

The Catholic Record.

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

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, MARCH 14, 1914

1847

The Catholic Record

LONDON, SATURDAY, MARCH 14, 1914

THE OLD STORY

When their imaginations are dormant and their brains sluggish some writers, compelled to write for a livelihood, we presume, look through museums for material. Many articles contained therein bear witness to follies of the past, and have no interest for this generation. The melodrama in which we saw the Church depicted as a thing abominable is out of fashion. But the Jesuits are always able to ignite the imagination and to make it turn out stuff which is as wondrous as some patent medicine advertisements.

The other day we read a sample of this kind of work. The writer designated them as "crafty, subtle and shrewd," and then stopped in his adjectival course because he had lost his dictionary. They dictated the policy of Rome, he averred, merely to show his ignorance. They were distrusted, he affirmed, because we suppose he knows how mercifully they flayed the Reformers, stripped them of their pretended scholarship and set them up for all time as monuments to the deadly effectiveness of incisive argument.

THE SUPPRESSION

He gloats with unholy glee over the suppression of the Jesuits by Pope Clement XIV., and adduces it as an argument to prove that something must have been radically wrong about the Society. With a little knowledge about the men that extorted the measure from the Pope and the means employed to secure it, he would have been more dispassionate in statement and less disposed to gloss over iniquity. And, moreover, the history of the period has been so written as to make every reader aware of the infamies committed by those who were not in sympathy with either the doctrines or aims of Christians.

In France the war against the Jesuits was begun by the Duke de Choiseul who was a friend of the free thinking gentry. He was aided by the notorious courtesan de Pompadour, who hated the Jesuits because they denounced the immoral relation existing between her and King Louis XV. The Jansenists contributed their quota of persecution because the Jesuits smote their theories hip and thigh. The King, swayed by his mistress and enmeshed in the coils of an unscrupulous Prime Minister, confirmed, in 1764, the edict of Parliament by which four thousand Jesuits were compelled to leave France.

In Spain the Jesuits were the victims of intrigue and forgery. Avanda, the chief minister of the weak and vacillating Charles III., compassed the persecution of the Jesuits by means of forged letters which contained offensive and dangerous statements. In Portugal the leading actor in the drama of hatred was Pombal, the Minister of Joseph I. This man, adroit in intrigue and utterly conscienceless, bent himself with every energy of his being to the expulsion of the Society. Jesuits were condemned without trial or evidence. He spared no cruelty to attain his end. Not content with harrying them in Portugal he pursued them to far-off Paraguay where the Society had given generously of its toil and talent for two hundred years to redeem savages from barbarism and to form them into peaceful and prosperous Christian communities. Worthy of note is the fact that Russia and Prussia took no part in the warfare against the Jesuits. Frederick II. of Prussia showed, in a letter to the infidel d. Alembert, that he was not deceived by the pretexts with which the enemies of the Jesuits sought to justify their unholy campaign. "What progress," he wrote, "has your boasted philosophy made? You will reply, 'we have expelled the Jesuits.' I admit it; but I can prove to you that it was pride, private revenge, cabals, and in fact self-interest that accomplished the work."

Again, writing to his agent in Rome in 1773, he says that "in the treaty of Breslau he had guaranteed the status quo of the Catholic religion and he had never found better

priests in every respect than the Jesuits." But, as it has been said, the agents of Satan seemed to be inspired with diabolical hatred and they pressed their suit with such insolence and brutal regard of the feelings of the Holy Father that he at length felt compelled to yield, not because he thought it was right in itself, not that he had lost confidence in the Jesuits, not because he believed in the absurd calumnies against them, but simply to avoid what he was made to believe would be a greater evil. And on the 21st July, 1773, the Pope affixed signature to the brief suppressing the Society. It must be remembered that this brief, published without the usual formalities, was not binding on the Popes' successors. On the 7th of August, 1814, Pius VII. re-established the Society of Jesus throughout the world.

WE KNOW THEM

The records of the labors of the Jesuits in Canada have inspired some glowing pages, but these records still wait to grow under a skillful and reverential hand into a grand historical picture. We are too busy keeping up with the wild rush called progress to devote much time to the study of the careers of those who builded better than they knew. But to all who love the history of their native land we recommend the lives of the early Jesuits of Canada who bore across the ocean the blessings of Christian civilization and who, derided perchance by the unthinking, will ever be revered by all who can be thrilled by unselfish and heroic deeds. We are aware that he is a fearsome individual to those who sit at the knees of the bigot and sensational novelist. But we know the Jesuits as men who have ever fought for justice and truth, who have been as they are to-day in the advance guard of civilization the fearless and uncompromising soldiers of the cross. We know the Jesuit as the one who, says Spalding, was the "first to cross the threshold of the wigwam of every native tribe—the first to plant the Cross of Christ in the wilderness and to shed his blood cheerfully at its base." In unimpeachable purity of life and tireless energy in doing good they can challenge comparison with any group of men who have lived on the American continent. They are gone to their reward, but the memory of their matchless faith and courage goes on through the cycles of time stimulating us to helpful action and reminding those who read history aright that they were men who contributed to the upbuilding of the nation. True they built no city, formed no state, but they taught by precept and example the justice and morality which constitute the foundation of civilization. A short course in the literature of their explorations, labors and sufferings would give us a distaste for the sentimental and oftentimes degrading stuff that is scattered broadcast by the press. To feel if for a moment the touch of the noble and heroic would be an education. And to be able to see the Jesuits possessing the souls in patience despite brutal rage and torture would, perchance, help us to stand firm in times of stress.

CATHOLIC MISSIONS

Sir Robert Hart, a Protestant Englishman, who knows China as well if not better than any European of prominence, at a Wesleyan missionary meeting in England in 1908, paid the following tribute to Catholic missions: "Although many of those present may not agree with me, I cannot omit, on an occasion such as this, to refer to the admirable work done by the Catholic missionaries among whom are to be found the most devoted and self-sacrificing of Christ's followers. The Catholic missionaries have done great work, both in spreading the knowledge of one God and of one Saviour, and more especially in their self-sacrifice in the cause of deserted children and afflicted adults. Their organization is ahead of any other, and they are second to none in zeal and self-sacrifice personally. One strong point in their arrangements is the fact that there is never a break in continuity, while there is a perfect unity in teaching and practice, and practical sympathy with their people in both the life of this world and the preparation for eternity. The Catholics were the first in the field; they are the most widely spread, and they have the largest number of followers."

THE PROTESTANT IN ITALY

"It should be remembered that Miss Humphrey is not herself a member of the Roman communion, is the warning given those who read the paper she contributes to 'The Protestant in Italy.' For non-Catholics the caution is doubtless necessary, as the Protestant in question is neither a Methodist nor a Waldensian but a New England Congregationalist who for the most part writes with such intelligence, sympathy and discernment about Catholic worship that the Atlantic's 'old subscribers' will surely suspect that the editor, notwithstanding his disclaimer, has been beguiled into accepting an article by a cleverly 'disguised Jesuit.'"

Miss Humphrey begins her paper with a good description of the average American Protestant's attitude toward the Catholic Church here at home. "We think her depraved, hypocritical, unscrupulous in her policy, a foe to the advance of civilization, a perverter of the teachings of Christ, a dealer in the outworn evils of superstition and mystery, a panderer to all the baser elements in the religious instinct. According to our varying temperaments, we tingle with indignation or smile with scorn at her gaudy trappings and her elaborate ceremonies. Mummyhoodwinking planned to entice the unwary and fool the credulous. We avoid the Catholic churches of our cities as if they were so many halls of sorcery, and really know nothing about them. We are as afraid of a Jesuit priest as Ulysses was of a Siren."

The author then goes on to tell what a wonderful change often takes place when "we go abroad for the winter." Miss Humphrey first pictures the annoyance of the sight-seeing Protestant at being interrupted in his study of a Roman mosaic by the entrance of a procession of clergy. When Mass begins he decides to stay and see what happens, so he looks on "with that peculiar expression of mingled curiosity, amusement, superiority and bewilderment which marks him for what he is, an unbelieving foreigner." But if he is at all susceptible to religious influences he watches the service with "such breathless interest that he gradually loses consciousness of himself," and when the Consecration bell sounds "he bows his head and the odious expression disappears from his face." Rome's spell is working. He cannot escape. At every corner in the city there is a beautiful old church he is eager to visit but his sight-seeing is being continually interrupted with by Mass, Vespers or Benediction. He grows more and more interested in what so often takes place before him, buys a "Key of Heaven," makes a literary study of the Catholic liturgy and finds to his surprise that the Communion service of the English Prayer Book, with which he is familiar, "is imbedded in the Roman Mass," almost word for word, "so before long 'he for the first time intelligently assists' at Mass."

This however is not the faith of his fathers, Puritanism now protests. "But who are our fathers? Only the few, immediately ancestral generations of Puritans? There have been three centuries of them, but they themselves were begotten by eight or ten centuries of Catholics; and the early loyalists are in our blood as well as the later." The next thing our "Protestant in Italy" does is to seize whatever books on Catholic doctrine he can get hold of, and begin a serious "study of the Roman Church." But, "This deposit of faith," these dogmatic articles of belief—how absurd to expect a twentieth century mind to credit them!" So he throws the books aside. The Siren Church continues, however, to lure him into her temples. He begins to observe the worshippers. He contrasts their "casualness" with the "punctual precision" of New England Congregationalists. He notes that the Catholics kneeling beside him seem to "know what they are here for, and they attend to all the monitions of the Church; but they do it easily, naturally, from the ordinary level of their daily lives." He is also much impressed with the fact that he cannot enter a church without finding there "some man or woman kneeling before an altar or a shrine, lost in supplication."

Miss Humphrey, like many thoughtful Protestants, does not fail to note how the Real Presence enables us, "as it were, to focus God," and gives us "The human joy of seeking Him. She is struck by the fact that as Mass is being said every moment somewhere on the earth, 'The Word is perpetually being made flesh and dwelling among us.' The Catholic Church," she acknowledges, "has caught the spirit of eternity, in that it refuses to relegate the Birth and Passion to their set periods far in the past, but insists on regarding them as continually happening. Christ is as actually with us as He was with Peter and John." To Catholics of course such thoughts are blessed commonplace, but to find them expressed by a Protestant contributor

to the Atlantic Monthly gives them a strange freshness.

Miss Humphrey then makes some sensible observations on the inadequacy of private judgment as a religious guide, and on the advantages of all Christians having "one standard of faith and morality, and working consciously for one end." "But somebody must set our standard, and who is so fit to do that," she asks, "as the Church which has for ages concerned itself with spiritual matters, studying the teachings of Christ, interpreting them, and reconciling their inconsistencies?" Who, indeed! For the Catholic Church was of course instituted by its Divine Founder expressly "to set us our standard" and lead us unerringly to heaven.

The author ends her otherwise admirable paper by throwing this little sop to the Atlantic's "average reader." "Perhaps the idea of an infallible Church is not tenable, since popes and cardinals and priests are human. The Church's weakness undoubtedly lies in her presumption and rigidity. She forgets that the principle of all life is growth, and that if she is to maintain her vitality, she must adapt herself to changing conditions. But she is awakening to that understanding. Her Modernist movement is full of hope and promise to her well-wishers."

"Popes and cardinals and priests are human." Happily, they are, though it is not at all clear why that fact should make it impossible for the Holy Spirit to preserve the Church and her visible head from teaching error. As for the "Modernist movement," Miss Humphrey's knowledge of that "synthesis of all heresies" must be very imperfect. Had the movement succeeded, all that the author so much admires in the worship and doctrine of the Catholic Church would first have been undermined and then swept away; there is no question of that.

"The conclusion?" asks the author in her last paragraph. "There is no conclusion," is her immediate answer. Ah, but there is, and one moreover so logical that it should not be missed by a person who writes so intelligently of the Church as does Miss Humphrey. It is hard to see how the author of "The Protestant in Italy" can long escape the conviction that the Catholic Church is the divinely appointed guide not only of picturesque, emotional Italians, but also of hard, practical Americans—even if they happen to be readers of the Atlantic Monthly.—Walter Dwight, S. J. in America.

THE DIVORCE EVIL

BISHOP MULDOON OF ROCKFORD MAKES ELOQUENT APPEAL TO STOP EVIL

Before an audience which taxed the capacity of the new armory building, numbering fully 4,000 Kalamazoo residents, Bishop P. J. Muldoon of Rockford, Ill., delivered a remarkable lecture on "Unhappy Homes."

"We might spend hours citing the reasons for unhappy homes. The reasons are many. Of all the evils working against good citizenship there is none so devastating as divorce. There are two distinct parts in every man, his soul and his body. We may speak of the diseases of body but they pertain alone to man's physical being. Every country is judged by the souls of its men. As we must consider the soul above the body so we must consider that the evils which injure the soul are more to be feared than are the diseases which impoverish the body.

"Any evil which sears a man's soul injures not only himself, but his family and the entire community in which he lives. A man may be crippled and yet possess so active a brain that he is able to become a leader among his fellows. But when the soul is injured by some sin or evil, then the man is an injury to himself and the community.

"The evil of divorce lies in the fact that it attacks the soul of men. We must go back to the beginning to understand, for unless we know the beauty and greatness of marriage it will be impossible to realize the evil of divorce.

"Your passions must be guided and checked at all times, not allowed to have full sway.

Marriage is sacred. It must remain so or the health of the nation will surely be impaired.

"Man's ruling passions cause the greatest amount of divorce. We must curb these passions. At certain points along the shores of the Mississippi river we find banks which hold back the torrents of water rushing past during flood times. A single break in the earth wall and the lands are covered with water. In the same way we must control our passions in order that the small aperture may not be torn away by this consuming power.

"The legislative body in London have asked that the laws regulating divorce be made more stringent. The attorneys have made a plea for a more uniform system. Judges on the bench are astonished at the increase in divorce. The only protection for our homes is sanctity of

the marriage bond, which eliminates divorce.

"Many people die of consumption each year. I could tell you the exact number who lost their lives through the attacks of this disease in the United States during the past twelve months. You would be saddened, and in all probability would raise your hands in horror. The great number which has died from diphtheria, smallpox, and other diseases which affect the physical man is appalling.

"But the evil of divorce is by far the most terrible because it attacks the souls of men. It wrecks more homes, causes more sorrow, and makes more children homeless than does disease. Divorce attacks the social fabric of the nation.

"Hardly any subject is held so lightly or regulated in so loose a fashion as that of marriage. A low idea of marriage is a calamity to the nation, to childhood, to womanhood and to manhood.

"Every nation which has practiced divorce has died from it. The Roman empire went down because of the loose morals regarding marriage. Man did not make marriage. It is a divine institution, perfected by God himself.

"God knew what was best for man. Marriage stands for the best things in the human race. Divorce stands for the degradation and decay of the race.

"God made the first marriage. In it He instituted the song of human nature. Had man lived up to this standard, all would have been perfection. After the first marriage men allowed corruption to creep into the law. Moses allowed divorce. This went on until Christ came. Then He established anew the sacred bond of matrimony.

"The Pharisees came to Christ and tempted Him, asking concerning the question. Then Christ again established the law of God. He brought the Jews back to the Garden of Eden upon that day.

"We hear men excuse divorce, but first they must explain the laws expounded by Jesus in that hour when He spoke for all hours of the future.

"The Catholic Church forbids divorce and stands in this regard upon the teachings of Christ. The Church does not forbid separation, but denies the right of again taking the marriage vow.

"When God created man and woman, He doubtless had in view the continuation of this creation. Many believe that this is the only object of matrimony. We cannot deny the influence of children in the home. We cannot say that through her efforts in caring for the children, all that is best and sweetest is not brought from the mother. Neither can we say that by his struggles the father is not drawn nearer to God in his efforts to properly provide for the family. But God intended more than this. He had in view the establishment of a complete union, one in which a thorough understanding of the soul would be maintained—a husband and wife working in perfect harmony and accord. This is the perfect union which God desires. A man who is fighting the battles which arise on the pathway of life never asks divorce.

"God sealed the contract of the marriage vow. He meant that it should be enduring. It was His wish that it might never be broken.

"The American people love laws. A law is not made right, however, simply because it is a law. Such an idea is false. No laws are right unless they are founded upon the word of God.

"Regardless of the legislation, no divorce law is right, because it is not founded upon the teaching of Christ. All the laws which permit divorce are an attack upon the sacrament of God. There is nothing so terrible as the breaking of the bond of matrimony.

"The eternal answer of the Church must be to those who ask divorce that it is not permitted. Nations have left the Church, have thrown her men into prison and discredited her priests, but the law has remained unshaken. There can be no exception.

"However clearly the civil law may be defined with regard to this question, no Catholic may take advantage of this law. The law of divorce is working havoc with the very vitals of this country.

"In 1900, a total of 27,000 divorces were recorded in all Europe, Canada, and Australia, as compared to 59,000 divorces in the United States alone. In 1912 the number in this country had reached the enormous figure of 100,000, until at the present time one out of every six marriages terminates in divorce.

"No other nation except Japan surpasses us in the infamy of divorce. It is the general rule to blame foreigners who come to this country for the evils. But in the foreign countries divorce is rarely resorted to. The foreign element does not bring the soul disease to our shores.

"Each five years shows an increase of 30 per cent. in our separations. The increase is three times as great as is our increase in population.

"A bill was recently passed by the House of Representatives which forbids a man who cannot read or write

from entering the country. Such a man might come to this country and although he was striving to make a home for his family here where they might enjoy religious and civil liberty he would be sent away because he could not read and write. Compare this man to the one standing beside him who is unmarried. He may be marked with sin to such an extent that every physician will know at a glance. Yet he is allowed to enter the country. The one who would build his home here and live happily and contentedly is sent back to his own land. The other who has committed a crime against society and who will commit a crime against the woman whom he will some day marry, is allowed to enter.

"The average married life of those who seek divorce is five years. The maximum is ten years. After so long a period of domestic life, very few ask separation in the courts.

"Divorce causes the separation of thousands. Of these two-fifths of the number have children in the home. We love to speak of home. It is sweet and holy. This great evil of divorce is throwing out the opportunity to separate. Sometimes little troubles will arise which the spirit of divorce takes advantage.

"The Catholic Church believes in no remedy for divorce. It rests wholly upon the word of God. By the teachings of Christ we are forbidden to be divorced.

"Let us go back to that solemn moment when Jesus brought to the world for the second time the sacred relations of the marriage bond." During his address the speaker paid a glowing tribute to Monsignor F. A. O'Brien.

"Whatever he attempts to do," said Bishop Muldoon, "he does it in the fullest measure."

In introducing the speaker last evening, Judge John Adams of this city, said:

"We are living in an age when the question of divorce is of vital importance. Magazine and newspaper articles advise us of the fact that divorces are becoming more frequent. Judges upon the bench, legislators in our houses of state are appalled with the increase of this practice."

THE CHAMPIONS OF PATRICK MORGAN

Ottawa Free Press, March 3

It's a ticklish subject, but it is just as well to have it said in this public way that there are some of us Protestants who find it impossible to approve, or even to contemplate without getting hot, the action of the Ottawa Ministerial Association yesterday in regard to Patrick Morgan.

For some time Mr. Morgan has been the publisher of an intermittent periodical which exists solely to attack the Catholic church to which he formerly belonged. In the windows of a store on Bank Street, Ottawa, he has been prominently displaying not only cartoons and caricatures extremely offensive to every passing Catholic citizen, but books that no respectable head of a family would permit to enter his home.

The resolution reported to have been passed by the Ottawa Ministerial Association places the seal of approval on Mr. Morgan's campaign and conduct. It goes further. The clergymen over their signatures are said to have undertaken to provide funds "to be raised from the Protestants of Canada" to enable Mr. Morgan to publish his paper weekly instead of monthly.

The Free Press refuses to believe that, in this matter, the Ottawa Ministerial Association correctly represents the feeling of a majority of the members and adherents of the Protestant churches of Ottawa or of even a majority of the Protestant ministers of Ottawa. There must be thousands who would very much dislike to think that money they contributed to the work of the Protestant church were to be diverted into channels such as that indicated.

The publication of a periodical by "the Protestants of Canada" whose one aim is to slander and malign the leaders of a creed with which they do not agree is too repellent to be pondered with equanimity by a Christian community.

The Free Press would not deny to Mr. Morgan the right to say and print just what he pleases, but we do deny the right of the Ottawa Ministerial Association to approve and assist, in the name of all Protestants, the campaign which Mr. Morgan has felt personally called upon to conduct.

WASTE OF TIME AND ENERGY

"It is to be regretted," says the Pittsburg Catholic, "that our separated brethren at their meetings waste so much time and energy in attacking the Catholic Church and in planning missions to us poor benighted 'Romans.' When one considers how many millions in this country of ours make no pretence to believe in the Saviour, who is common to Catholics and Protestants alike, it seems as if efforts of our earnest friends might with greater profit be directed towards them rather than the Catholics."

CATHOLIC NOTES

In Argentina there are 9 Catholic daily papers, and about 100 other Catholic publications.

Monsignor Lucy, vicar-general of the diocese of Little Rock, Ark., recently received into the Church J. E. Boyce president of the Cotton Belt Savings and Trust Company.

In Brazil, the crucifixes removed from the courts by the anti-clerical are not only being replaced; but new ones are solemnly and festively blessed for public places.

The first Catholic periodical in the United States was established in 1825 at Charleston, S. C., by John England, first Bishop of Charleston. "The United States Catholic Miscellany" was the title of the publication.

The nine-hundredth anniversary of the Battle of Clontarf occurs this year on Good Friday. A special celebration will take place in Dublin to commemorate the event which marked the downfall of Danish pagan power in Ireland.

The movement for the return of nursing nurses to the hospitals, which was started in Paris, is spreading throughout France. In Toulouse 52 physicians threaten to go on a strike unless the Sisters are restored.

Linson de Farrent Jennings of Mayville, N. Y., formerly a lay reader in St. Paul's Protestant Episcopal Church in that town, was received into the Catholic Church on Feb. 11, by the Rev. Father Harrigan, pastor of the Sacred Heart Church, Lake-wood, N. Y.

Ninety seven priests and nuns belonging to the Salesian Order founded by Don Bosco, recently left Turin for mission countries. This large number of apostolic workers is going for the greater part, to South America, though a few are destined for China and India.

Jerome Connor is now completing a statue of Robert Emmet to be placed in the national art gallery at Washington, D. C. Mr. Connor says it will be ready for unveiling March 4, 1915. It will be the first statue of a celebrity to be placed in the great art gallery, and the place for it has already been set aside by the United States Government.

In the village church of Twineham, Sussex, England, has been found the original painting by Camillo Procaccini entitled "The Holy Family." It is said to have been bought some years ago in poor condition for the sum of \$10 and given to the church by a patron, but remained unrecognized until the present rector made inquiries.

Father Robert Kane, S. J., preaching in London, said of Canon Beehan that when his great fame brought him money from the publishers it disappeared in charity of which no one knew from what hand it came. He had arranged that the profits from his books should be sent to his Bishop to be distributed among the poor.

The first Catholic mission in China dates from 1592. The Franciscan friar, John de Monte Corvina, built a church in Pekin with campanile and containing three bells. He instructed the boys in Latin and Greek and converted 6,000 adults. After having translated the New Testament into Tartar, he was appointed Archbishop of Cambalu by Clement V. in 1307—more than a century before Luther was born.

About ten years ago Rev. Ernest Rich Grimes, member of the (Anglican) Cowley Fathers and preacher of their church at Cowley St. John, Oxford, became a Catholic. Shortly after his ordination several years ago his Bishop sent him to the little Leicestershire town of Earl Shilton, to found a mission. At that time there were but half a dozen Catholics there; to-day the mission numbers 300 souls, all converts of Father Grimes.

A daily paper in an Illinois city published for a long time sermons of "Pastor Russell." Protestant ministers who differed with Pastor Russell objected to the appearance of these sermons in their daily paper without avail. Then came the lectures of Father K. Ostenkoetter who pointed out to his hearers: 1. Our daily paper is a religious paper; 2. a Protestant paper; 3. a Russell paper. These lectures were effective. The editor of the daily paper recognized in Father Ostenkoetter the protest of 15,000 Catholic citizens and the Russell sermons no longer appear.

A class in Christian doctrine for non Catholics has been formed at Notre Dame University. At the request of some young men of Brown hall, Brother Alphonus, C. S. C., has established this class to explain Christian doctrine. The Brother is a convert, having become a Catholic while a young man. For Catholic students attending the university instructions in the essential of Christianity is compulsory, but to have young men outside the faith ask for such instruction is unusual. The class numbers 25. The work of the class will consist in asking questions about the Church and having Brother Alphonus answer them.