

The Catholic Record

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

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LONDON, ONTARIO, SATURDAY, NOVEMBER 26, 1910

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FACTS AGAINST IT

Some time ago we made reference to the ever increasing number of converts. In doing so our phrases may have been vibrant with exultation, but they were not of a character to wound susceptibilities however tender. Hence we are unable to see the aptness of the rejoinder that our converts are chiefly among women and therefore of no account. If we remember aright it was the great commoner, Mr. Gladstone, who first spoke in this manner of the Catholic Church in England. Statistics, however, show that the conquests of the Church are not chiefly among women: and that women are of no account in the Church as a whole, in fact of history. In some sections of the country it is the fashion to dilate upon the emancipation of women from the bonds forged for her by the Church. Instead of remaining in ignorance and obscurity she is now, thanks to public opinion, we are told, in the full tide of intellectual prosperity. No longer in obscurity is she, but in the public way, competing with men, and successfully selling her mental wares to the highest bidder, and in lecture hall and on platform unfolding her views on all sorts of subjects. All this goes to show that the woman of this generation should be thankful that her lot was not cast in former ages. The foregoing is a sample of romance that is taken very seriously. The fact is that woman has never failed to recognize that the Church has lifted her out of degradation and has, sentimentally, stood ever vigilant against her oppressors. Woman has been always the great purifier of society. The woman of past ages would, if they were on earth, again deem the statements that they were in intellectual bondage or proscribed by the Church as delusions of diseased minds. She could tell how they rallied around Christ, and helped His Apostles, and preached the faith with persuasive eloquence. We are told of women who were familiar with the Greek and Latin fathers of the injunction of the Council of Chalcedon, (451) that abbesses should diligently provide for the education of their nuns: of women in the papal University of Bologna eminent in canon law, medicine, mathematics, art, literature; of Elena Cornaro a doctor at Milan; of Plautilla Brizio the architect of the chapel of St. Benedict at Rome. In 1758 we have Anna Mazzolina professing anatomy at Bologna, and Maria Agnese appointed by the Pope to the chair of mathematics. Novella D. Andrea taught canon law for ten years at Bologna, and a woman succeeded Cardinal Mezzofante as professor of Greek. We might go on citing facts to show how the Church regarded woman's moral and spiritual equality with man. History traces in lines of light her achievements in the domain of fortitude and self-sacrifice. Now as in the beginning she is a handmaid of the Lord, steadfast in watchings and prayers and seeking Veronica—like, to cleanse her Church from the filth cast upon her by her enemies and oftentimes by her ignorant children. While she is true to her mission, she receives as her reward, and purify her crown, she can bear man aloft to high ideals. But when by her attire and speech she appeals to the senses of man she loses her influence and becomes a mere plaything blown about by every wind of sensuality.

pass. The Church exhorts us to give no heed to theories born of conceit or of imagination, and to make ready for the summons to the world eternal.

THE HOLY FATHER

Pope Pius X. will be known in history as the Pope of the Eucharist. Peter's ship is on troubled waters, but He who stilled the storm that night in the long ago will calm the waves and bring the blue into the skies that are gray. His enemies are strong and powerful and unceasing in attack, but Peter is centuries old and sees lining the ages the graves of those who plotted his downfall. To be true to our colors, not faint-hearted, but enthusiastically proud of the faith, he bids us rally around our altars. For the Bread of Life will nourish us every where of beneficent activity. If we went often to Holy Communion our belief would so grow as to make our doctrines have a vitalizing influence upon our lives. The touch of Christ would take the scales from our eyes and we would see as never before the dignity and beauty of our religion.

NOT FOR US

A subscriber writes us about the necessity of "showing up" the malodorous theatre. We admit the necessity, but we are not the person to undertake the work of "showing it up." We might berate it to the increase of "copy," but the people who can dismiss for all time the vulgar variety shows that have an appeal for a certain class of mind are our subscribers and our friends. When they touch the manager's conscience, viz, his pocket, the stage will not the venture of propriety and keep it on so long as the sounds from the box-office ring true. But we are of the opinion that many of us are profuse of words and chary of action in this matter. We are beguiled by advertisements portraying the histrionic skill of an actress in such and such kind of drama. The particular drama may have been the product of a diseased and immoral mind, but we applaud it and talk much rot about the lesson it teaches. We are not even honest with ourselves when we try to give a reason for our looking to see vice strutting unashamed before the footlights. When, however, our friends will insist upon having a drama that does not assault purity or abound in lines that show what a poor opinion some playwrights have of the public taste, the managers will see a great light and be guided by it.

FATHER VAUGHAN

Speaking at Liverpool some time ago, Father Vaughan declared that he had no word to say against his brother man. "No matter upon what matter under what pulpit he may sit, I extend the hand of friendship to all my fellow countrymen and to all who have been redeemed by Jesus Christ—to all the world. I believe in the brotherhood of man and the Fatherhood of God; but for all that when I have to look and find out whether Jesus Christ my Master has asked me to look higher and to be a member of a certain church, cap in hand I follow." These words should be enough to quiet the petulant children of the press who are abusing the great Jesuit.

AN EXPLODED MYTH

Doubtless some of our separated brethren shuddered when they read the reports concerning the Jesuit college at Lisbon. The "news" in question was in complete harmony with the Protestant notion that Jesuits are ubiquitous and omniscient, lay and clerical, male and female, and are winding their nets around anything and everything. The imaginative scribe who devoted his talents to the Jesuit college at Lisbon, embroidered his description with details about a maze of subterranean passages and crypts and sordid mysteries of its foundations. In a letter to the London Times the Archbishop of Westminster points out that the crypts, etc., were recesses that have been used for domestic purposes, and they constitute the whole of the mystery described for the benefit of English readers. An ordinary kitchen is not suggestive of horrors, but a Jesuit kitchen conjures up images of deadly poisons, of food drugged and doctored, of mysterious and weird passages. We appraise the intelligence of the average editor too highly to imagine for a moment that they give credence to this kind of yarn. But they give it a place in their columns, thinking, perhaps, with Charles Dickens, that it is good policy "never to publish anything, fact or fiction, which gives a favorable view of any one under the influence of the Catholic faith: . . . anything which can pos-

sibly favour any mind whatever in its favour of Romanism even by the example of a real good man."

CAUSE AND EFFECT OF REVOLUTION IN PORTUGAL

AN ABLE AND LUCID ARTICLE ON THE PRESENT STATE OF THINGS BY ROBERT ELLIS THOMPSON

Leaders of Socialism in this country finally have thrown off the mask and stirred by the galling attack of Catholic members of the German Reichstag have declared open war on the Catholic Church as the only real enemy they have to fear either in Europe or America. It has been known to men conversant with the aims and methods of Socialism that its one fear was the Church of Rome, that while other cults temporized with Socialism or flirted with it the Catholic Church, as the guardian of law and order, temporal as well as spiritual, was its avowed and uncompromising foe. The Socialist leaders, however, for reasons of policy, deemed it best to dissimulate their hatred of the Catholic religion, while doing their best to seduce members of the Church into their ranks. While there never has been the slightest doubt in the minds of men of formed men as to where the Church stands on the question of Socialism, the Socialists have marked their bitterness, waiting until the opportune moment for the attack, not alone on Catholicism but upon the Christian religion.

Johann Geisberts, one of the leaders in the Central or Catholic party in the German Reichstag, at the Imperial Parliament of that country, aided largely in the unmasking of the real objects of Socialism not only in Europe but in this country. He is visiting the United States and at the fifty fifth annual convention of the Central Verein of North America, a German Catholic organization, in Newark, N. J., a few days ago, spoke at a public mass meeting on the topic: "The Necessity of Improving the Economic and Spiritual Conditions of the Working Classes." Mr. Geisberts told the convention that the Socialists were the most dangerous enemies of which he was one of the chief organizers in Germany have done, gave figures as to their rapid and astonishing growth and closed with a straight and pointed attack on Socialism, which the Christian trades unions are fighting in the Kaiser's realm.

He said that the Socialists were a pill for the American Socialists to swallow, and his plain truths about Socialism, its aims and methods goaded them into throwing off the mask. In the week following the meeting the New York Volkszeitung, the official organ of Socialism in this country in reply to Geisberts, editorially voiced the real attitude of the Socialists toward the Catholic Church as follows, as translated by the Catholic Northwest Progress:

"The convention at Newark deserves the attention of the advanced working classes of the United States. Although it was nominally the convention of the German Roman Catholic Central Verein, the scope of the proceedings was far exceeded. They did no less than make a declaration of the inauguration of a campaign to be waged against Socialism by the Catholic Church, to be conducted to a well-defined plan in every part of the United States.

Johann Geisberts, a member of the German Reichstag, was drafted to make a declaration of his beliefs to the Christian trades unionists of the Centre party, who provided with the barest possible knowledge of social political questions and the labor movement of the schools of the 'Piffen' (opprobrious term for priest) of Muenchen Glabach, are let loose on the community.

"It was this man who was chosen to throw down the gauntlet of battle to the Social Democracy, and he did, in an address entitled 'The Necessity of Improving the Social, Economic and Spiritual Condition of the Working Classes.' It was really a masterpiece of 'Piffen' or of distortion and perversion. Geisberts asks this question: How will you protect the worker against 'wage' exploitation—through reform or through revolution? Needless to say, the Centre decides for reform. He puts the question, 'Is Social Democracy, for the Social Democracy is anti-monarchical and with destructive tendencies. He is also enough to admit that anti-monarchical sentiment is not a crime, but he adds with sharp emphasis that the Church is Socialism's enemy unto death, and for that reason no good Christian, no believing Catholic, can be a revolutionist.

"At last we have unmasked their guns. It remains for the Central Verein to draw their fire. They have disclaimed in the past any particular antagonism to the Catholic Church. They prated that religion was a private matter. But the oldest and perhaps the chief organ of Socialism in the United States now declares that religion is Socialism's enemy unto death to religion. But carried away by their feelings against Geisberts, they did us an unwitting service. We can only hope that the Socialists will be equally successful as they will further attempt to destroy Geisberts' confidence in him.

"With the wisdom of the serpent has Socialism disguised its deadly antagonism to religion, or rather the Catholic Church, for Socialism fears not the disintegrating Protestant sects. But the heavy foot of Geisberts came down upon the serpent, and in its wrath it poured out upon the Socialists the words: 'How the Socialists hate this man who has snatched an army of 400,000 from their rapacious jaws and organized them in Christian trades unions. They fear he will be equally successful as he swings around the United States, and they will further attempt to destroy Geisberts' confidence in him.

"We wait the outcome with confidence. Greater storms than Socialism have broken over the Church—Rome's, Arianism and the Reformation—but the rock of St. Peter is still unshaken and unshattered, eternal."

THE CAUSE OF A THUNDER-STORM AT EDINBURGH

It will be within the recollection of our readers that at Edinburgh a meeting of the various Protestant missionary agencies under the somewhat ambitious title of the "World's Missionary Conference" was held in Edinburgh. It was presided over by Sir George MacAlpine that an unrecorded incident of striking significance, which took place during the afternoon of the 23rd inst. It seems that at one stage of its proceedings the hall in which the audience was assembled grew suddenly dark, and the speaker, to the carnal-minded man the fact would have meant nothing more than the climax of a thunderstorm coming to complete the three hot days which were said to make up our British summer. But north of the Tweed, the interpretation of signs and portents, and looks upon such phenomena much more seriously.

It seems that the debates had turned upon the amount of work done and the results achieved in the heathen lands, and there were present men whose thoughts travelled back to the land of their fathers and had seen with their own eyes of the labours and successes of Catholic missionaries. They had perhaps—at least at the beginning of their mission—been told that they were holding a "World's Missionary Conference" with the greater part of the world's missionary forces left out, and they were generous enough not to forget that the Catholic Church had not only won from heathendom innumerable souls for Christ, but has in the missionary field observed an angelic purity and a knowledge of the missionaries more than five times greater than that of all Protestant agencies put together. It was in this way that the speaker, Sir George MacAlpine, in a speech delivered last week at an assembly of Baptists that he went on to explain to the Baptists that the Catholic Church in its missionary work because of the darkness of error in that Church had been slightly less than the darkness of the heathendom which has to be evangelized. Hence Divine Providence had obliged to enter the darkness of error in that Church, and as Sir George expressed it—"we quote from the Daily News" that it has been seriously questioned whether the Edinburgh Conference, after all, made any real contribution to the unity of the Church of Christ.

"I have received protests from many quarters against its nomination, generally from the more Protestant section of the Church of England. To some, the arm of the colossal statue of John Knox was uplifted in mute warning against the proceedings of the Conference, whilst the darkness which fell upon the hall at noon, and the crash of thunder which resounded while certain dignitaries were speaking sympathetically of the mission work of the Roman Church, were regarded as expressions of the wrath of high heaven. . . . It must seem impossible for the Catholic Church in the view that the co-operation of the Roman Catholic Church should be sought in the evangelisation of the world. Her darkness is too dense and her proving an agent of redemption to lands lying in a gloom hardly more pronounced than her own."

This judgment, pronounced by the speaker upon the spiritual condition of some two hundred and forty million of his fellow-Christians was received with add that on this occasion at least, Providence was not called upon to intervene, and the hall was filled with sunlight, and the most attentive ears could not catch the least echo of even distant thunder.

Sir George's utterance of Calvinistic orthodoxy had the advantage of coming a little later in the session. All the same, we are indebted to him for knowledge at least something of the inwardness of the Edinburgh Conference, and the marvellous interposition which followed its approval or disapproval of the sentiments expressed on the platform in religious meetings which are held under the sign of a marble statue of John Knox. *Ecce qui potuit rerum cognoscere casus.*

Far be it from us to imply for a moment that this unlovely form of superstition—which after all is but a religious zeal—represents in any way the true mind of the kindly and sensible Scotch nation. The very earnestness with which Sir George MacAlpine, the Catholic Church and her missionaries may one day, under God's blessing, by the impulse of its own intensity, work its way to the front, and be placed in the Edinburgh Hall lifts a cloud in the mind of the Catholic Church. Who, then, can tell if amongst the descendants of the Edinburgh audience, and of those who cheered the utterance of Sir George MacAlpine, there may not be found in the future some who, strong in the joy and happy light of the Catholic mission field, things which will far more than atone for all the bitter thoughts and hard sayings of their forefathers?—London Tablet.

THE NEED OF SOCIAL STUDY

ENGLISH JESUIT POINTS OUT THE FIELD FOR CATHOLIC ACTIVITY, MUST LEARN NEW METHODS OF SOCIAL WORK

The Rev. Charles D. Plater, S. J., possibly alarm our readers, and their alarm may be increased when the word "social" is prefixed to it. They will picture a formidable array of blue books or a row of the study volumes on Sociology which poor almost daily from the press. "We have no time and no inclination for social study," they will protest. "We have our work to do all day, and our few spare hours are needed for rest and relaxation. Let the experts fight out the social problem amongst themselves and leave us in peace."

Now, my dear sir or madam, there is no cause for dismay; neither is there excuse for inaction. You are not called upon to line your shelves with blue books. No serious study is required, but to special study in one of its many forms you are called. You are called to the study of the social conditions of life must learn to use the social instinct that you may possess of common common sense for the miseries of your fellow-men.

As to the Pope's view of the matter, there can be no doubt. "The social instinct," says the present Pontiff, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy." This involves study, and study not only by the experts and leaders, but by the rank and file. Catholics in all the various conditions of life must learn to use the social instinct in the social question. Otherwise, their "energy and constancy" will be aimless and even harmful. All can and ought to contribute to what I may call the corporate Catholic social experience. The priest and the layman, the worker and the student, light on this most difficult of problems. It is for Catholics to take the initiative in all true social progress, to show themselves the steadfast defenders and enlightened counsellors of the weak and the defenceless to be the champions of the eternal principles of justice and Christian civilization." So wrote Leo XIII. to Cardinal Langens in 1891. But a general body of Catholic questions is a gift infused into us as baptism or conferred upon us at confirmation. It has to be worked for, and worked for not by our leaders alone, but by us all. If the general body of Catholics is not an enlightened body, it will be no champion of the eternal principles. "I forbid the Catholic hierarchy of the Holy Father, by its own initiative, to be useful, must be based on knowledge; and knowledge implies study. To the same conclusion we are driven by the principles of our religion. To be a Catholic is something very great, and

splendid and responsible. It is not a mere name to be worn lightly. It involves a new way of life. We cannot take our standard from the people about us, for we have divine standards of our own. And we are "standard bearers" in every sense of the term, for "the charity of Christ urgeth us" not only to school ourselves in the divine law, but to impress it upon all about us. Society is badly out of joint and we must "take the initiative" in the task of resetting it. This involves preliminary study. . . . But you are mixing up two distinct things," it will be objected. "The charity of Christ urges me to bring men to Him, to save their souls, to spread His supernatural religion. These things are on quite a different plane to social questions, which are concerned with material things. I am told to save men's souls, not to enter for their bodies."

The objection is plausible, but un-Catholic. It rests on a false view of the supernatural. While it appears to elevate the supernatural, it really degrades it. Be sure of it, we shall not prevent our being content with the work for men's souls unless we work for their bodies also. If we are not actively seeking to relieve the material sorrows of humanity, we cannot have much concern for their souls. That lesson is written in the gospel, plain for all to see. Upon the degree to which we have succeeded Christ's poor for Christ's sake is the condition of our salvation.

Catholic social action is poles asunder from mere philanthropy. It is lit up by a motive which raises it to supernatural dignity. We must not keep our Catholic and our social action in watertight compartments. The former must express itself through the latter. Our two must be intimately blended. Our religious should urge us to strenuous and enlightened efforts on behalf of the poor and suffering. It should lead us to avail ourselves of the very best and most effective methods, and it should prevent our being content with the slipshod and indiscriminate charity which in these days may do more harm than good. If we really love the poor for Christ's sake, we shall take pains to relieve them effectively; and to relieve them effectively involves careful study.

It is easy to toss half-roses to the poor, supposing we have the half-roses in our hands, but it is futile, if our charity takes no other form, several very terrible things will happen. In the first place we shall find that our charity is being drawn away from us, and left to the faith. For we with our half-roses cannot compete against the groping organizations which are at the head of the parade. In the second place we shall find that our charity is being drawn away from us, and left to the faith. For we with our half-roses cannot compete against the groping organizations which are at the head of the parade. In the second place we shall find that our charity is being drawn away from us, and left to the faith. For we with our half-roses cannot compete against the groping organizations which are at the head of the parade.

LONGEVITY IN NOVA SCOTIA

To the editor of the CATHOLIC RECORD: Dear Sir,—There received Holy Communion together last month in the parish, four generations, viz: Mrs. John Carrigan aged 103 years, her son Thomas aged 72 years, her grand-daughter, Mrs. Rodgers, aged 45 years, and her great-grand-daughter, Miss Carrigan, aged 15 years. Mrs. Carrigan was born in Ireland and came to this country in 1815. Mr. Carrigan died ten years ago, aged 96 years. The old lady is in full possession of her faculties, and is in the best of health. Let us hear of a similar case in Ontario. Respectfully yours, JOHN C. CHRISTOLM, P. P.

CATHOLIC NOTES

Friends of the late Rev. Dr. Lambert, pastor of the Church of the Assumption, St. Paul's, N. Y., and editor of the New York Freeman's Journal, are planning to erect a splendid monument to his memory at St. Paul's, where he labored so long.

In the little mining town of Barton O., where eight different tongues, Hungarian, Dalmatian, Slav, Italian, Bohemian, Polish, Croatian and Lithuanian are spoken, the good pastor has learned the language of all of them in order to minister to their spiritual wants. Such is the Priesthood of Christ.

All over Spain, on Sunday Oct. 2, public meetings were held by the Catholic citizens to protest against the anti-religious policy of the Canalejas ministry. It has practically a national demonstration, a peaceful uprising of the people to express their indignation at the government's war on God.

His Lordship Bishop Lorrain of Pembroke, accompanied by his medical adviser, Dr. J. J. Doherty, and Father P. Ryan of Renfrew, passed through Ottawa on Wednesday en route for Three Rivers. His Lordship is indisposed and intends spending a few weeks at the sanitarium there to recuperate his health.

Staple Oak, a large farmhouse in an isolated situation in the Bowland Forest district, near Clitheroe, England, is, says the Daily Mail, being prepared for the reception of a number of the refugees from Portugal. The property belongs to the Towneley family, and is in close proximity to Stonyhurst College, the famous Jesuit seminary on the banks of the Hodder.

A suggestion has been made that the Catholics of this country hold a Catholic Congress every year, as the Catholics of Germany do, and devote a week, through their delegates to the consideration of their religious interests. The matter is likely to be discussed at the convention of the Federation of Catholic Societies in New Orleans this month.

Several New England pastors have taken up the idea of introducing Catholic papers into their schools with a view of cultivating in the children a taste for the papers, and half an hour is spent weekly in discussing the most striking articles therein. This novel practice is worthy of encouragement.

Two Irish nuns, Sister Mary Dominic Murphy and Sister Mary Catherine Clayton, the former a very old lady, arrived in Ireland recently after having undergone severe hardship at the hands of the Parisian revolutionaries. They were released from the custody of the republicans through the good offices of the British Consul in Lisbon.

The Christian Brothers have erected in Vedado, Cuba, a handsome \$100,000 day school and Brothers' residence. That makes the sixth large school which the Brothers now possess in Cuba. They have boarding schools at Santiago and Guanabacoa, and day schools at Havana, Guines, San Juan, and Vedado. The Brothers opened their first school in the Island of Cuba in 1905.

Father Phelan tells in the Western Watchman of the ideas of a Methodist minister regarding Rome. Father Phelan says: "We were passing the Methodist church in Rome last August about 11 o'clock in the morning, and a dress to be one of the brethren, asked us where the Methodist church was. We answered, 'This is the Methodist church.' 'But it is locked,' he said. 'Yes,' said we, 'the old Pope has ordered it closed and the presbytery are all banished. Just like him,' said the dumb-founded brother.

Mr. Arthur Beaumont who is a convert from the Episcopalian ministry and has been employed in the railway offices at Millstreet, Mich., for some years, has entered the novitiate of the Benedictine Fathers, at St. Joseph's Abbey, St. Benedict's, Louisiana, and is to be a member of the Holy Priesthood. His wife has entered the novitiate of St. Clara of the Benedictines in a neighboring convent and they have placed their son, Joseph, in a college there. Their daily prayer is that God will give the son grace and strength to be professed, when he completes his education.

The Pope recently exercised the office of a confessor for the first time since his election. Three old people from his native town of Riessa had the high honor of direct confession to the Holy Father. They obtained a Papal audience and in forming the Pope of their birthplace asked whether they might be permitted to confess to him, whereupon the Pope granted them a special interview in his private chapel, heard their confessions and subsequently himself administered the Sacrament. His predecessor in the Pontificate, Leo XIII., never acted as a confessor only on one occasion, to the former Empress of Mexico.

The mission at Bow Common, which is in the very heart of the East End of London, has for its rector a young Irish priest—Rev. James Carey—who is the brother of the Rev. Thomas Carey, rector of the important church at Eden Grove, Holloway. Father James is a great advocate of music at the services, and has an accomplished choir, but the serious difficulty of finding the money to purchase it confronted the reverend gentleman. He has, however, successfully appealed to the philanthropist, Andrew Carnegie, who has subscribed \$750, and this sum, in addition to the sum already subscribed, will enable Father Carey to purchase the organ.