pastor Russell?—Catholic Sun.

FAILURE OF PROTESTANTISM

On numerous occasions illustration has been given of the fact that Protestantism is rapidly going to pieces. And this, too, in spite of the novel methods and the enormous sums of money that some of the sects are employing to keep it together and have it continue as a Christian force.

The claim is quite common, and even conceded by not a few Protestant ministers, that it is fast going to pieces with the people. Its pulpit is preaching to menless pews on the popular topics of the times, and resorting to strange and sensational ways to attract meager congregations. The Sunday school has become a breeder of nothing better than a faddish or spasmodic church attendance. As a necessary consequence of these conditions, the future holds forth no flattering promises.

religionless citizenship. Here is the reason for the conditions at Luverne, Minn., the reasons why those conditions are becoming common to Protestantism throughout the entire country, the reason why Protestantism has lost its power with the people and is going to pieces.

Luverne bears testimony to the fact and the paper quoted substantiates the evidence in the following statement: "The only church in the city which bears the marks of financial prosperity and interest in attendance is St. Catherine's Catholic Church. This society has the finest building in the city and a regular attendance on Sunday that leaves nothing to be desired."

The why and wherefore of this striking contrast should attract the serious attention of our separated brethren not only in Luverne, but everywhere, for it is everywhere to-day the same. Protestantism, being a human institution, of course, it has not the adhesiveness and the vitality of divine promise to build upon. Consequently its stability is continuously endangered. But its best opportunity for extension and existence rests upon moral and Christian education of its youth. It has failed in this, and having failed, is therefore falling itself.—Church Progress.

UNPUBLISHED SERMON OF FATHER ABRAM RYAN

DISCOURSE ON PRAYERS OF CHILDREN DELIVERED BEFORE GIRLS IN MOBILE

The following beautiful sermon on the prayers of children, delivered by the famous poet priest of the South, Rev. Abraham Ryan, before a class of girls in Mobile, was published for the first time in the current issue of The Marian:

God loves children. Your innocence and youth make you dear to Him. He loves to listen to you and grant your prayers. Once in His public life when He was preaching, the little children gathered around Him. His Apostles, fearing they were becoming too troublesome wished to send them away but Jesus said: "Let them alone; and suffer these little children to come into Me for of such is the kingdom of heaven."

It is a fact that there never were children found among those who persecuted our dear Lord. Perhaps the very men that were engaged in nailing Him to the cross had children at home who were weeping bitter tears over the cruelty of their fathers. And take notice from Genesis to Apocalypse not one mention is made of a wicked little girl; but we read that when our Lord entered Jerusalem on Palm Sunday that the children were among the first to raise their voices in His praises and strew branches in His path.

TRADITION ABOUT ST. AGUSTINE

On another occasion when speaking to His Apostles and incalculating the virtues of humility and simplicity, laying His beautiful hand on the head of a little child standing near, He said: "Unless you become as this little child you shall not enter the kingdom of heaven."

This little child, a tradition says, became the great St. Ignatius who, after becoming a Christian, became a priest and then the Bishop of Antioch that finally suffered for the faith. He was taken captive to Rome and condemned to be burned by wild beasts. Hearing, however, that the people had sent a petition to the Emperor for his life, he wrote one of the most beautiful letters ever written, telling them not to ask for his life, but to let him be ground to pieces as the wheat of the pure Host is ground. He never forgot that our Saviour had made him a text for the instruction of the multitude.

EFFICACY OF CHILDREN'S PRAYERS

Yes, children, to you the weeping Angel of that same thoughtless world looks for prayers. For what key is it that sometimes opens the gate of that beautiful paradise for some near and dear one? It is the prayers of some little child. And often when a father or brother or some loved one who, after neglecting his duty, has been brought back to God, people attribute the conversion to a sermon of a priest; but the priest more often attributes it to the prayer of a child.

Oh! if they would only listen, they would hear His voice, His footsteps and the rustling of His robes as He passes among them!

Children, pray for those sinners. Thus you will be laying up treasures of grace, not only for them, but for yourselves; not only for the present, but for the future. And perhaps long years from now, when some unknown trial or temptation confronts you, and your courage and resolutions begin to waver, then will be given fresh grace and strength to go generously on in the path of virtue.

And you will wonder why the grace was given? God will reward you of the times when you prayed for sinners' souls. And though the days may come cloudy and windy, and cold, yet within there will be brightness and light of God's inspiration; and the waitings of His love to your own souls will be like the mighty winds of Pentecost to warm and strengthen you.—Boston Pilot.

A SECULAR JOURNALIST ON THE EXISTENCE OF HELL

TO DENY IT IS TO DENY THE JUSTICE OF GOD

From the Ave Maria
The excellence of the Chicago Inter Ocean's editorial page—its ability, sanity and comprehensiveness—has often been commended by us. On all subjects, religious, social, political, literary, etc., Mr. Hinman expresses views eminently worthy of consideration.

Even when one is farthest from agreement with him one is forced to admire the sincerity of his convictions and his forceful manner of expressing them. A recent editorial on the existence of hell would interest a theologian of the new German school quite as much as it will comment itself to the American man in the street. The arguments are not new; of course, but they are set forth in a way that makes them appear so. The article was suggested by the affirmation of an organization calling itself the International Bible Students' Association, at a recent conference somewhere in Maryland, that the hell Scripture does not exist.

Mr. Hinman begins by saying: "The idea that justice is not an attribute of God has become somewhat popular of late years. It is a symptom of the same sort of weakening of the mental and moral fibre which is exhibited by the Hull House type of 'sociologists,' with his notion that crime is 'environment' or 'disease,' and that criminals are to be pitied rather than punished." He then proceeds to prove that the existence of hell is a corollary of the justice of God, and to show that if in the other world the fate of the just and unjust were the same, there would be no moral sanction for such punishments as are inflicted on wrongdoers by human laws. We quote the greater part of the editorial:

"We are taught, and we believe on the evidence of both revelation and reason that the mercy of God is infinite. But so is necessarily the justice of God. And, aside from the clear Scriptural teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the divine law, and a persistent rebel against it, will after death suffer the consequences of his sin in hell.

"Theologians of every school and sect agree that the condition precedent to pardon and mercy is repentance. And if there be no repentance what then? 'Is God to be mocked by the violator of His law?'

"To put the case in another way. We know that nature—the laws which govern the material universe—is essentially unforgetting. If a man abuse his body by excess of any kind, the penalty must be paid. By moderation and sobriety the scars of the self-inflicted wound may be hidden, as a tree hides the passing slash of the woodman's axe upon its bark. But the scar is still there, and the scientist, coming perhaps a century afterward, when the tree is decaying with age, may lay his finger upon it.

CATHOLIC NOTES

One of the grandest Cathedrals in the world, and least known to tourists, is that of Durham, in England. It was begun by the first Norman Bishop, Walcher in 1083.

The Cathedral College, New York, is said to be the largest Preparatory Seminary in the world, surpassing in number of students the Petit Seminary of Paris by one hundred.

The manuscripts contained in the Vatican Library number 10,000 and surpass not only in number but also in value and interest those of all other libraries in the world combined.

Recently His Eminence Cardinal Gibbons celebrated the seventy-eighth anniversary of his birth. He was the recipient of hundreds of telegrams and letters of congratulation.

On May 8, the keys of the Church of Notre Dame at Geneva, Switzerland, were handed back to the Catholics, from who they had been taken thirty-seven years before.

After rearing a family of 10 children, 4 of whom will be ordained priests in the Jesuit Order, Mrs. Sarah Scott of Springfield, Mo., has taken her final vows as a nun in the order of the Visitation. Mrs. Scott will be known in religion as Sister Mary Ignatia.

An orphan asylum, representing an expenditure of \$2,000,000, was recently opened in the city of Mar del Plata, Argentina. It is the gift of 2 Sisters, the Senoras Concepcion Unzué de Casares and Maria Unzué de Aylar, to honor the memory of their parents. It is destined for convalescent children.

The King of Saxony, Frederick August, is a Catholic. His brother, Prince Max, is a distinguished priest. The King occupies the somewhat unusual position of being a Catholic ruler over a Protestant land. Out of a population of about 3,000,000, only about 80,000 are Catholics.

The many readers who have enjoyed the stories of Irish life by George A. Birmingham will hear with interest of an honor bestowed on him recently. The Rev. James O. Hanan, as the author is in private life, has been elected a canon of St. Patrick's Cathedral, Canon Hanan, who is rector of Westport, will thus succeed the newly appointed Bishop of Killaloe.