

# The Catholic Record.

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

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## CHALLENGE TO CATHOLICS

Denver, Colo.—The attempt to secure a court order in Denver to have the mother of five children undergo an operation that would make it impossible for her to have any more offspring was intended as the first movement in a well planned campaign to foist birth control and eugenics legislation on Colorado, is the opinion of the Very Rev. William P. Barr, C. M., D.D., Ph. D., president of the St. Thomas' seminary, who was interviewed by the Denver Catholic Register for the N. C. W. C. News Service.

The public press reported that a judge had actually given such an order, leaving it up to the woman whether she would submit to the operation or give up the custody of the five children she now has, but the judge himself declared later through The Rocky Mountain News that he had issued no such command. Nevertheless, it is known that deliberate attempts were made to have such an order issued, and the judge declared: "I said that such an order might be entered if the conditions made it necessary and with the consent of the parties concerned."

The surprisingly frank interviews in favor of the neo-pagan operation, given by the presidents of several large societies of women and by a clique of Protestant clergymen, are cited by Father Barr as proof of his charge that this movement was intended to launch a campaign of birth control. But the storm of protest with which the general public has received the suggestion of the judge, and the interviews given by the Catholic woman in whose case the infamous suggestion was made, have, to use Father Barr's own forcible expression, "gummed the works." The public has been aroused to the necessity of fighting if the "morals of the barnyard and kennel are not to be legalized in Colorado."

Mrs. Clyde Cossidente, of 1839 Platte Street, a member of Our Lady of Mount Carmel church, is the Italian woman concerned. The operation, it is said, was suggested by a medical student, whose proposal was endorsed by certain so-called social service workers—"official smelling committees," Father Barr terms them. Mrs. Cossidente did not keep her house as tidy as these persons wished; she was also poor; therefore, according to their pagan notions, she ought to be barren from having any more children. This, so far as can be learned, is the only charge against her.

The committees that have raised the most trouble are from Protestant "mission agencies," which are constantly invading the Italian district, particularly for the purpose of proselyting. Some of these workers are quoted by the press as saying that if Mrs. Cossidente does not submit to the proposed operation by January, her children are to be taken from her. However, they will find that they are not the law-makers of Colorado.

"I do not believe that Judge Graham realized the gravity of the order he was asked to issue," said Father Barr. "It was intended to use him as a tool in the hands of official 'smelling committees,' whose members are unable or unwilling to have children themselves and who are annoyed when they see large families. I also think I see in this movement the work of a sinister society which has a world-wide program for the overthrow of the Christian order of civilization and the setting up of a new order in which supernatural will be eliminated."

### SHOULD BE REWARDED

"The mere fact that Mrs. Cossidente has five children shows that she comes of stock that is not degenerate. When a woman starts to tamper with nature, one of the quickest ways in which this shows itself is in her inability to have a large family. I have studied in Italy, hence I know the high ideals of Italian womanhood. The large size of Italian families is proof of the purity of the women of that nation. Large families are not a menace to a nation, but its hope. Mrs. Cossidente, far from being punished for bringing many children into the world, should be rewarded."

"Some of the greatest men in history have been younger children of large families. Some of our greatest artists have come from large families. Enrico Caruso, who died only a short ago, was an example of this in our own day. He was the nineteenth child of an Italian mother. Merely suppose his mother had been compelled to submit to an infamous operation after she had borne five children."

"A punishment must be in proportion to the offense, and even if we would hypothetically admit that Mrs. Cossidente deserved any punishment, what proportion is there between keeping one's house dirty and being forbidden to bring children into the world?"

"The club women who have given interviews regarding the case have come out openly for birth control clinics, such as are held in Holland, and for eugenics. They allege certain diseases and poverty as their reasons. But these are mere effects; if they wish to help the nation, let them attack the causes. You cannot cure evil by evil. Education with religion in it is what they need. If they teach religion to the young, the evils that come from unchaste living will vanish and there will be no need of teaching sex hygiene or the other sex fads. In regard to poverty, the way to cure it is not by limiting the size of the family, but by working for a more even distribution of wealth and for living wages. A working man must earn enough to support and educate a good sized family. It will make conditions worse instead of better to make it impossible for him to have a large family, for then gougers will say that his wages can be safely cut further."

"The Cossidente case offers a real challenge to Catholics. We must engage in social service work ourselves. The women's organizations and the National Council of Catholic men ought to take up this activity. They should also keep their eyes on the next legislature, for I am convinced that this case is merely the first gun in a battle in which the forces of Christianity will be arrayed against paganism, to preserve the purity of the marriage state."

Bishop J. Henry Tihen and two Catholic doctors gave strong interviews to the Denver Post protesting against the alleged order of the court.—N. C. W. C.

## PRIEST IS VICTIM OF AN OUTRAGE

### ARRESTED ON FALSE CHARGE HE IS DRAGGED THROUGH STREETS

(By N. C. W. C. News Service)

Santa Fe, New Mexico, December 17.—Catholics of New Mexico have appealed to the State authorities to remove from office the local officials of the town of Roy and Mora county on charges of having actively or passively participated in the outrage against Rev. Felix Vachon, O. M. I., who was dragged through the streets of Roy and subjected to the vilest insults at the hands of sworn officers of the law. Catholics who attempted to protest against this official violence were warned that they would suffer a like fate if they persisted.

After holding Father Vachon a prisoner for several hours, he was released on bonds of \$ 000, the charge being that he had a part in the burning of the new high school building of Roy. Last Sunday the officials of Roy entered Holy Family church during the celebration of Mass and took out two small boys whom they questioned along lines that indicated a purpose to blacken Father Vachon's character.

Although the population of New Mexico is preponderantly Catholic, Roy, a small place in Mora County, is a hotbed of anti-Catholic bigotry and a center of Masonic influence. Recently the corner-stone of a high school building was laid with Masonic ceremonies. In the course of the exercises an official of a Masonic lodge delivered an address warning all churches against interference with the Public schools, over which he assumed for Masonry a sort of protectorate. On the cornerstone of the school was carved the square and compass of the Masonic emblem.

Father Vachon was outspoken in his condemnation of this Masonic claim to control the Public schools, which, he pointed out, were built and maintained by means of taxation to which Catholic citizens contributed a large share. The Masons and anti-Catholic bigots were inflamed by this plain speech from a Catholic priest.

A week ago the school, which was nearing completion, was burned. The bigots at once accused Father Vachon of the crime, and he was arrested and paraded through the streets of the town as a spectacle for the mob. The officers who had taken Father Vachon into custody refused to let any of his parishioners speak with him or approach him. When one of them appealed to the justice of the peace, the latter declared that it was none of his affair and that the parishioner might find himself being dragged through the town. The sheriff of the county made a similar response when he was urged to prevent the outrage against Father Vachon.

Catholics of Roy charge that the privately owned telephone exchange failed to connect them with the outside world when they attempted to communicate with an attorney. One man had to board a train and travel to Springer, whence he sent word of the affair to Santa Fe. Attorney E. P. Davies, former State deputy of the Knights of Columbus, went to Roy and took charge of the case.

Indignation has spread among the Catholics of the State and they are determined to use every lawful means to oust Public officials who not only refused protection to Father Vachon but actually had a guilty share in the outrage against him.

## CATHOLICS LEAD IN SOCIAL ACTION

Paris, Dec. 9.—"The success of Catholics in public life, the preponderance of their influence in the economic life of a country, would mean the victory of the spirit of the past, of the forces of retrogression and of social reaction." This is a declaration which enemies of the Church constantly are making, and one of the false ideas which the socialists, in particular, are trying hard to spread among the masses. To this unjust contention the French Catholics make answer with facts. One of their young orators, M. Philippe de Las Cases, in a report to a congress of social Catholics, recently made a conclusive and eloquent refutation of the libel.

### CATHOLIC SOCIAL ACTION

The first social law voted by the Chamber for the parliamentary year 1920-21, M. Las Cases said, was presented by a Catholic, General de Castelnau. It had for its object to supplement and improve, for the benefit of agricultural laborers, existing protective legislation with respect to labor accidents. Two supplementary motions of the same nature were voted by the Chamber. They were also presented by two Catholic deputies, M. de Gailhard-Bancel and M. Francois de Ramel.

One of the greatest questions handled by Parliament this year was that of the re-organization of the railroad system. The conditions of operation imposed by the State on the companies holding concessions have been modified. M. Cesar Chabrun who, in addition to being a deputy is also professor of law at the Catholic Institute of Paris, caused an important amendment to be adopted for both texts. By virtue of this amendment a supplementary bonus will be awarded to all railroad employees whenever certain conditions making for greater efficiency are fulfilled. M. Francois de Ramel then proposed that half of this supplementary bonus should be paid into a cooperative fund with which stock in the companies would be bought for the employees. In this way the employees would not be merely on the pay-roll of the big railroad companies, but through work and thrift would become stockholders, directly interested in the profits and responsibilities.

Unfortunately the motions presented by Messrs. Chabrun and de Ramel were rejected by the Senate. But the social Catholics can nevertheless claim the merit of having been the first to propose a reform containing the principle of a beneficial transformation of the status of the wage-earner.

It was also a Catholic deputy, M. Delachenay, who brought about the adoption by the Chamber of a motion urging the creation of a national fund for making awards to large families. The motion was conceived and put in form at one of the meetings of the Committee of Studies of the Social Catholics of Paris.

The Parliament now has before it an important project for organizing the insurance of working men against sickness and disability. One of the principal authors of this project was M. Boissard, a Catholic deputy from Dijon, who frequently in the past emphasized the necessity of such a reform before those attending the Social Weeks.

Several other important bills have been introduced by Catholics in regard to arbitration and conciliation in labor conflicts, on unemployment, etc.

### PROGRESSIVE ACTION OF SOCIAL GROUPS

Parallel with the action of the French parliament, there has been positive and practical action throughout the country. Several groups of "social employers" have created new "supplementary salary funds" on the model of those advocated by the two great Catholic industrial men at one of the Social Weeks a few years ago: all the employers of a same district pay into a common fund a sum proportionate to the number of people employed by them, the amount thus collected serving to increase considerably the salaries of workmen who have several children.

The development of apprenticeship has been a matter of great concern to Catholic groups. The seventeen district unions of Christian syndicates have all organized professional courses for the benefit of their members. At Puteaux, near Paris, the members of a Catholic labor union took the initiative in opening professional courses in metallurgy. In Paris, the women's Christian syndicates have established thirty courses in sewing,

embroidery, lace-making, type-writing, etc. At Lille the alumni of the Catholic Institute of Arts and Trades give evening courses attended by 2,000 apprentices. Near Lyons a new agricultural school has been opened.

Cooperative and syndical action has not been less continuous. The Central Union of Agricultural Syndicates, all the directors of which are social Catholics, has registered the affiliation of more than one thousand syndicates during the past year. It now has 5,000 affiliated syndicates and a membership of 800,000. It is today the most powerful agricultural organization in the whole of Europe.

### ACHIEVEMENTS OF CHRISTIAN WORKERS

The labor unions constituting the French Confederation of Christian Workers have won several important successes during the past year: at the elections of the council of experts, arbiters of the council of labor in factories, on the Committee for technical instruction, on the Supreme Labor Council, in fact everywhere where the C. G. T. had hitherto had a monopoly in the representation of the working classes. The campaign of study, education, and propaganda has continued unceasingly.

The dominant factor of Catholic social action was the magnificent Social Conference or Social Week, of 1,200 "sowers of action" from all parts of France, but local Social Weeks have also been held in Lyons, Dijon, Le Havre, Strasbourg. Social conferences which lasted all winter were held at Besancon and at Toul. Agricultural conferences were held at Metz and Lyons, not to speak of the other conferences organized from city to city and the social study circles which have long been in operation in numerous towns and villages.

## HOLY FATHER'S ALLOCATION

### MUST REVIVIFY THE SPIRIT OF FAITH DECLARES HIS HOLINESS

Rome, Dec. 15.—The text of the Holy Father's allocation in the recently-held Consistory, appears in part in the translation as follows: "We feel renewed joy at finding ourselves in the midst of you, Venerable Brothers, although there are many cares which preoccupy us, especially those which concern the relations between the Church and several States."

"No one is unaware that, after the recent inhuman War, there are conditions of new States to be considered, and of others which, already in existence, have increased by means of added territories. We have then, continued the Holy Father, recourse to God's clemency, and not only do we implore Him with suppliant prayers, but strive to propitiate Him by holiness of life, as with the largeness of our beneficence toward the needy who today more than ever abound on every side."

"And, since there is a double cause of this general disturbance in the midst of which we live, namely, the very great number of minds corrupted by error and of hearts diverted by hatred, we exalt the goodness of the Saviour, 'rich in mercy' who, especially in the course of this year, has offered to men a double occasion wonderfully fitted to repair the aforesaid evils."

"We speak of the solemnization of the seventh Centenary of the foundation of the Third Order of St. Francis and of the blessed death of St. Dominic, since without doubt, Christian people in the emerald branches of these great Saints, ought to feel greatly animated toward the two celestial virtues of charity and truth."

"Splendidly the greatest of Catholic Poets whose seventh Centenary was celebrated with such honors by us, accounting in a single eulogy both Patriarchs, sang: 'The one was wholly seraphic in ardor. The other by his wisdom shed on earth a splendor of cherubic light.'"

"So, with the help of God, the honors perfected with such great zeal and abundance of faith, should not come to an end in vain and transient enthusiasm, but should revivify in the people the spirit of faith and of Christian brotherhood, truly solid and enduring."

"But, if we turn especially to God in order to obtain a prompt and efficacious remedy to heal the evils which have laid waste human society, we do not pass over or omit

those means or those remedies which right reason and experience suggest. With the help of these means or remedies, the rulers of people should certainly strive for the common good. But, to place confidence in these means without valuing the help of God, would be thoroughly culpable."

"It is because of this that We see with pleasure the representatives of many nations gathered in Washington with the intention of reaching an agreement on the reduction of armament. Not alone do We fervently wish for the happy result of their undertaking, but, united with all good men, We supplicate God that He assist them with His lights, to the end that not only may the people be relieved of a burden always insupportable which is no small thing—but, what is of greater import, that the perils of new wars so far as possible may be removed."

## NORTHAMPTON'S NEW BISHOP

London, Dec. 9.—The nomination of Very Rev. Canon Cary-Elwes to be Bishop of Northampton, in succession to Mgr. Keating who has been promoted to the archiepiscopal See of Liverpool, is one of those gracious acts on the part of the Apostolic See which shows how intimately it is in touch with the local sentiments of Catholics in different parts of the world.

The Bishop-elect is a native of the County of Northamptonshire in which his episcopal city is situated. He belongs to what is known in this country as a "county family," and his family have been for many years Squires of Billing, where the family seat is situated. The bishop of this diocese may claim to have some particular interests for Americans, for it is within the territory of the Northampton diocese that Sulgrave Manor is situated, the ancestral home of the Washington family to which the first President of the United States belonged.

Like his brother, the late Gervase Elwes, the Bishop-Elect of Northampton is a musical artist of considerable ability. But whereas Gervase Elwes specialized in singing, Canon Cary-Elwes is a master of the cello—as a matter of fact he is credited with being one of the finest performers on that instrument in England.

Except for a short period of three years spent in a curacy at Luton, Canon Cary-Elwes has spent practically the whole of his priestly life in the ancient cathedral city of Peterborough, whose fine Cathedral now in Anglican hands, was once the abbey church of the Benedictine monks. It was only in June of this year that the Canon celebrated the silver jubilee of his ordination to the priesthood, which took place in the Cathedral of Northampton in 1896, after he had completed his studies at the Scots College in Rome, and the Birmingham diocesan college at Oscott. Canon Cary-Elwes was appointed Rector of All Souls Church in Peterborough in 1910, and in 1912 he was made a member of the Northampton Chapter with the title of Canon.

## GENERAL DIAZ FETED, TAKES TIME FOR MASS

Boston, Dec. 17.—Gen. Armando Vittorio Diaz, supreme commander of the armies of Italy in the last years of the War, hero of many great battles, knelt humbly at Mass in a little Franciscan church in the Italian quarter of Boston last week, to do homage to his Maker and to honor His Blessed Mother.

It was the Feast of the Immaculate Conception of the Blessed Virgin Mary. It was also the day of the Italian hero's visit to Boston, where he was almost literally swept off his feet by the thousands of enthusiastic Italian residents who swarmed around him all through a day of continuous activity.

Thousands, including Lieut. Gov. Alvan T. Fuller, met him as he stepped from his train at the railroad station. He was received by the Mayor of Boston in the City Hall, and by Gov. Fox at the State House.

General Diaz, as had Marshal Foch some weeks earlier, insisted that ample time be given in the day for a call upon His Eminence Cardinal O'Connell. Escorted by a detail of State Constabulary, the General went to the Cardinal's residence in Brookline. There he was met at the entranceway by Rev. Richard J. Haberlin, secretary to His Eminence, who accompanied the distinguished visitor to the house.

Cardinal O'Connell was at the door to greet General Diaz. The party, which included the Lieut. Governor, remained in the library for about 20 minutes, the Cardinal and General Diaz conversing in Italian.

His Eminence congratulated his visitor on his part in the great War and expressed the pleasure that his coming to this country had given to the people of America. The Cardinal referred to his own trips

to Italy, and said that the frequent visits to Italy by Americans are making the people of this country familiar with the wealth of art and literature which Italy has to offer. To the religious-minded, he pointed out, these visits cannot fail to impress upon them the place that the Church holds in the world.

## PIONEER ENGLISH CONVERT

London, Dec. 9.—The funeral at the Cistercian abbey of Mount Saint Bernard in Leicestershire, of Mr. Bernard C. M. Phillipps de Lisle, when the solemn offices of the dead were chanted by the monks of historic Cîteaux, calls to mind one of the most interesting and romantic periods in the history of the Catholic restoration in England. For the late Mr. De Lisle was the grandson of that Ambrose Phillipps de Lisle, who was one of the pioneer converts to Catholicism among the English upper classes, in the days before Newman and Manning had made the way plain.

Disraeli in his novels made a good deal of use of the English Catholics of his day as characters in his books. For example, Lothair, in the novel of that name, is said to have been the Marquis of Bute, whose conversion made a great stir in political circles. Ambrose Phillipps de Lisle is also said to have found a place in one of Disraeli's novels, that of "Coningsby," where his personality may be studied under the character of "Eustace Lyle."

Ambrose Phillipps de Lisle was squire and lord of the manor of Garendon Park and Grace Dieu Manor and his generosity as a founder of Catholic institutions made so great a strain on the family estates that his Catholic benefactions have swallowed up a great deal of the revenue. The monastery of Cistercians, which he established and endowed on his property at Charnwood Forest, is the present Mount Saint Bernard Abbey, and was the first house of Cistercians opened in this country after the Reformation.

## PULPIT DIALOGUE

(N. C. W. C. News Service)

Chicago, Ill., Dec. 2.—An innovation in the way of a Catholic service in America was introduced by the Jesuit fathers at St. Ignatius church Sunday evening and attracted a large congregation. It will be continued for four successive Sunday evenings, at least, and may become the regular Sunday evening service.

It was a debate, or "pulpit dialogue," between Rev. Claude J. Perrin, S. J., of Loyola University and Rev. William A. Padberg, S. J., of the faculty of the new University of St. Mary of the Lake, on the subject "The Marriage Tie, Dissolved by Death Alone." One of the fathers, occupying one pulpit delivered the discourse, and the other father from another pulpit, asked questions on such points as a layman might be puzzled over. The fact that the two priests were in accord in their personal points of view has little effect on the searching character of the questions and answers.

Because of the fact that congregations may be left puzzled or uncertain on certain points in a discourse, and have not the right to question the priest in the pulpit, is the basis of this form of service, which is carried on by the Jesuits successfully in England and on the continent. The interrogating priest is expected to appreciate the puzzles of the laymen, and ask questions he would ask if he had the right.

The program for the next three Sunday evenings include the following subjects: "Why Confess Your Sins to a Priest?" "Is the Bible the only Rule of Faith?" "Is One Religion as Good as Another?"

## "PROUD TO WORK WITH CATHOLICS"

Washington, D. C., December 17.—Some such safeguard as that afforded by the publication of the bans in the Catholic Church to prevent hasty marriages which contribute to the increase of divorce, is urged by Rev. Canon William S. Chase, of Brooklyn, chairman of the board of directors of the International Reform Bureau.

Canon Chase stated in Washington this week that he would work to have the pending Federal divorce law amended by the addition of a requirement that applications for marriage license should be published during a stated period prior to their issuance, so that parents, guardians and others interested in the proposed matrimonial contract might have an opportunity to investigate the legal eligibility of the parties.

The bill now before Congress seeks to make the grounds for divorce uniform throughout the several States.

Canon Chase also opposes birth control, and said that he "would be proud to be aligned with Catholic leaders" in their fight against this criminal practice.

## CATHOLIC NOTES

Paris.—The municipality of the little town of Viviers, in Ardeche has recalled the Sisters to the hospital from which they were sent away at the time of the secularization. Several other municipalities among others that of Calais, had already decided, during the last few months, to again entrust to the nuns the care of their hospitals.

Prague.—Mgr. Francis Sramek, whose position as minister of railways in the new Czecho-Slovak cabinet singularizes him among the Catholic clergy of Europe, is facing a difficult task in the rehabilitation of the railroads of the country. From a financial viewpoint the ministry of railways is one of the most important in the government.

New Orleans, La., Dec. 9.—To insure the readiness of the new Diocesan Seminary for occupancy at the beginning of its first term, October, 1922, work on the main building will begin shortly and will be rushed throughout next spring and summer. Most Rev. William J. Shaw, Archbishop of New Orleans, has approved the final plans.

Ossining, N. Y., Dec. 12.—Twenty-two postulants were clothed in the habit of the Foreign Mission Sisters of St. Dominic in St. Teresa's Chapel at Maryknoll on the Feast of the Immaculate Conception. The ceremony was characterized with the usual Maryknoll simplicity, only the relatives of the newly-made novices being present. The Maryknoll Sisters are increasing so rapidly that the housing problem has already become a serious one.

Prairie du Chien, Wis., Dec. 8.—In a competition in which more than two dozen colleges, including the University of Wisconsin, were represented, Campion College of this city won first prize in the magazine section for the excellence of its institutional publication, Campion. This is the second time that Campion College has taken first honors in this competition, which is conducted under the auspices of the Intercollegiate Press Association of Wisconsin Colleges. The prize for the best college newspaper in Wisconsin went to another Jesuit school—Marquette University, Milwaukee.

New York, December 9.—Special Masses for theatrical folk, at which actors serve as ushers, take up the collection and join in the congregational singing, are being celebrated each Sunday in the Church of St. Malachy, on West Forty-ninth street, between Seventh and Eighth Avenues. Rev. Edward F. Leonard, pastor of the church, has made a special effort to provide for the religious needs of the thousands of people of the theatres living in the neighborhood of St. Malachy's, and has seen the attendance at the special Masses rise from a few score to several hundred within a few weeks.

Chicago, Ill., Dec. 11.—Timothy D. Hurley, for many years identified with the Holy Name movement in Chicago, and head of the Big Brother work of that organization, was installed during the week as judge of the Superior Court, to succeed Judge Theodore Brentano, for thirty-one years an incumbent of the bench. Judge Hurley has been one of the leaders in the movement for the close censorship of the film, and a year ago made a fight for a city ordinance tightening the censorship by taking it from the hands of the police and placing it in the hands of a citizens' board of censors.

Boston, Dec. 12.—St. Francis Xavier's College of Antigonish is expected eventually to receive \$1,000,000 through the sale of the late Mr. McNeil, filed for probate in Suffolk county. In addition to giving the institution an automobile and the contents of two houses, the will provides that the remainder of the property, personal and real, is left in trust to Isaiah R. Clark to be paid during their lives to sixteen nieces and nephews. At the death of each beneficiary his or her income is to be paid to St. Xavier's College. When the trust terminates, the principal with accumulated interest will be turned over to the college, which it is expected will eventually receive \$1,000,000.

Omaha, Neb., Dec. 15.—More than 17,000 students are enrolled in different Jesuit institutions in the Missouri province of high school grade or better, according to figures compiled here. There are 5,609 high school students, in fifteen high schools and twelve colleges. There are 2,346 commerce and finance students in five schools, 1,538 sociology students in two schools, and 1,384 law students in three schools. The list of institutions includes three dental schools, four medical schools, two engineering schools, three extension departments and one school each of music, journalism, pharmacy, nursing, commercial art and foreign trade. Summer schools and schools for ecclesiastical students are not included in the list.