

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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THE Y. M. C. A.

According to some Catholics the Y. M. C. A. is the one thing that stands between them and premature death. Without it they would become sickly, flat-chested, anemic. And so they circle the bar and punch the bag, and while they rest from their exertions, meditate on the poverty of the resources of Catholic organizations. These Catholics pay a big price for their athletics. For them they barter their self-respect and Catholic manhood. For the advantages alleged they plunge into a Protestant atmosphere and proclaim by so doing that the associations fostered and encouraged by the Church are too insignificant to merit their attention. They are not tolerated in the Y. M. C. A. No glory of office can come to them. They pay their money, and they remain outsiders, a constant source of wonder to the non-Catholic who knows that the Y. M. C. A. is a distinctively Protestant organization. But is the gymnasium the only fascination? In some cases we are inclined to think that it is but a pretext—that the real reason is snobishness. Some of these Catholics seem to think that membership in the Y. M. C. A. is a passport to social and commercial success and that our societies, frequented by those who are not conversant with the latest word in trousers, cannot possibly be of any assistance to them. He may, under the beneficial influence of the Y. M. C. A., become round-chested, but backbone is a better asset than lung-power. He may, from the lofty vantage ground of his membership view, and perhaps with contempt, the poor strivings of Catholics, but he will be looked upon with suspicion and pitying condescension by the Protestant. It cannot be otherwise. No sensible individual will believe that Catholics join the Y. M. C. A., which brands them as undesirable, takes their fees and does not grant them the privilege which it accords to its Protestant members, solely for athletic reasons. We notice that they wax eloquent on the advantages of the swimming pool. Great indeed is the swimming pool and necessary for that kind of Catholic.

THE "EFFICIENT" SOCIAL WORKER

We always like to hear the individual who goes in for charity, alms-giving and that sort of thing, talking about efficiency. He or she is very valuable, sincere, doubtless, and conversant with the latest theories. Their first principles are that other workers among the poor are very inefficient. They don't tabulate statistics, ask questions which border on the impertinent, and are prone to methods which breed pauperism. In other words, they are not scientific social workers. They are not blessed with a social bureau to which is attached a good salary. They have not the proper instruments to work, and hence pauperism grows apace.

With a social bureau in every community, the sky of poverty would be purged of its depressing color, and with the worker scintillating with up-to-date methods as to a well balanced and economical diet, and the making of something out of nothing, the problem of poverty would be easy of solution.

The Church has been in business as a social worker for some centuries. She also has rules made not on earth, but in heaven. And records show that she has been the asylum of every charity, and the altar of every sacrifice. What she has done in the past, she is doing to-day. The poor are her aristocracy. She ministers to their ailments, not trying to cure organic ills with a poultice of mushy sentimentalism; she loves them, because in the poor Christ appears personified. And in Catholic charity is the skill which comes from special training and long experience.

KINDNESS

The spirit of unwearying good-will is the great lifting power of the world. When we can do nothing else to right wrongs, lessen burdens, or mend life's hard places for weary

feet, we can at least be kind, kind in face, voice and deed. And how many dark places would brighten, heavy loads grow light, and new courage come to the heart, if only simple kindness were the rule of earth. Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.

SAY IT NOW

Praise may puff up a shallow nature, but it always brings something of humility to a deep one. Love and commendation are sweet, but just because they are worth so much, the true and earnest spirit is touched with a sense of its own unworthiness as it receives them and a longing to be better fitted for the trust reposed in it.

IRELAND'S SPIRIT IN PARLIAMENT OF NATIONS

From Mr. John J. Barrett's St. Patrick's day address at the Panama-Pacific Exposition.

It does seem more than a mere coincidence, doesn't it, that Ireland receives the sceptre of government just at the supreme hour of human history when the civilization of the ages seems breaking up? For a thousand years her bright light of freedom has been postponed, and now, in the midst of almost universal chaos, that higher Power which shapes the destinies of peoples as of men ushers in the newborn nation. Is there no meaning in this juncture of events?

What is the message that Ireland brings to the civilization of the world? What new spirit will she represent in the parliament of nations? What are the ideals that will dominate her national life? What will Ireland stand for in the brotherhood of States? The civilization that Ireland brings to the council chamber of States out of her splendid and historic past is a civilization that the world stands much in need of, and may well accept even at such humble hands as hers. For it is a thing entirely of the spirit, of the mind, of the heart, of the emotions, of the affections—of all the deep stirring idealism and higher aspirations of the soul. And it reaches back in unbroken continuity to ancient days. And it has been tried in flame and fire and devastation. And it has met the shock of other civilizations and absorbed them into itself. And it has not succumbed to invasion, and it has not been disturbed by wars; and on its fair escutcheon there is not the blemish of a single wanton act against any other race. Well did the historian exclaim in an outburst of admiration: "Chivalric, intellectual, spiritual Ireland!"—Philadelphia Standard and Times.

MACAULAY ON PROTESTANTISM

"We see that during the last two hundred and fifty years the human mind has been in the highest degree active, that it has made great advances in every branch of natural philosophy, that it has produced innumerable inventions tending to promote the convenience of life, that medicine, surgery, chemistry, engineering have been very greatly improved, that government, police, and law have been improved though not to so great an extent as the physical sciences. But we see that during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has, on the whole, been in favor of the Church of Rome.

"Within fifty years from the day on which Luther publicly denounced communion with the Pope, and burned the bull of Leo before the gates of Wittenberg, Protestantism attained its highest ascendancy, an ascendancy which it soon lost, and which it has never regained.

"The history of the two succeeding generations is the history of the struggle between Protestantism possessed of the north of Europe, and Catholicism possessed of the south, for the doubtful territory which lay between them. . . . At first the chances seemed to be decidedly in favor of Protestantism; but the victory remained with the Church of Rome. On every point she was successful. If we overlook another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland and Hungary. Nor has Protestantism, in the course of two hundred years been able to reconquer any portion of what was then lost.

"When the peace of Westphalia was concluded, it appeared that the Church of Rome remained in full possession of a vast dominion, which in the middle of the preceding century she seemed to be on the point of losing. No part of Europe

remained Protestant except that part which had become thoroughly Protestant before the generation which heard Luther preach had passed away.

"The geographical frontier between the two religions has continued to run almost precisely where it ran at the close of the Thirty Years War; nor has Protestantism given any proofs of that 'expansive power' which has been ascribed to it.

"We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since then, become infidel and become Catholic again; but none has become Protestant."—Intermountain Catholic.

THAT "THREADBARE LIE"

In the Supreme Court of Louisiana a decision has been rendered which has the effect of prohibiting the reading of the Bible in the Public schools of the State. There were two pleas in the case, one from the Catholics objecting to the King James Bible as a "sectarian book," the other from the Jews, against the New Testament, as "inculcating the Christian religion."

The Court rejected the Catholic plea and sustained the Jewish, declaring that "there is little difference between the Douay and King James Version of the Bible, but a vast difference between the Jewish religion, founded upon the Old Testament, and Christian faith, founded upon the New.

In the course of its judgment the Court took occasion further to declare that: "From all the evidence presented before it there was nothing to indicate that the Catholic Church forbade the Bible to its children; but, on the contrary, all the evidence tended to prove that the Catholic Church enjoined and encouraged the reading of the Douay or authorized Version of the Scriptures among its adherents."

Commenting on this pronouncement, the Morning Star observes that: "Thus an old and threadbare lie, that Catholics are forbidden to read the Bible, a lie which is the stock in trade among many Protestant ministers and publications, has been publicly exposed and declared false by the highest civil tribunal in the State."

Yet, the "threadbare lie" will live on among those people who choose to forget or ignore that without the Catholic Church there would have been no Bible to read. For fifteen hundred years the Bible was read and circulated and preserved by that Church while the Protestant Church was not in existence.—N. Y. Freeman's Journal.

POPE'S SOLICITUDE FOR WAR PRISONERS

DECREE MAKING PROVISION FOR SPIRITUAL WELFARE OF SOLDIERS AND PRISONERS OF WAR ISSUED BY ROMAN CONGREGATION

The Sacred Congregation for Extraordinary Ecclesiastical Affairs has issued a decree declaring that the Holy Father, touched by the conditions of the soldiers in war, and particularly the prisoners, has given the following permissions and instructions:

1. Each Ordinary in whose diocese there are prisoners of war is to allot one or more priests, according to the number of prisoners, to look to the spiritual care of the prisoners, and if there be no knowing sufficient in the language of the prisoners, the Ordinary is to make application to those Ordinaries who can supply the priest required.
2. The priests are not to confine themselves to merely spiritual ministrations, but are also to look to the material needs of the prisoners, helping them in their necessities.
3. The priests are to find out whether the prisoners under their care have communicated with their friends, and in case they have not, they are to persuade them to do so, if only by means of a postcard.
4. Should the prisoners for any cause be unable to communicate with their friends, either on account of inability to write or because of sickness or wounds, the priests are requested to undertake the work for them in a spirit of charity, and when possible to secure the delivery of their correspondence.

Accompanying the decree of the Sacred Congregation of Extraordinary Ecclesiastical Affairs is a letter of the Cardinal Secretary of State, in which he expresses the solicitude of the Holy Father for the soldiers in the war, irrespective of religion or nationality. The letter is directed to the Cardinal-Archbishops of the belligerent nations, and requests them to transmit the decree of the Sacred Congregation for Extraordinary Ecclesiastical Affairs to all the Bishops in whose dioceses prisoners

of war may be, so that a faithful observance of the instructions be ensured. The attention of the Cardinals is asked to the fact that His Holiness by the use of the word "prisoners" in the decree means every prisoner no matter what may be his religion or nation, or what language he may speak. All are to be aided in the charity of Jesus Christ.—St. Paul Bulletin.

INCONCEIVABLE IGNORANCE

The most inconceivable thing in life around us is the incomprehensible ignorance men have of the teachings and purposes of the Catholic Church. This ignorance is not alone confined to the poor and illiterate, even the enlightened classes are apparently as little open to conviction on every subject of the truth as they are of the inner workings of Shintoism. On the face of it, it bears out the truth of the paradox, "The more you look at anything the less you see of it."

Since the days of Christ the pages of history are saturated with Catholic history. The remains of the historical Catacombs and the early Christian temples are but links that bring the modern church back to the days of the Apostles. Her undivided and undisputed sway over the lives of the world for centuries; the undying life of the Pope; her unbroken continuity back to the days of Peter; the unmistakable marks of Catholicity, unity, holiness and Apostolicity about her are in evidence and yet the world will not see. To-day witnesses Christianity separated into a thousand sects, all divided on the most essential teaching, yet all claiming to be the one true Church. To the non-Catholic world, the Catholic Church is a stumbling block. The very feature of her composition which they criticize most, and which they have the greatest mark of her Divine origin and that is, "She is too authoritative!" And yet this is the one great factor in her centuries of success.—Truth.

SHORTSIGHTEDNESS OF BIGOTRY

Rev. A. A. Berle, a Congregationalist minister of Boston, appeared before the Massachusetts legislative committee recently to argue against a proposed constitutional amendment prohibiting the granting of funds to religious institutions. Rev. Mr. Berle argued that the proposed amendment was unnecessary, and he called attention to the fact that during the addresses in favor of the bill nobody had called attention to a single instance of aggression on the part of Catholics, while it was shown that millions had been given to Protestant bodies. Continuing, he said:

"I protest with all my might against the Catholic and Protestant neighbors and friends against each other through secret political organizations, thereby furnishing a sound and intelligible excuse why Catholics should themselves similarly organize secretly for political reasons.

"I do not believe it lies in the power of any church of any name to make a political unit of all its members. And because I do not believe this I have no fear of Catholic domination in this state. People with historical sense must remember (I am a Congregationalist) and I can remember different history of this commonwealth when we had Church and State, and when the Congregationalist church was the established religion of this state, and sorry story it is. And there is no man knows the history of this commonwealth but knows what a pitiful story it has. You heard arguments of it the other day when a Baptist gentleman told you how Roger Williams had to flee in order to establish the commonwealth of Rhode Island.

"I want you to remember that nobody with an historical sense but knows that Catholics in this state have had to fight for recognition, and even tolerance, and in some circles. Mr. Chairman, they haven't received either of these yet, no matter what their merits are, and what their abilities happen to be. It is worth more in fairness and justice to recognize that fact, and the man who sets people against each other on account of the religion they profess and love is not a good citizen of this commonwealth, and I don't care what he pretends to be, Catholic or Protestant. I believe that most of the fear of such political domination in this state and the republic is a foolish fear, and I think I know the history of that Church and Christianity, too. It is reasonless fear which brings these things into the foreground of the stage of the world's life."

These words of the Congregationalist minister have the right ring. What a pity that more Protestant ministers have not the courage to denounce the attempt that is being made to stir up ill-feeling between Catholics and non-Catholics in this country! In too many instances

they abet by their silence the campaign of bigotry, where they do not actively encourage it. It is not the Catholics who will suffer most from this attitude, but the Protestant churches themselves will sink in the estimation of thinking men for lending countenance to bigotry and bad citizenship. Rev. Mr. Berle can see farther than many of his co-religionists.—True Voice.

WHY THE PREJUDICE?

That a certain sort of prejudice against the Catholic Church exists in the United States is a fact well enough known to every person who is at all interested in the religious welfare of our country, but the origin of the prejudice is not easy to locate. We are in hopes that the commission of inquiry instituted by the Supreme Council of the Knights of Columbus to study the matter will bear this in mind while making its investigation, and while suggesting to the public the remedies that will tend to promote a permanent feeling of mutual trust and respect. The American people are too far-minded to cherish for long a prejudice that is born in ignorance of the facts or that is engendered and kept alive by interested parties whose end is financial gain or sordid profit. It is barely possible that American Catholics themselves are not altogether blameless for the existence of a prejudice against the Church that seems unreasonable and without foundation, for we have sometimes permitted our neighbors to consider our Church as a foreign institution, represented in greater or less degree by the foreign colonies that people our great cities, instead of asserting in decided tones that the Catholic Church was universal, and that the presence of German, Irish, Italian, Polish, Ruthenian, and other foreign colonies, all of them attached to the Household of Faith, instead of contradicting, established that fact. Orestes A. Bronson was a convert to the Faith, a deep thinker, a wise philosopher, a devoted Christian. He said some things that are as true to day as they were when uttered. Concerning American prejudices he has expressed himself as follows:

"We have done much to confirm their prejudices against us and our Church. We have hardly presented them the Church as Catholic. Accidental circumstances have made it appear to them chiefly as the national church of a foreign immigration. In the parts of the country where the prejudices against Catholicity are the strongest, it has seemed to Americans have felt that, to become Catholics, they must become Celts, and make common cause with every class of Irish agitators, who treat Catholic America as if it were simply a province of Ireland.

"A considerable portion of our Catholic population have brought with them their old prejudices of race, national animosities and bitter arena for fighting out their old hereditary feuds. Our so-called Catholic journals are little more than Irish newspapers, and appeal rather to Irish than to Catholic interests and sympathies. Some of them team with abuse of Americans, and are filled with diatribes against the race from which the majority of non-Catholic Americans have sprung. Their whole tendency is to make Americans feel that practically the church in this country is the church of a foreign colony, and by no means Catholic.

"All this may be natural, and easily explained to the Catholic who is willing to pardon almost anything to a people that has stood firm by the faith during three centuries of martyrdom, but everyone must see it is better fitted to repel Americans from the Church than to attract to it—we must present the Catholic Church to Americans as the Church of God—not as a Saxon or a Celtic Church—before we can judge sanely of their dispositions towards Catholicity.

"We sometimes complain of Americans when we should rather commend their good intentions and consistency. We are often severe on them for making the Public Schools unfavorable to our religion, and for their pertinacity in getting possession of our children and bringing them up Protestants. But if we controlled the Public Schools, as they do, we can hardly think that we should make them less unfavorable to Protestantism. If we neglect our children, and by our improvidence or intolerance, leave them without a moral training save that of a religious education, are we to blame Protestants for not being contented to see them grow up rowdies, and become the vicious population of our towns, or because they do not see fit to take them and bring them up in the Catholic religion? How can we blame them if in view of our improvidence, drunkenness, quarreling, heedlessness and the neglect of the ordinary duties of parents, they are led to doubt the practical efficacy of our religion, and to smile incredulously when we tell them that Catholicity is necessary to save the liberty and morals of our country?"

"There is no use in our attempting to conceal that quite too large a por-

tion of the vicious population of our cities have been born of Catholic parents and themselves been baptized by the Catholic priest. The fact is as glaring and well-known. The Catholic wards of our city can hardly be called model wards—wards with which the police are unfamiliar. It is all very well to charge this upon the poverty of the immigrants, or the Protestant atmosphere of the country but no small part of it is chargeable to the Catholics themselves.

"But, notwithstanding the much we have done to confirm the prejudices of the non-Catholic American and the little we have done to remove them, we are led to believe from our own observations, that the hostility of our countrymen to Catholicity is by no means so great as some of our Catholic friends pretend. They seem to have been far more deeply impressed by the conservative principles of the Church, the solid worth, the devoted piety, the ardent charity and edifying lives of a large number of Catholics in the country, than by the scandals to which we have referred. They seem to have remembered that Our Lord said: 'Scandals must come, but woe unto him by whom they come.' The American people have rather a fondness for the Irish, and tenderness of feeling towards them which they have not, and never will have, towards the English. The Irish commit a terrible mistake when they attribute to Americans of English origin the feelings towards the Irish race usually entertained, or assumed to be entertained, by Englishmen.

"The American people show their good dispositions also, by the liberality with which they, in general, treat Catholics. We know no American society in which a Catholic gentleman, whether priest or layman, will not be received and treated as a gentleman. We have travelled in all parts of the Union since our conversion, and we have been uniformly treated with civility and all the personal respect to which we could lay claim.

"We have rarely fallen into conversations with an intelligent stranger or fellow traveler, who did not express more or less regard for the Church, and intimate his persuasion that if Almighty God had founded a visible church, and has one now on the earth, it is the Church of Rome. Many and many is the man who has said to us that if he believed in any religion he would be a Catholic. We have found, generally, a great desire among people of all classes to learn something of our religion, and to have its principles and usages explained. They have always seemed to listen to us with pleasure, perhaps with the more pleasure because we were able to speak to them in their own language without a foreign accent. This may not be much; but we certainly regard it as indicating a favorable disposition, rather than otherwise, towards our religion.

"The very violence of no popery ministers, and their extraordinary efforts to inflame the old Protestant prejudices against us, prove, if rightly viewed, the good dispositions of the American people. These ministers are not such fools as to fear that the foreign Catholic immigration will take possession of the country and curtail the freedom of Protestants. What they fear is the Catholic tendencies of their own Protestant congregations. They see that Protestantism is daily losing its hold on the American people, that the Protestant congregations are dwindling, and the 'revival' machinery is nearly worn out; that many of the best minds and purest hearts in the country are going over to Rome, and multitudes are falling back on Nature, and becoming disgusted with all sectarian religion. They feel that Protestantism is declining, and as it declines the Church must gain, for the American people are not a people to remain long without a religion of some sort. They see that the American people are rapidly coming to the conclusion that the only alternative for the reasoning man is, either Catholicity or no religion. Here is the secret of the no popery violence and of those spasmodic efforts made by the ministers to put off the day of their dissolution, the day when Protestantism shall go the way of all the earth, and Catholicity shall take its place. We should find in them a ground of hope, not of discouragement."—The Missionary.

DUBLIN'S LORD MAYOR

The Lord Mayor of Dublin proposes to present in person the pious and devoted address of the city to the Holy Father. There was scarcely one dissentient voice when the resolution to convey the city council's loyal and loving wishes was put to a full meeting. Alderman Kelly said that the Lord Mayor must also congratulate His Holiness on his efforts for peace and for those ameliorations which had already resulted happily in the return of so many prisoners and was to be further extended to cover civilian invalids. The Lord Mayor said he would journey to Rome as soon as the war was over to lay the homage of Ireland at the feet of St. Peter's successor.—Intermountain Catholic.

CATHOLIC NOTES

The State of New York has approximately 2,885,824 Catholics.

In the last ten years 6,106 Jews have been converted to Catholicity.

The late Count Mair, of Chicago, bequeathed \$30,000 to Catholic charities.

Thomas H. Miles of Denver was received into the Catholic Church recently by the Rev. E. J. Mannix of the Cathedral, who instructed him.

A class of 19 converts was recently confirmed by Right Rev. John D. O'Connor, D. D., of Newark, N. J., in the chapel of the home of the Little Sisters of the Poor in that city.

Mother Camillus, Superioress of the Convent of Mercy, Bermondsey, has completed her fiftieth year in the order. She worked with Florence Nightingale in the Crimea.

The Right Rev. Thomas F. Kennedy, Rector of the American College in Rome, has been appointed consultant to the Sacred College of the Propaganda.

In the German prison-camp near Weesl, Masses are celebrated every day from 4.30 to 8.00 a. m. Every day 400 soldiers receive Holy Communion; 4,000 soldiers crowd the church.

It is estimated that approximately 1,000 Catholic churches have been destroyed in Poland during the present war. A committee has been appointed to consider means for their reconstruction and repair.

Sixty more altar stones for use by the chaplains at the front and in London military camps, were consecrated at Westminster Cathedral recently by Bishop Butt. Altogether about 130 of these stones have been consecrated.

The Austrian Ambassador at the Holy See has informed Pope Benedict of the arrest of 4 Catholic Bishops in Galicia by the Russians, and the compulsory conversion to the Orthodox Russian faith of the inhabitants of the several Galician villages.

An estimate of Easter Sunday church attendance in St. Louis quotes about 550,000—300,000 Catholics and 250,000 non-Catholics. There are many important lessons in the figures for that foolish portion of the population which is firing its popguns at the Catholic Church and the Catholic citizens of this city.

James Potter, brother of a Methodist Episcopal clergyman, was baptized into the Catholic Church recently by the Rev. Frederick A. Upton, of the Denver Cathedral. He had attended a school conducted by the Christian Brothers, and began to love our beautiful religion there. For the past two years he had attended Mass regularly.

A notable conversion was made at St. Joseph's Church, Grand Junction, Colo., recently when Miss Harriet L. Weir, only daughter of Rev. O. J. Weir, an active member of the Presbyterian clergy of that city, was taken into the Catholic Church. She was born and raised a Presbyterian and was a prominent member of the church.

One of the most extraordinary botanical gardens in the world is that laid out at an altitude of 6,930 feet, on the "Little St. Bernard," near the valley of Aosta. This garden in Northern Italy comprises specimens of practically all mountain flora of the Alps, the Balkans, the Carpathians, the Caucasus, the Pyrenees, the Himalayas, the mountains of America, Japan and New Zealand. It was begun in 1892.

One of the most beautiful sights in the "Wild Lands" of South Africa is the settlement of the Trappist monks. As usual with this community, the Trappists have transformed a wilderness into a paradise. The river, idle for centuries now works busy mills that grind corn and wheat, and saw the logs of the neighboring forest. An orchard is filled with fruit trees; there are bee hives and vineyards; and the black boys busy under the direction of the priests, are learning the useful trades and crafts of European youths.

The special novena for the conversion of England in the church which has just closed at Tyburn Convent, and in which thousands participated up and down the country, is usually followed by some remarkable results. One well known convert who has to be chronicled already is Mr. Compton Mackenzie, a brilliant young novelist whose books on life's problems have placed him in the front rank of the writers of today. Mr. Mackenzie was received into the Church at Venice.

The Dublin Weekly Freeman announces that the population of Ireland increased 5,000 last year. "This is the first year since the great exodus began at the end of the forties, in the last century, that the population has increased." Heretofore, for the past sixty-five years, the complete census has always shown a decrease. In the course of a very interesting article on the subject the paper quoted remarks that, if the number of those who returned to Ireland were included in the figures, the increase would be not 5,000 but 10,000.