

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by Archbishops of Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshesburgh, N. Y., and the clergy throughout the Dominion.

In Ottawa, Ont., single copies may be purchased from J. W. Brown, 141 Nicholas St.

LONDON, SATURDAY, AUGUST 28, 1920

THE CHRISTIAN BROTHERS

The welcoming of a new religious community into our midst is indeed a pleasing duty, particularly so, in view of the fact that the community in question is none other than that of the "Brothers of the Christian Schools," so favorably known in the field of Catholic education.

It may prove of interest to note that it is now almost seventy years since the Brothers received their first invitation to undertake the work of Catholic education within the limits of the Diocese of London.

As might be expected the only answer which could be given was, that until their numbers had been recruited, they could not entertain any idea of branching out.

For two years Father Point waited patiently; but on April 20th, 1853, he once again took up the matter with the Bishop, of establishing a Brothers' School at Sandwich.

Work was immediately started and in 1856 the College of the Assumption was ready for occupancy. Meanwhile an event had occurred which was to change the destinies of the College of the Assumption.

and Seminary. As the conducting of such an institution was outside the proper sphere of the Brothers, they were not placed in charge when the College of the Assumption was inaugurated in 1857.

Sandwich was not the only centre which sought the services of the Brothers. In the early sixties, the Dominican Fathers, then in charge of London, endeavored to secure a colony of Brothers for their parish.

The establishment which the Brothers will open in London this September, will bring the number of their houses to 785. Europe possesses 425 of these houses. America ranks next with 256; whilst there are 54 in Asia, 43 in Africa and 7 in Oceania.

In order to facilitate the administration of so many and such widely distributed institutions, the community is divided into 55 provinces, each governed by a Provincial Superior.

The Superior General and his staff of advisers reside at the Mother House in Lembeek, Belgium.

The countries in which the Brothers have the most houses are: Spain, 134; Belgium, 102; United States, 97; Canada, 63; Italy, 45.

During the War 2,000 Brothers did military service, of whom no less than 400 made the supreme sacrifice.

It will be noted that Germany is not credited with any houses of Brothers. This is due to the fact that they were expelled from that country prior to the War.

These figures bear eloquent testimony to the universal recognition which is accorded the Christian Brothers as expert educators and bear out the words of appreciation of His Lordship Bishop Fallon who speaks of their coming to London, "as an event which will mark a step forward in Catholic education and will produce results beneficial to the Faith and its interests."

IS IRISH DISUNION THE ONLY OBSTACLE? In his article dealing with the Irish question, entitled "What America Ought to Know," Lord Bryce has recourse to the time-worn plea that when the Irish are able to agree among themselves, then England will readily accord them that measure of self-government which they desire.

parable obstacle in the 36% of anti-Polish opinion in that country; nor were they perplexed by the 85% of anti-independence opinion in Bohemia.

In Estonia, Finland and Jugoslavia there was double the opposition to a separate National existence that there is in Ireland.

IMPROPER ATTIRE

An interesting occurrence, bearing upon the much discussed question of immodesty of female attire, is to be found in the account of Bishop Plessis of his confirmation tour in Ontario in 1916.

What would His Lordship say now, were he to witness the prevailing fashions which expose more than the throat in a shocking fashion.

"A longing to go naked," says a Catholic writer in regard to the present day indecency of dress "is one of the surest signs that we are drifting towards the awful precipice of paganism."

That present fashions are a scandal, a disgrace and a menace to morality is evident from the countless denunciations, which have been voiced by those best qualified to discuss the question.

Discussing this question America says: "Of all good women, it is expected that they are eager to help their neighbor to keep the Ten Commandments. But if the immodest scantiness of their dress is constantly tempting the passerby to break the Ninth Commandment, how can a God of boundless justice acquit these paganizing women of responsibility for others' sins?"

In a ringing pastoral letter, the Archbishop of New Orleans, the Most Rev. J. W. Shaw protests against immodesty in female attire. With true apostolic freedom and courage he accuses the debased fashions; nor does he mince his words in denouncing this abuse.

"While we are neither presumptuous nor foolish enough to discuss colors, forms and fashions, yet we are deeply concerned with the morals of dress in the interest of Christian purity and modesty. The present shocking disregard in modern female attire for the elementary principles of ordinary decency is simply appalling."

It is almost impossible to find, in the current non-Catholic literature of the day, written by graduates of such institutions, any distinct trace of sound and certain religious belief.

"Oh, the pity and the shame of it that so many of our ordinarily good Catholic women of all classes and at nearly every age, married as well as single, mothers as well as daughters, are the servile imitators of the immodest fashions of the day! To such an extent have some of them lost the natural modesty and shrinking delicacy of their sex that

they hesitate not to come before the Holy of Holies and approach the sacred table in such scant apparel as must needs make the angels veil their faces with their wings.

"In this connection we wish also to remind parents of their grave obligation to dress their young daughters, from the tenderest years, according to the laws of Christian modesty."

Next, the husband and wife are left alone. He finds she is not yet in love with him; and he insists on her going on a long visit to her mother's people; and not coming back till she loves him. She goes; and is courted by another man; with her husband's knowledge; and he is ready to "release" her by a sham divorce whenever she wants it.

THE LECTURE GUILD

We note with interest the latest circular from The Lecture Guild, which was started about a year ago to facilitate the expression of Catholic opinion from the lecture platform.

Its very simple method, which was to be a bureau of information in regard to Catholic lecturers and an agency through which they could be engaged, has evidently met with encouraging success.

It still retains the names of most prominent Catholics on the Advisory Board, Father Tierney of America, Father Burke of the National Catholic Welfare Council, Father Schwertner of The Rosary Magazine, Hon. Maurice Francis Egan, Michael Williams, Miss Clare Cogan, Miss Blanche Mary Kelly, and Mrs. Joyce Kilmer.

The circular and any information desired will gladly be sent free upon request addressed to The Lecture Guild, 7 East 42nd St. New York, N. Y.

CATHOLICS IN COMPETITION

The Catholic young man who has his way to make in the world has a heavy handicap if he has not as good an education as those with whom he must compete, and who are graduates of non-Catholic or secular colleges or universities.

But, judging them fairly, by their methods, their system of instruction, and by their fruits, it is beyond question that however well they teach secular and material learning, they are not to be trusted on the moral side of education.

It is almost impossible to find, in the current non-Catholic literature of the day, written by graduates of such institutions, any distinct trace of sound and certain religious belief.

I have just read a novel, which is so good an instance of the mental condition I am referring to, that I beg leave to cite it in illustration of what I mean.

"The hero is described as a splendid character, moral, sensible, self-controlled, good to others, angered at dishonesty and mean actions, and clean in his attitude towards women. The heroine is as highly praised as the hero, and seems to be a fit mate for him."

he doesn't know what he means by God; whether spirit or matter or what else; he merely recognizes that there is a beneficent force of some sort.

She is now married to the hero; but tells him she feels bound still by her promise if the doctor claims it. She is then taken very ill. Her husband sends for the doctor; asks him if he will marry her if she gets well and wishes it; tells him he will give him a chance to win her; and does give him the chance; and is ready for a collusive divorce to set her free.

Next, the husband and wife are left alone. He finds she is not yet in love with him; and he insists on her going on a long visit to her mother's people; and not coming back till she loves him. She goes; and is courted by another man; with her husband's knowledge; and he is ready to "release" her by a sham divorce whenever she wants it.

Now, I mention this novel, because, as novels go nowadays, it is written with some regard for decency; and the author has evidently no idea that she is far off the moral track.

The moral fog which clouds the minds of a large majority of the authors and writers of the day, can be ascribed to their defective education. They learn to doubt or disbelieve where they ought to learn to believe and to see clearly the moral relations and proportions of things.

Now, what is our duty? When a Catholic university calls for money, we ought to give unsparsingly. Our universities have to compete with those which are endowed with millions and millions and millions; for our boys must be equipped in science and arts and letters to take their place and to compete with others in the world's work.

We spend much money on unnecessary things; things which give us but fleeting pleasure; but we do not, it is to be feared, realize how much more important it is to spend money on the development and equipment of institutions of Catholic higher education.

Society is in the way to widespread corruption, if only moral absurdities, such as are remarked above, are fed to the rising generation. Moral principles are nowadays denied on all sides; and when social morality is damaged, Catholics do not escape the sad consequences; for all the people of a nation live together in a public society; and what is done or thought or said by large bodies of people affects others besides themselves.

The calls of Catholic universities, then, ought to be heeded. We Catholics can do better in this matter than we have ever yet done, if we grasp the idea of the necessity. Let us grasp it.

NOTES AND COMMENTS

THE CONVERSION OF Dr. Kinsman which had much exercised the minds of Protestant Episcopal apologists in the United States and of our Anglican friends in Canada may prove to have set in motion a stream of such conversions after the manner of the Oxford crisis of 1845.

Suddenly, one begins to doubt the author's judgment as to what is a good man or a good woman; when the hero says to the heroine, after referring several times to God, that

part of the stars of heaven." Tabulating evidence of the truth of the saying may be found in Gordon Gorman's "Converts to Rome," a book which to generations to come will bear increasing testimony to the profound and far-reaching influence of the man who when everything is said and done ranks among the very greatest of his age.

THAT Dr. Kinsman himself is a direct product of that influence readers of "Salve Mater" will not need to be reminded, and that through him it is being transmitted to others the immediate future seems likely to demonstrate.

He attended her mother, but did not claim the fulfillment of her offer. She is now married to the hero; but tells him she feels bound still by her promise if the doctor claims it. She is then taken very ill. Her husband sends for the doctor; asks him if he will marry her if she gets well and wishes it; tells him he will give him a chance to win her; and does give him the chance; and is ready for a collusive divorce to set her free.

THE COLLAPSE of the "Interchurch World Movement," in the United States, due, it is announced, to inability to secure enough money to cover expenses, may prove to be a blessing to those concerned. It was an attempt conceived by certain financial interests to raise an annual budget of some eighty millions of dollars, with the avowed purpose of "Christianizing the world in this generation."

It is our first duty in such a crisis to sort out the relevant and guiding facts. The fire eaters who want to urge the Government to rigorous measures imagine this as a struggle between the forces of order and those of anarchy.

A PARAGRAPH went the rounds of the Catholic press a month or two ago, to the effect that among the young men ordained to the priesthood at Mount St. Mary's College, Emmitsburg, Maryland, on June 13th, was Richard B. Washington, a great-grand-nephew of the first President of the United States.

DID WASHINGTON himself die a Catholic? That is a question which has often been asked and for which there is something to be said in the affirmative. That the First President was friendly to Catholics and on more than one occasion gave public evidence of the fact is well known.

THERE is, moreover, a tradition in old Maryland Catholic families that on his death bed Washington asked for the ministrations of a priest, and that a colored servant crossed the Potomac in an open boat and brought Father Leonard Neale to the dying statesman's bedside, when the last rites were administered to him. Father Neale became later second Archbishop of Baltimore. Whether the story has real foundation or not

it may at least be accepted as testimony further to Washington's friendliness to Catholics, and gives added significance to the priestly ordination of one of his collateral descendants in the fifth generation.

A GOOD story has recently been told of Pope Leo XIII. It appears that an article of questionable ability in that direction had secured the privilege of painting the Pope's portrait. The portrait it is said was a caricature, nevertheless the artist was extremely proud of it, and asked the Pope to append his autograph to it. Not wishing to hurt the artist's feelings the Pope did as requested. And this it is said is what he wrote: "It is I. Be not afraid."

REIGN OF VIOLENCE

UTTER FAILURE OF BRITISH RULE IN IRELAND

One would suppose, to judge from the Irish news day by day in the papers, that the three most important authorities in Ireland were all agreed on one point—the desirability of civil war. This would be the natural conclusion to draw from the murders of policemen, the sacking of towns by policemen, and the attacks on Nationalist workmen in the Belfast shipyards. The Sinn Fein leaders do not denounce the first, the Government does not punish or stop the second, and the third followed closely on Sir Edward Carson's invitations to his followers to take active measures for their defence. If anybody talks about the murders of the police, the Sinn Fein will reply that there have been eight thousand political arrests in Ireland, that three out of four of the members of Parliament elected by Irish constituencies have been in prison or in hiding, that the police are not the servants of the Irish people but the armed servants of a foreign Government imposing its will, that many of them have been employed on espionage, and that to the Irish patriot they are traitors. If the spectacle of Irish towns looted by the police, of dreadful injuries not only to men but to women and children, of promises of Sinn Fein members under circumstances that cast suspicion on the police, look to most of us more like the prosecution of an irregular war than the orderly government of a white people, the Government apologists point to the maddening provocation offered in a series of cruel and cowardly murders. If it seems to the English observer deplorable that the Belfast Orangemen should chase Nationalist workmen from the yards, fire Catholic chapels, and generally do honour to Sir Edward Carson in the way that a London mob once did honour to Lord George Gordon, Sir Edward Carson replies that the Nationalists were always rebels in fact as they are now in name, and that Belfast is merely showing in its own way what is the Sinn Fein excesses elsewhere. So do the implacable furies of her history hunt Ireland to her ruin.

SINN FEIN STANDS FOR REIGN OF ORDER

It is our first duty in such a crisis to sort out the relevant and guiding facts. The fire eaters who want to urge the Government to rigorous measures imagine this as a struggle between the forces of order and those of anarchy. That reading of the facts will not stand examination. Sinn Fein does not represent the order, nor does it represent the resort to anarchy and confusion which has been at other times the weapon of a subject people. Over a great part of Ireland Sinn Fein represents in daily life the reign of order. Her courts and her volunteers dispense justice and keep the peace with such success that Unionists not only make use of the confidence they repose in them. In many places they have put down agrarian outrages. As for the religious toleration preached in Sinn Fein districts, it is only necessary to recall the public declarations of Protestants that their religious rights have been scrupulously respected. This is not anarchy but order: the order, it is true, of a rival to the established Government, but still order, and order so well accepted by political opponents that an attempt on the part of Dublin Castle to break down this system would be deplored by Unionists in the South as disturbing their security. But this aspect of the Sinn Fein regime is overshadowed in British eyes by the campaign of political murder. Some day we shall know the true history of that campaign—how far it is the deliberate policy of political extremists, how far it is criminal passion exploiting the political atmosphere. In every country the War has bred a crop of violent crime of one kind or another. But for the moment it is our business rather to point out that every day that this campaign continues compromises separately both the claims of the Sinn Feiners to political leadership and the prospects of peace in the future. This series of murders leaves a dark stain on the history of what is, we may hope, the last stage of the struggle for Irish freedom. It may leave an incurable evil.

BRITISH GOVERNMENT DOES NOT STAND FOR ORDER

If Sinn Fein does not stand for anarchy neither does the British