

The Catholic Record.

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

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THE GREATEST OF THESE IS CHARITY.

Some people who observe our tepid and indifference, and worse, say that our professions are hollow and that we have no real belief in the truths which should call forth our gratitude. They do not allow for our many imperfections; their conclusions, sweeping betimes, may not be warranted by the premises in the circumstances, but they can advance some reasons for cynicism. When they hear the Catholic wax eloquent on his faith, and see him on his way to religious services, they expect clean living and clean talking from him. Sometimes, unfortunately, they behold the very reverse. When they notice the "devout" of the gentler sex they cherish the hope that in her they have the strong woman, with the low voice attuned to charity. Again, they are disappointed. Instead of sympathy, of reserve, of speech that connotes refinement—nay, some of these pious people seem not to know the most elementary principles of Christianity. They revel in slander; they cut reputations to shreds and love and retail gossip, however leathsome.

They get so accustomed to the atmosphere of uncharitableness that they inhale it without experiencing the least discomfort. It would not be wise to tell them this at close range. Nor would it be well to show them that the innuendo, the insinuation that blasts, are out of honor among those who walk the highway of self respect. No indeed. For your pious person is sensitive—fearless, too, in his own estimation and never means harm. Of course not. One does not expect a Catholic who assists at daily Mass and knows something about meditation to harm their neighbors. But they do habitually, and to an extent that shocks the average Christian. They dishonor religion, and their empty piety arouses the scorn of the outsider. They should have their consciences regulated, and move out into the tonic air of charity, or they may find themselves one of these days among the persons of whom a writer says: "When the Pharisees are stripped of their shams, even the poor devils will laugh."

WORDS OF CAUTION.

Not till we enter into the secret of a man's will, says Father Tyrrell ("Hard Sayings" p. 387); not till we know all the antecedents of his life, the precise measure of his knowledge and understanding, the exact condition of every nerve and muscle, the composition and heat of his blood; in fine the infinity of conditions under which he acts, can we venture in our criticism of his action beyond a "positivist" statement of what is external and apparent. Human society rightly demands that we should compare and treat men as good or evil in the light of their outward behavior; but we must remember that this is, after all, a "legal" estimate belonging to the forum externum of public opinion and is no guide to the ranking of guests at God's table where good-will is everything. "When thou art invited," says Christ, "sit down in the lowest place" that is, be on the safe side and rank yourself last before God, since you have absolutely no certain grounds for a more flattering supposition. "It will do you no harm," says A' Kempis, "to place yourself last of all. It will harm you much to prefer yourself even to the least." Let us forbear to "judge before the time." The only thing that God has told us of the issue of that day should seal our lips: "The last," He says, "shall be first, and the first last;" all our conjectures and anticipations shall be confounded and set at naught.

"GO SLOW."

More than once have we declared in these columns that our societies cater to every taste, and can exhaust all our energy. Why then, there should be something new we do not understand. As our fraternal organizations cover the insurance and social ground; our temperance bodies build up and conserve monuments to self denial, and our athletic clubs minister to our brawn, we confess to an inability to see a necessity for any other society.

Every now and then, as we are aware, some of us—because we desire to be exclusive, or have an idea that the societies established are not true to their ideas—look around for something new. But why not give them the benefit of our criticism and enlightenment?

Why not fall into line with them and teach them fidelity to principle, and that the mere affixing of "Catholic" to their club name does not alone make them Catholic societies. As to exclusiveness we want none of it. It is alien to Catholic principle. Our faith makes one family of us. Our fellow Catholics, however poor and ignorant and uncultured, are also children of the Father in Heaven. As our brethren they have a right to our consideration and sympathy, and no exclusiveness can dispossess them of that right.

The struggling and friendless should be helped, that is, if we think that St. Paul meant what he said when he exhorted us to work God towards all men but most of all towards those who are of the household of the faith.

Moreover a multiplicity of societies tends to a needless scattering of forces. It divides us up into detached bands, which do good, doubtless, but not to the extent that would be effected were we united and directed to any given object. An organization that may help us to play our part in the fashioning of public opinion, and that may sustain and invigorate us by the thoughts and aspirations and examples of the Catholics of Canada, is to be aimed at. Otherwise we may go on influencing only those who come within the club precincts and be content with the empty compliments of the politician.

WHAT ABOUT FEDERATION?

A Federation of Catholic societies would talk of a few months since, it is not visible at this writing. Where are the plans for it? Where are the laymen who wrote us endorsing our every word? Has a Federation which but a short time ago seemed useful for the dissemination of Catholic literature and the safeguarding of the thousands of our brethren who find homes in the North-West, for the awakening of enthusiasm in every department of human activity—has it, we ask, been weighed and found wanting? We do not think so. Our prelates are ready to listen to laymen on this subject. But let us speak soon. The devil takes no holiday.

"LOYALTY TO OUR OWN."

In reply to a correspondent we beg to say that the Y. M. C. A. is not an organization for Catholics. We neither impugn the motives nor question the sincerity of the gentlemen who govern it. That they are energetic and well fortified both by the dollar and co-operation of their congregations, no one will deny. We know too that Catholics are members of the Y. M. C. A. But then all of us have not parents who wish to "break into" society, or a government position with the help of that particular organization. We may be pardoned for entertaining the notion that some of our young men and women are not deficient in the refinement of manner which is supposed to be had only in alien societies; and we have yet to learn that the Catholic who turns his back on his own is respected by the non-Catholic.

The Catholic, however, who hearkens to his spiritual chiefs will not waste any time in the advisability of becoming a member of the Y. M. C. A. For him the matter is settled. We might say more, but we take it for granted that our readers can appraise the value of the reasons given by non-Catholics themselves with non-Catholic societies, and can give an appropriate name to the parents who allow and encourage their children to court the danger of a non-Catholic atmosphere.

Writing in the Catholic Standard and Times, March 10, "A Convert" adds a word of testimony to the fact that "The Y. M. C. A. is a sectarian institution, and under ordinary circumstances, does not pretend to be anything else. He states that while he was a member several Catholic young men belonged to the association, but it was the impression of all of us that they were lax Catholics, whose conversion to Protestantism might be hoped for. None of us had much respect for them as Catholics."

A Lesson For Catholics.

"Two colored young men were recently baptized and received into the church at Beadlock, Pa.," says the Church Progress. "The event would hardly be deserving of editorial comment, but for the fact that it confirms a lesson frequently referred to in these columns namely, the powerful influence of good example. In a sermon the priest who baptized them said the conversions were due not so much to his efforts as they were to those of his efforts as young men working in the same establishment. Here is a lesson for all Catholics, young and old."

THE EDUCATION BILL IN PARLIAMENT.

N. Y. Freeman's Journal.

The principal matter at present engaging the attention of the British Parliament is a bill proposing to effect very considerable changes in the system of public elementary education in England. One of the most important features of the measure, and that which excites most controversy, is the provision dealing with the question of religious instruction in the schools. On this point characteristic English justice is shown by the recognition of "simple Bible Christianity" which, of course, means Protestantism, as the only form of religious teaching to be included in the school curriculum; that is, to be paid for at the public expense. The bill, therefore, will, if passed into law, endorse the creed of Protestants at the cost of all other creeds, so that Catholics and Jews will have to pay taxes for the teaching of the Protestant religion in the public schools, while their own religion is excluded, or if admitted, to be admitted only on condition that they pay for it themselves, and that it be allowed only outside regular school hours.

This scheme for settling the religious question in the schools of England the Irish Nationalist members have vehemently protested against, and they are offering strenuous opposition to it. They do so on behalf of the Catholic parochial schools, in which they are naturally interested as being attended almost exclusively by the children of Irish parents. The new bill proposes that those schools shall be taken over by the public education authorities, and maintained out of public funds, but on condition that Catholic religious instruction shall be given in them only on two days a week and before school time, and that they shall be subject to the provision, as for all other schools, that there shall be no qualification as to religion required in the appointment of teachers, under which latter condition a Protestant or a Jew or an Atheist might be appointed teacher in a school built by Catholics and attended by Catholic children.

Such is the English education bill so far as it affects Catholics. Needless to say the Catholics will not accept it, and the Irish members being the proper advocates of what in this case are Irish Catholic rights are determined to resist it at every stage of its progress. Their action in the matter has been challenged by some English members on the ground that being an affair concerning England, the Irish members, on the principle of Home Rule, ought to leave it to be settled according to the will of the English majority. To this argument John Redmond has two very good answers, one already referred to, that the Catholic parochial schools are practically Irish schools, which view the question he thus presented in his very able speech on the second reading debate on the bill in the House of Commons:

"The Catholics of England whose children go to these schools are all Irish, they are people who have been driven from their own country to these shores by that very system of misgovernment which you to-day (the Liberal Party) repudiate and condemn. Their presence in England seriously affects more than one English problem. Their presence in England affects your industrial problems; it affects your question of the unemployed; it affects to some extent this education question. I ask you not to forget that these men have been driven from their own land where they have been unable to earn a living; in that land whose industries over 200 years ago were deliberately suppressed by Act of the English Parliament, and don't forget further that these people out of their poverty—and no one will deny they are the poorest of the poor—out of their poverty have spent in the building and maintenance of schools for their children between four and five millions of money. Don't forget the impassable gulf between their religious convictions and yours, and then don't expect us who feel we represent them in this House to abstain from aiding them in the effort to maintain a system of religious training for their children."

Mr. Redmond's second answer put the English in a corner as to their objection about Irish members interfering in an English affair. Here is how he dealt with that challenge on the principle of Home Rule:

"Sir, this plea is made, that as Home Rulers we ought to abstain and let English members settle the matter for themselves. But, sir, the proposal won't hold water. Let your members remember we are here against our will. Give us control of our own Irish affairs and we will only be too glad to give up all possible interference in the managing of purely English or Welsh or Scotch affairs. Remember, it rests with you; but so long as you insist upon keeping us here as members of this Imperial Parliament, and refuse to let us control our own affairs, don't complain if we interfere and act upon the merits of questions such as this when they come up."

That was a "clincher" for the English challengers of "Irish interference" in British affairs, and Mr. Redmond enforced it by a very good illustration as follows: "Mr. Speaker, I was arguing the other day in regard to the power of the Parliament on the question of further university facilities for Ireland. He was a Home Ruler. He was a man who had been an enthusiastic supporter of Mr. Gladstone's Home Rule Bill of 1886 and Mr. Gladstone's Home Rule Bill of 1903, under which bills the Irish people would have had the power

given them to settle this university question according to our own ideas. I asked my friend why it was that having voted in favor of these bills, he still refused persistently to consent to this University Question being settled according to our ideas in the Imperial Parliament, and he replied by saying, 'Oh, I was willing, and am willing, to give you Home Rule and to settle this question for yourselves, but so long as you remain members of the Imperial Parliament, I must judge this question on its merits, and I am against a new university for Ireland.' Now, I say with the greatest respect, what right has a gentleman who takes up such a line of argument with reference to this question to say to me, that I am bound as a Home Ruler to abstain from interference in the settlement of an English question? I am a Home Ruler and the Irish Party are Home Rulers. We want to go back to the management of Irish affairs in Ireland, and to leave the settlement of those English affairs to English representatives. But you insist upon keeping us here, and you refuse to let us manage our own affairs, and in the circumstances you cannot complain if on occasions such as this we exercise our rights in examining measures of this kind, even if they affect only one portion of the United Kingdom."

Those who cannot see the reasonableness of this must be very blind, but perhaps they belong to the class of whom it is said that there are none so blind as those who will not see, though they are endowed with vision mentally and physically. At all events this is the position of the Irish members in the British Parliament. They are there not in accord with their own will and desire, and as long as they are kept there and prevented from controlling their own affairs in their own country they will make the situation as unpleasant as possible for England by "interfering" in her affairs, no matter whether such affairs concern Ireland or not. In this connection it may be noted as worthy to be remembered by the Liberal Party and especially by the Labor element of that party, that the interference of the Irish in British affairs has often been much for the benefit of the English masses in their struggles for popular reforms against the opposition of the Tory aristocracy—a fact mentioned and remarked upon as follows by the historian Lecky in one of his well-known books:

"A majority of the Irish members turned the balance in favor of the great democratic reform bill of 1832, and from that day there has been a century of a democratic measure which they have not powerfully assisted. When, indeed we consider the votes they have given, the principles they have been the means of introducing into English legislation, and the influence they have exercised upon the tone and character of the House of Commons, it is probably not too much to say that their presence in the British Parliament has proved the most powerful of all agents in accelerating the democratic transformation of English politics."

For all these benefits Ireland got little in return except coercion bills, and what of justice she did get was not through the good will of England but through her fears, after long and not fiercely agitated days over a quarter of a century before they (the English) would allow a Catholic to sit in Parliament, and it was only the dread of civil war in Ireland that made them grant "emancipation" even then, as Wellington and Peel admitted. It took forty years more, and the "Intensification of Fenianism," as Gladstone declared, using those very words, to persuade the Tories to stop the inhuman outrage of forcing the Catholics of Ireland to pay taxes for the support of the Protestant "Irish church"—labeled so called of course—the church of a small minority of the population. What had to be done and what was done to put an end—at least to make a good beginning of putting an end—to the long continued plundering of the Irish people by England's robber landed gentry, is known by all of us. The great League founded by a noble Irishman, now and for some time, to the grief of all his race lying on a bed of sickness—the great League founded by that great son of Ireland shook the British garrison to its base and forced an emancipation for its victims, not of less, if not of much more, material value to the Irish people than the emancipation of the earlier time. Many a brave soldier was "wounded" in the great fight either through the prison cell or eviction from his home, but on the other hand many a felon landlord had to pay the penalty of a stern discipline which gave a new word to the languages of the world and a newly furnished and powerful weapon to the oppressed of every land.

The last and greatest emancipation for Ireland—national self government—remains yet to be won. In the past the concession of it has been resisted by what Lord Rosebery called the "predominant partner," that is, England, as distinct from Scotland and Wales. But at the late general election the "predominant partner" by an overwhelming majority declared in favor of and returned to power the party pledged to the final policy and measure of justice to the Irish people.

Will that pledge be kept or will Anglo-Irish history of the future have another "violated treaty" to record against England? Time, and no very long time, will answer this question. Meanwhile it may be said that the present Prime Minister of England is, besides being an earnest, outspoken Home Ruler, an honest man whose

word those who know him, including the Irish leaders, believe can be relied on. There are, however, some among his party if not in his Cabinet whose soundness on the Home Rule question is open to doubt. For such persons it may be well to keep in mind that there is an Irish Party united, strong and ably led, and that it will continue to "interfere" in English affairs until it is allowed to take full charge and control of Irish affairs in an Irish National legislature.

Drink not for Workers.

Says the Casket: "The Structural Building Trades Alliance of America, which lately held its annual conference in St. Louis, adopted a resolution asking the affiliated unions to persuade their members not to use alcoholic drinks. The object of this resolution is not so much to encourage temperance as to protect workmen from accidents. Liquor-drinking will yet be confined to gentlemen of leisure and tramps."

CONVERTS FROM THE HOUSEHOLDS OF P. E. BISHOPS.

Editor Freeman's Journal:

Although the Bishops of the Protestant Episcopal church in the United States as a body, have been and are, strenuous opponents of the Catholic church, they have not been able at times to keep the sheep of their own pastures. Many an Episcopal household has been waded of one or more of its members who have been drawn into the sheepfold of St. Peter. A few names of such persons may prove interesting reading to many Catholics.

The late Right Rev. Theodore Lyman, Bishop of North Carolina, was left in somewhat the same condition as was Bishop Samuel Wilberforce in England. He counted among Rome's recruits his mother, the widow of a Presbyterian clergyman; his brother, the Rev. Father Dwight Lyman, pastor of St. Mary's church, Govanstown, Md., formerly a P. E. clergyman; his married sister, Mrs. Mead, widow of the Rev. Mr. Mead, and her son, Theodore, now a Catholic priest; his unmarried sisters and a niece, Miss Florence Lyman.

One of the most interesting characters of the late Civil war was the militant churchman, the Right Rev. Leonidas Falk, Bishop of Louisiana, and a General in the Confederate Army. A few years ago, his niece, Miss Susie Raynor, daughter of Hon. Kenneth Raynor, made her submission to the Catholic church. It is interesting to recall that another fighting clergyman, the Rev. Ames Raynor of the Baptists, and soldier in the Revolution, was her grandfather.

The late Right Rev. Mgr. George Hobart Doane, Vicar General of the diocese of Newark, was, as everyone knows, the son of the late Right Rev. G. W. Doane, Bishop of New Jersey, and brother of the Bishop of Albany. Several years ago one frequently observed in our Catholic magazines the name of F. M. Edselas signed to sketches of Longfellow, Hawthorne, and other well-known Americans. This was the pen-name of one of the most beautiful characters that ever wore the habit of the Visitation Order—Sister Mary Francis De Sales, daughter of Bishop Chase. She was a woman of superior intelligence and fervent piety.

Bishop Kip, of California, gave us a grandson, Lawrence J. Kip; Bishop Wilmer, a brother, John Richard Wilmer, son of the Rev. Simon Wilmer; Bishop Phillips Brooks, a sister, Mrs. Willis; Bishop John of Virginia, President William and Mary College, a sister, Mrs. Stewart of Annapolis, mother of a P. E. clergyman; Bishop Wainwright, several nieces and nephews; Bishop Atkinson, a grandson, A. H. Buel, son of the Rev. D. H. Buel, besides several cousins, among them the Rev. Madame Atkinson, of the Ladies of the Sacred Heart, and the Rev. Father Buel, S. J.

Bishop Lay, of Easton, gave his son, Henry, and his brother, Captain Lay, C. S. A.; Bishop Moore, of Virginia, a granddaughter; Bishop Southgate, who was sent over to Constantinople by his church, gave us a son, now the Rev. Father Southgate, of St. Anthony of Padua's church, Brookland, D. C.; Bishop Hobart of New York, saw his daughter Rebecca Seton Ives, with her husband, the late Levi Silliman Ives, Bishop of North Carolina, make their submission to the Bishop of Rome in 1850.

Readers of the Jannette Gilder's "Infallible" literary magazine may from time to time notice the name Alexis L. du Pont Coleman, the convert son of the Right Rev. Leighton Coleman, Bishop of Delaware. Mr. Coleman was educated at Keble college, Oxford, and was formerly rector of St. Michael's church, Wilmington. He is the translator, one regrets to say, of Maeterlinck's Monna Vanna.

One of the kindest of men was the first Bishop of Fond du Lac, the Right Rev. Dr. Drown, and it is a pleasure to us to know that a nephew of his, Mr. Anson T. Colt, is now a member of the Fold. Mr. Colt was at one time connected with the Associate mission, Omaha, and later missionary of the Church Mission to Deaf Mutes, and in charge of St. David's Woodbine st. and Knickerbocker avenue Brooklyn.

Two of the latest relatives of P. E. Bishops to board St. Peter's ship are Mrs. Maria Thompson, widow of Launt Thompson, the sculptor, and her daughter, Miss Florence Thompson. Mrs. Thompson is the daughter of the late Right Rev. Alonzo Potter, Bishop of Pennsylvania, niece of Right Rev. Horatio Potter, Bishop of New York, and sister of Right Rev. Henry Corzuan Potter, present Bishop of New York. Dr. Stanley Griswold, of Sag Harbor,

is a cousin of the late Bishop Griswold; and Mrs. Isabel Whiteley, daughter of a clergyman, is a descendant of Bishop Jewell. SCANNELL O'NEILL, Author of "Converts to the Church in America."

STOOD THE TEST.

AN INCIDENT EXEMPLIFYING THE TRUE CHARITY OF SAN FRANCISCO'S SISTERS OF MERCY.

From the Leader, San Francisco.

In the relief work carried on by the Catholic Central Bureau in San Francisco cases were met the like of which it was believed did not exist on the face of the earth. In one of the substations a woman about thirty-five years of age, evidently in former times a person of refinement and education, but given over to the curse of drink, was received. At first it was thought that she was injured by fire, such was the fearful condition of her head and face, but an examination disclosed that to such a depth of degradation had drink brought her that she was actually eaten alive with vermin. The Sisters of Mercy took her, washed her and scrubbed her and anointed her with kerosene oil, and five minutes after the operation had been performed her very flesh engendered the plague and she was as bad as before. A tent was procured after great trouble and she was comfortably housed and segregated from the other unfortunates, who though in a bad plight before, could not be forced to force one or more of its members who have been drawn into the sheepfold of St. Peter. A few names of such persons may prove interesting reading to many Catholics.

Here it was that the heroism of the Sisters and of the Catholic ladies showed itself. To receive nice, respectable interesting persons who had tales to tell of adventure by flame and sea was after all a not unwelcome diversion in the placid life of Oakland, but to take up Lazarus and his sores and to care for her, here was where true charity had appeared. This unfortunate woman had been thrown out of six places already, and though the operation of restoring her to some semblance of humanity may have been a most unpleasant one, yet it is such actions as this that give the lustre of Christian charity and show that our professions are not mere words but are carried out in deeds.

CATHOLIC NOTES.

The Hebrew Standard of Sydney, Australia, gives as its opinion that there has never been in modern times a Pope who has manifested such good will and friendly feeling for the Jews as Pope Pius X.

A great change and a happy addition to the Pope's choir, the famous Sistine Chapel choir, will be the band of boys which Master Perosi is training in plain chant. Their young voices will be a bright note in the richness and depth of the grand old Sistine.

Mgr. Provost Johnson, diocesan secretary during a period of forty years to three successive occupants of the See of Westminster—Cardinal Manning, Cardinal Vaughan and Archbishop Bourne—has been additional auxiliary Bishop to the last named prelate.

Historical research, conducted by Rev. J. J. Holzkecht of Paluski, Wis., has developed the apparent fact that Crystal Falls, Mich., once the location of an Indian mission, was the scene of the martyrdom of the first Jesuit missionary, killed either in Michigan or Wisconsin. This was in 1601.

Monsignor Menini, Archbishop of Philippopolis, in Bulgaria, has arrived in Rome and has brought to the Vatican authorities the gratifying information that the members of the Bulgarian church intend to leave the orthodox jurisdiction on masse and place themselves under the jurisdiction of Rome.

Very Rev. Dr. O'Riordan, rector of the Irish College, Rome, has received from the University of Louvain the honor of a Doctorate in Philosophy. This is the second time the honor has been conferred since the foundation of the Institute of Higher Philosophy at the University.

Cardinal Grusha, Archbishop of Vienna, has issued a strong pastoral condemning the proposed reform of the marriage laws in Austria, and declares that Parliament threatens to deprive Catholic marriage of its character of indissolubility in defiance of the law of God and of moral law.

The Council of the Faculty of Sciences, Paris, France, has confirmed the initiative of the Minister of Public Instruction in appointing Mme. Curie to the chair of the University of Paris, occupied by her late husband. This is the first time a woman has occupied this high position.

Thirty five years ago Catholicism in Germany was more threatened than it is in France to-day. Churches were closed, prisons were full of priests, Bishops and Archbishops, and Bismarck swore he would never, never go to Canossa, but he did go. In 1871 there were only fifty-eight Catholics in the Reichstag, representing 720,000 electors. Now there are more than 100, representing 1,800,000 electors. They are really the ruling majority in the country.

Perhaps no more touching or consoling fact relating to the rulers of the church has for a long time edified Catholics than that of the will of His Eminence the late Cardinal Callegari, Archbishop of Padua. After directing some little souvenirs of his mother to be placed in his coffin, he ordered his funeral to be that of a poor man; the coffin should be plain as possible and the body was not to be embalmed. He bequeathed his having nothing to leave the poor, but the small sum remaining to him was to go to the Society of St. Vincent de Paul. So died this prince of the church.