

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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WHY READ HISTORY?

By THE OBSERVER

When you went to school, did you like history? We did not. We liked geography better; because it checked up to some extent with certain stories of adventure, in which rovers and pirates and privateers and king's ships carried us off to roam the world, and took us into strange places; and because occasionally we found in our geography the name of some such place. We generally managed to remember that place, whatever else we forgot.

But as far as history was concerned, we were perfectly at one with most of the children about us when we pronounced it dry stuff. Of course, it had its good points. Harold of England going down with an arrow in his eye was almost as good a story as that of the young English Captain in the last copy of "Golden Days" standing off an incredible number of Boers at Majuba Hill. So there were redeeming features about our compulsory study of history. But, on the whole, boys did not care much about it in our school days; and one could hardly blame them. It was wrongly written and wrongly taught; and we fear it is so yet sometimes.

History is the recorded experience of mankind. It is not, as written, always a true record. Much of the personal conceptions and preconceptions of many authors has permeated the record, and vitiated it. Yet, with all its faults, it is of the first importance as a matter of human knowledge and education; for it tells us what men and women, in the main much like ourselves, did and said and thought in the past, and what resulted, to the good or the ill of the world, including ourselves now living, from their acts and words and thoughts.

But, thousands upon thousands of children grew up under the system of teaching in vogue in our school days, profoundly skeptical that history was of any use or benefit except as an exercise of the memory, or, occasionally as a tale having entertainment value. We fear the same impression still pervades the youthful mind to some extent. As for those who received that impression twenty or thirty years ago, it is now become a settled opinion, and only in rare cases will it be given up.

We have sometimes thought that such undesirable impressions could have been prevented to a great extent by better judgment on the part of those who wrote, or selected, the history put into the hands of the child; and by a better understanding by the teachers, of the workings of the child's mind.

As a child, we had a memory that was very like an automatic register. (It only had it now!) We could memorize without effort. And we found that we could perfectly satisfy a teacher by parrot-like recitation. Indeed, there was a great deal of parrot work in school in those days, and in more things than history. So, history was a matter to be loaded in, and then dumped out before a teacher; and then forgotten. There is not an entire difference of process today, in some schools.

Children were not told why they were studying this or that subject. Perhaps they were judged unable to comprehend the whys and wherefores; but we think they could have comprehended them sufficiently to have made a considerable difference in their attitude. Interest is everything in study; and teachers so often fail to arouse interest. The main general impression as to why we were wasting valuable time on dry books; time which we knew a dozen better ways of spending; was that our parents suffered from a delusion that that sort of thing would do us good. We knew our parents did not choose the books; for they were very plainly marked, "Adapted by the Council of Public Instruction;" and to that august and unknown authority we referred the rest of the delusions, which we conceived grown up humanity to be suffering from.

Nobody ever told us in school just what history means; and the books themselves did not convey the information, because they were rather bald records of wars and conspiracies, court intrigues; with a few great events thrown in. In general, a pretty wretched insurrection of a few score obscure adventurers got as much space as Magna Charta, and Perkin Warbeck hardly less than Wellington.

The reading of history, to which we came comparatively late, and, at first, as a relaxation from work, has been to us, as all men have found it whenever they have taken it up seriously, most pleasant and useful, and even fascinating.

Why read history? Because it is the record not merely of far and foreign peoples, but of the human race; because we are thus, and are not otherwise, because of the events of history; because history is the life-story of the world; the annals of man; the recorded story of what he felt, thought, said and did, in past generations. If, at some determined point of time, mankind had completely changed in their ways, in their nature, in their tendencies, in their habits, in their strength and their weakness, the record extending back beyond that point of time would be of little value for merely human purposes.

But the case is otherwise. The man who knows past generations knows himself; for they were as we are. They had the same temptations; they had the same passions; the same struggles and worries and anxieties. Many things have changed; but human nature is much the same as it always was. The Jews who forsake God to worship the golden calf would be perfectly at home in Wall Street today. Alexander of Macedon and William Hohenzollern had the same main desire. Personal courage was the same when Cromwell inflicted them on the Irish as when the Prussians inflicted them on the Belgians, or the Turks on the Armenians.

The spirit of France was the same on the retreat from Moscow as in the defence of Verdun. Simple unselfish piety was the same in St. Louis as in Marshal Foch.

This is not to say that no progress has been made. Progress has been made; but not so much as some people think, and not at all in the direction where many people think they see it.

Yes, there are many reasons for reading history. But not all is worth reading that has the word "history" on back or cover. Readers should select works of approved historians and avoid false and trashy works.

THE CHURCH AND CAPITALISM

By the Rev. Walter Drum, S. J.

The Catholic Church always has been and is today a great power for preventing social evils, and reconstructing that which evil powers have torn down. Witness the document on "Social Reconstruction," which has been issued by the Administrative Committee of the National Catholic War Council. In the name of the Catholic Hierarchy, that economic programme is signed by Bishops Russell, of Charleston; Schrembs, of Toledo; Maidoon, of Rockford, and Archbishop Hayes, of New York. Witness the encyclical of Leo XIII. on the labor problem as it stood in 1891. Never was more severe indictment published against the abuses of capitalism.

People sometimes think the Church favors capitalism. She does not. She defends private ownership, the rights of the individual to own private property. But capitalism is a very different thing. Private property rights flow from the law of nature. In the natural order of things, a man has the inalienable right of sufficiency and security in production. Society should defend him in this right to produce and secure unto himself enough to safeguard his wife and children against want, and to provide for their well-being in their state of life. From that inalienable right of private property it is a far, far cry to capitalism.

There is nothing in the law of nature to defend capitalism. The productive energies that God has given to man are brawn and brain. The productive energy called capital is a fiction of modern times. In the grand ages of faith, the Middle Ages, when there was a league of nations, and the Pope was the chosen arbiter of all Catholic peoples, the evil of capitalism was kept down. The

Church prohibited usury; she protected the productivity of brawn-power and brain-power; she did not allow the fiction of capital to oust brawn and brain from their divine rights.

In the nature of things capital should not have such undue productivity. It is by fiction that a man of \$10,000 capital has thereby the productive energy of a man of brute brawn. It is by fiction that a man of \$100,000 capital, without using his brawn and brain, may sit idly by and have the productive energy of ten men of brute brawn. It is by a fiction that the millionaire may scoff at the divine command, "By the sweat of thy brow thou shalt eat bread," and have the productive energy of one hundred men of brute brawn. It is a fiction, that cries to legislators for vengeance, that the man of ten millions has the creative power of a thousand men of brute brawn. It is a fiction, which is the greatest bane of society today, that such a man may hand down to a nincompoop of a son, an incubus on society, the productive energy of a thousand men, to be squandered and wasted in sin.

The so-called Reformation has brought about this fiction, which is the foundation of that unlovely thing called capitalism. The so-called Reformation threw over the only power that has protected the productive energy of brawn and brain from unjust aggression by the capitalist. When the power of the Papacy ceased to be the arbiter between nations, between king and people, then the tyranny of man over his fellow man had free fling. The Catholic Church favors government "of the people, by the people, and for the people." She does not favor such conditions as obtain in capitalistic states of today.

There will be no peace until our legislatures remedy this evil. The nation has spent \$23,000,000,000 during this War. One or two per cent. of the population have got the bulk of that enormous wealth. The vast majority of the producers have their brawn and brain, but that is all. They are no better off than they were before the War. They are worse off. The higher cost of living will tell a tale in the life of the nation within the next few years.

What remedy do the Catholic Bishops suggest for the evils of the times? They urge that the producers become in some way the owners of the medium of production. They supply the brawn and brain; they have a right to far more of the production than is allotted them. Here are the words of the Catholic Bishops:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an order that will be secure from the danger of revolution.

"This is not Socialism. The instruments of production remain the ownership of individuals; they do not become the ownership of the State."

MIRACULOUS CURE AT ST. ANNE'S

Quebec, Sept. 2.—A miraculous cure from blindness is reported again at the shrine of St. Anne de Beaupre from Manchester, N. H., where numerous witnesses testify to the following story:

Dora Dugre, of 138 Bell street, Manchester, came to St. Anne's last week and spent a few days at the shrine. In a statement she signed she related the following tale: "I had been blind for fourteen years, and now my eyes have had to wear to prevent a scorching sensation in the eye lobes and in the head are at the shrine of St. Anne de Beaupre. For five days I had been regularly going to the chapel and touching my eyes with the relics of the saint. On the fifth day, as I was kneeling at the altar, after applying the relic to my eyes, my eyes closed tight, and for a full hour I could not open them, no matter what effort I made. At first I thought all was lost, but after a while I felt my eyes revert to their pre-blindness strength, and within a few hours I opened my eyes to the light of the sun and fell on my knees sobbing, thanking heaven for the miracle."

Miss Dugre says she was not cured in a flash, she endured the hall of doubt, of fear and uncertainty, but in the end she felt her eyes gaining strength, and finally opened them to the heavenly light.

The story of Miss Dugre's miraculous cure is vouched for by the scores of witnesses, neighbors who saw her blind, and who now see her using her eyes.

THE CASE FOR LITHUANIA

At Paris last month the head of the Lithuanian delegation stated the case for Lithuania. She must be independent for she holds the gate to Russia and Russia once recovered from its orgy of Bolshevism will remain the land of wealth coming from soil and timber and mineral. Germany in the Lithuanian view has not been absolutely defeated as a threatening world power. She will have undisputed access to Russia unless Lithuania is independent and such a condition will again threaten the peace of the world.

Strangely enough the Lithuanian dread is not limited to Germany. It is not just to allow Poland to annex any part of the "Great Poland." At present a Polish army is in Vilna and Gredne. These troops must be withdrawn if real justice is to be done to Lithuania. The Lithuanians fear that Poland, though so long oppressed, herself will become the oppressor of Lithuania. Racially compact Lithuania has preserved its identity under the tyranny of Russia. It cannot be consigned now to any tyranny. It has paid the price of liberty, paid it in the World War in which it has been in turn the victim of retreating Russians, invading Germans and destroying Bolsheviks.

Henri de Chambon, editor of *Revue Parlementaire*, declares the Polish and Lithuanian viewpoints are irreconcilable. For the Lithuanians demand independence and the Poles want to annex Lithuania as a part of the "Great Poland." Now the "Great Poland" would be a Federal State comprising Poland, Lithuania and White Russia, and the present Warsaw Government is working for the Great Poland. That Europe may have peace it is necessary that each nation confine itself within its own boundaries. With this as a working principle a Great Poland as outlined at Warsaw spells war. In brief this is Henri de Chambon's contention. From the historical standpoint Vilna, the capital of Lithuania, has for a long time been the intellectual and political center of the Lithuanian nation. It is steeped in the glories of Lithuanian nationality. Poland lays claim to it on the principle that whoever speaks Polish is Polish. And the Lithuanians answer that if this principle is the soul criterion of nationality Germany can claim many Poles.

So the Congress at Paris has a very important point to decide. Lithuanians were not pleased with the terms imposed on the Germans by the orders for evacuation that came from the Supreme Council. The Germans were allowed to stay in Lithuania that order might be kept there. The Lithuanians accuse them of creating disorder. In evacuating the land they have been stripping it. As they hold the railroads and telegraph lines the Lithuanian projects of reorganization is nullified. For four years the country has been exploited. Then came the armistice and the Bolsheviks shortly after. Now the Lithuanian nation appeals to Paris to stay the menace of a threatening oppressor and this time Poland is the oppressor. What will Paris answer?—America.

"CATHOLIC" OR HIGH CHURCH

For once it is possible to be in almost complete agreement with a *Chicago Times* writer on the question of a suitable name by which to designate members of the advanced party in the Establishment. Mr. Douglas Macleane, who goes into the matter at some length, examines first of all the claims of "Anglican" and "Catholic," and dismisses them both. The former, from his point of view, is too insular a label: like the word Gallican, it implies "something particularist and anti-Catholic." We pass over the very considerable difference between what was particularist to Gallicanism and the anti-Catholic position of the Church of England—a difference which Mr. Macleane does not seem to appreciate, and we come to his view of the word Catholic as an alternative to "Anglican." He finds that *prima facie* it has "the great advantage of being well understood all the world over" (in which fact should consist not the least of Mr. Macleane's difficulties); it is also "both primitive and historic," is "used officially by the Church of England itself," and asserts "a definite claim in the face of Christendom." Finally, "He who is a Catholic cannot be a heretic, or an Erastian, or merely insular and narrow." As the Church of England is all of these things—although naturally Mr. Macleane does not say so—the word Catholic will hardly do for a descriptive; for, as he himself well puts it, "If a Low Church dignitary can call himself Catholic, the expression is obviously a very elastic one." He notes with disapproval that the word "is just now, perhaps, most in danger of being adopted as a party badge," and he prefers that the term "High Church" should be employed, under-

standing the adjective in the exalted sense, which connotes else understanding, and faithful practice, of the deeper spiritual realities—"companionship with angels, communion with the saints, a daily and hourly commerce with awful and eternal things."

BUT WHAT OF THESE?

If Mr. Macleane's proposal should receive any large measure of Anglican support, and the term "High Church" be adopted as a fitting name to indicate the view-point of the average advanced man, it would certainly make for clarity of perception, and would remove the ridiculous anomaly of having to suppose, for instance, that Bishop Henson of Hereford is an episcopal promoter of the Catholic Faith, or that Mr. Kenit is an "English Catholic" so long as he is in communion with the Establishment and the Establishment tolerates him—both of which things must follow logically from the present misuse of the word Catholic in Church Times quarters. There is a certain closer approximation to the realities of the Catholic position—although it still, of course, falls very far short of it—among the band of extremists who are represented by the publications of the Society of St. Peter and Paul, who claim the Pops for their chief bishop and shy at nothing in the way of Catholic doctrine; who remain Anglicans until one by one they drop off and become Catholics; who mourn over the Establishment as such, and adumbrate the ultimate salvation of Christendom. It is a question whether they would content for inclusion among the High Churchmen, for from the official Anglican standpoint their Church membership is almost of the lowest; they are more than incipient rebels within the fold, and the yearning of their eyes and souls is fixed upon a fold elsewhere. But we can agree with Mr. Macleane that "High Church" is a good and suitable and unambiguous name, inoffensive and properly descriptive. It leaves an equally free field for the corollaries of "Low Church" and "Broad Church," while the three expressions between them provide for as many degrees of religious acceptance and coloring as are to be found within the Church of England from the "highest" of the High Churchmen to the "lowest" of the Low.—The Universe.

THE BANDIT RULE IN MEXICO

War between Mexico and the United States seems drawing. American forces are again pursuing bandits on Mexican soil and have been ordered out by the Carranza Government. The charge is made that the oil men and other big interests determined on exploiting the resources of Mexico, are plotting to plunge this country into war with the southern so-called republic. One does not need to own oil wells or mineral deposits of lands in Mexico to feel that the bandit government of Carranza has abused our patience too long. They have confiscated American property and slain hundreds of American citizens in cold blood without any redress for our citizens. If we do not assert our international rights there, Great Britain will simply overlook the Monroe Doctrine and protect her nationals by force of arms. It may be that the English Government has served notice on Washington that if the intolerable conditions in Mexico are not abated, it will be necessary for George to do it.

Mexico has never been a real republic or enjoyed democratic institutions since the overthrow of the Spanish Government at the beginning of the last century. It has experienced revolution after revolution and government by bandits during the last one hundred years. The only times of stable government were when autocrats like Diaz ruled with a rod of iron and kept the bandits down. It must be remembered that the Mexican population is three-quarters Indian and is not yet capable of self rule. Hence the farthest and richest land in North America has remained undeveloped and under the ever changing control of different outlaw leaders who have ruined the industries and people of the country for their own personal profit.

Today Mexico is torn and devastated by the clashing interests of a half dozen rival cut-throat leaders who have stripped the country of its wealth, business and industries and plunged it into a barbaric condition of anarchy. The life of no foreigner is safe. The property of the Catholic churches has been confiscated. Only a few of its exiled clergy and nuns have been allowed to return and labor under a constitution where Carranza holds sway, that deprives them of civil and religious liberty. Such an intolerable state of affairs cannot continue indefinitely and it would be a real blessing for Mexico and its people and resources to have the benefit of an organized state of society where some semblance of law and order reigns. We imagine the masses of the down-trodden Mexican people who have been scourged and impoverished for so many years would welcome the

restoration of peace, liberty and the pursuit of happiness.—The Monitor.

THE POWER OF THE CATHOLIC CHAPLAIN

The returned soldier has brought back with him firm convictions regarding the value of army chaplains. Protestant ministers, in his opinion, provided they are "all-round good sports" and have learned—a rather rare accomplishment—how to get on with men, are good at doing the things which Y. M. C. A. officials perform, such as arranging sports, getting up concerts, etc. But as for expecting ministers to have and exercise certain supernatural powers which make chaplains exceedingly convenient to have about when death is near—why the very notion seems to the average soldier who has met Protestant chaplains so unreasonable as to be almost amusing.

But all the world knows what dying or imperiled Catholic soldiers expect from the priest, every officer realizes the high "military value" of the Catholic chaplain for maintaining the morale of men at the front, and in the following striking passage from the Rev. Robert Keable's "Standing By," a Protestant minister's remarkable war-book, is the disclosure of what an acute observer considers the secret of the Catholic chaplain's power:

"The only people who seem perfectly content with their religious system are the Catholics. I have not seen a single book demanding its reform because it doesn't suit Tommy. I've read half a dozen thanking God for the lives and deaths of Catholic soldiers, but that's all. And why? . . . I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm creedal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He (the Catholic padre) uses Latin which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that need he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward man, but also supernatural life which men like and instinctively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars."

American soldiers who met during the late War a Catholic priest for the first time, no doubt watched him closely, and learned to marvel at his singular gift for amiably mingling with the men and yet always securing, though without seeking it, universal recognition of his sacred character. Such a sight, added perhaps to thoughtful Protestants' knowledge of the courage and confidence with which their Catholic companions-in-arms face death after receiving Absolution and Holy Communion, has probably turned many a mustered-out soldier toward the Church.—America.

RESEMBLANCE OF ANGLICAN COMMUNION SERVICE TO THE CATHOLIC MASS

But, even leaving aside the question of Orders, which is, after all, the crux of the whole matter, as Leo XIII and his advisers so plainly saw, the thing will not do. There never has been a real Catholic Mass-rite which could possibly be interpreted as anything but what it was, the meaning of which could possibly be misunderstood. No one, whether he believes in the Holy Sacrifices and the Real Presence or not, can possibly mistake the fact that the Roman Mass takes both for granted, just as no one whether he believes in priesthood or not, can possibly misunderstand the claims thereto made by the clergy of the Catholic and Roman Church. And the very fact that the Anglican Service is not regarded by the majority of Anglicans as a Mass rite, must mean something more than just that for three hundred years the truth about the English Reformation was obscured. As Gladstone said, "It's the Mass that matters." And it is the Mass that is dear to Anglicans of the advanced school, and so long as they really believe that they have the Mass they will start where they are. That is why I say again that it is the specious resemblance of the Communion Service, as amended and elaborated by High Churchmen, to the Catholic Mass, which is the chief obstacle to conversions from among those separated brethren.—Michael A. Dew Chapman, in the September Catholic World.

Our soul and body are as the scales of a balance; if you pull down the one, you raise up the other; and if you tame your flesh it makes the spirit reign and govern.

CATHOLIC NOTES

It is said that there are about 6,000,000 shoeless feet in Czechoslovakia today.

The new Joan of Arc Liberty bell, recently rung in the Cathedral of Rouen, France, weighs 20 tons.

The Fourth of July was the four hundredth anniversary of the founding of the city of San Juan, making it the oldest city under the American flag.

The former Lansing homestead in Washington has been dedicated by Cardinal Gibbons as a cloister and a convent for the Dominican nuns of the second order of St. Dominic.

In the United States are now two Catholic schools in Cornwall; the one is at Notre Dame University, South Bend, Ind., the other at Marquette University, Milwaukee, Wis.

Confirmation of reports that the native Indian population of Bristol Bay, Alaska, virtually was wiped out by an epidemic influenza was brought by San Francisco with the return of the United States cruiser Marblehead from a relief expedition to the north.

Plans are under way for the formation of a permanent organization of all the priests who served as chaplains in the Army and Navy during the War. The organization was proposed by Archbishop Hayes at a recent meeting of army and navy chaplains in New York.

A Catholic colony has been established in Texas. The president of the association is Edmund F. Dunne, formerly chief justice of Arizona and ex-district judge of Nevada. One hundred thousand acres of land are to be sold at the lowest possible price.

Word has been received of the death in the Philippines on Aug. 12th, of Bishop Maurice P. Foley, formerly of Boston, Mass. He was fifty-two years old. He was consecrated Bishop of Taguig, Dec. 15, 1910, and was transferred to Jaro, Sept. 6, 1916, where he died.

Prof. E. Griffith Jones, in this country to interpret British war aims, said in a lecture at Hartford, Conn., that if the Protestants in England did not raise larger families Britain would be a Catholic country by the year 2020.

The trustees of the Duke of Norfolk have instructed Messrs. Knight, Frank, and Rutley to offer the Amberley Castle estate, extending over 1,350 acres, by auction next September. The Castle was originally the Palace of the Bishop of Chichester, and possesses many historical associations.

It is probable that the oldest Missal or Mass book in the United States is the vellum quarto manuscript of the Morgan library, and known as the "Drummond Missal," in Latin but in Gaelic characters, Celtic form, 108 pages, and published prior to the thirteenth century.

The greatest cathedrals in the world are ranged thus, in order of size: St. Peter's, Rome; Milan Cathedral, Italy; Cordova Cathedral, Spain; Seville Cathedral, Spain; Cologne Cathedral, Germany; and York Minster, England. These enormous churches were all built by the genius and piety of the Catholic Church.

The land of Noah, the little principality at the foot of Mount Ararat called Nakhichevan, has asked the United States to become its guardian, speaking through its prime minister, Jaffer Koolis-Khan, a Tartar chieftain, who also thanks the president for the relief sent to his people by this country.

The solemn reading of the decrees, "de tuto," on Joan of Arc and Louise de Marillac, and on the martyrdom of several French religious, Daughters of Charity of St. Vincent de Paul, and Ursuline nuns took place at the Vatican, July 6, in the presence of the Pope. It is believed that the probable date of the solemn canonization of Joan of Arc in St. Peter Basilica will be Whitsun, 1920.

The Pope has granted a special audience to the Vice-President of the Lithuanian Council, accompanied by the Vicar-General of the Diocese of Seina, Mgr. Grigaitis. In the course of the audience the Holy Father recalled the ties of century-long devotion which bound Lithuania to the Holy See and the unfailing benevolence of the Popes towards that noble and much-suffering country. It is stated in Vatican circles that diplomatic relations between Lithuania and the Holy See will soon be established.

In many eastern Catholic schools the teachers have introduced once a week what is called a Catholic Press Hour. The lesson in religion is made interesting and instructive by requiring the pupils to report on some topic connected with the Church and religion that they have read about in their Catholic family paper. The matter is taken up and discussed during the catechism hour, and thus the teaching of religion is given actuality and connected with the events of today.