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The Catholic Record

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

VOLUME XXXIII,

LONDON, ONTARIO, SATURDAY, DECEMBER 16, 1911

1720

Going Back
Oh, Ireland is a pleasant place when youth is in the vein,
'Tis pleasant when the sun is out, 'tis pleasant when it rains,
For sure the eyes of youth can pierce the thickest rain or mist,
And see afar the mountains by the kindly sunshine kissed.

Faith, every hill's a mountain there, and every bush a tree,
And every stream a river wide, and every lake a sea;
And every heart a fount of hope and faith and love and truth;
Oh, Ireland is the pleasant place to them that have the youth.

Oh, Ireland is the merry place when heads and hearts are young,
How many a waltz dance is there, how many a song is sung,
'Tis there the widest music is and there the maddest mirth,
And oh, 'tis there the softest speech was ever heard on earth.

Aye, sure 'tis here, I'm thinking that the sweetest words are said,
And over there's the blarney that would turn the wisest head,
And tales of yore and fairy lore, and jesting full of joy,
Oh, Ireland is the merry place when one is but a boy.

But Ireland is a lonesome place, a strange and eerie land,
When after years of exile on its shores again you stand,
The air has lost its graciousness, the sun its golden light,
And where are all the hawthorn blooms that used to be so white?

And oh, the skies so gray and grim, those skies that once were blue,
And oh, the rain that seems to weep for friends that once you knew!
Ah, me, the change! Ah, me, how strange to find old Ireland sad,
That used to be so happy to a happy hearted lad!

—DENIS A. MCCARTHY.

From Rome
ACTS OF THE HOLY SEE
APOSTOLIC CONSTITUTION
ON THE NEW ARRANGEMENT OF THE ECCLESIASTICAL HIERARCHY IN ENGLAND

PIUS BISHOP
Servant of the Servants of God
for Perpetual Memorial

If there is any Church in the whole Christian world which deserves special care and forethought from the Apostolic See it is surely the Church of the English, which, happily inaugurated among the Britons by Saint Eleutherius and still more happily established by Gregory the Great through apostolic means, has been distinguished for the boldness of their lives or renewed for the death they courageously suffered for Christ. Pondering over this, We, who cherish no less affection for the Church of the English, than for the other Churches of the world, and who are desirous to give a better arrangement to the ecclesiastical hierarchy there, which, since its restoration, is still contained in a single province, and to make additions calculated to result in the good of souls and the progress of Catholicity, by decreeing the establishment of two new ecclesiastical provinces.

These letters we think to be sufficient for the moment for the utility and progress of Catholicism in England, and we have every hope that what is herein effected by human ministry God Almighty will perfect and consolidate, with the result that in England, most noble nursing mother of saints, the ancient examples of sanctity will be most happily renewed.

This We ordain and enact, decreeing that our Letters are to be forever valid and operative, notwithstanding Apostolic Constitutions and Ordinances, general and special, and aught else whatsoever to the contrary.

Given at Rome, at St. Peter's in the year of the Incarnation of Our Lord 1911, October 28, in the sixth year of our Pontificate.

A. CARD. AGLIARDI,
Chancellor of H. R. C.
C. CARD. DE LAI,
Secretary of the S. C. C.
VISA C. A. Notary.

MOTU PROPRIO
CONCERNING THOSE WHO BRING CLERICS BEFORE THE CIVIL COURTS

With all the care that may be used in making laws it is frequently not possible to obviate every doubt which may subsequently arise from the unending interpretation of them. Some of the opinions of the jurists who undertake to examine the nature and force of a law are so discordant that the only way to decide what has been laid down by the law is by an authentic declaration.

And this we see to have been the case after the promulgation of the Constitution Apostolicæ Sedis limiting the censures *latae sententiae*. For among the writers who have written commentaries on this Constitution a grave controversy arose concerning Chapter VII as to whether by the word *Cogentes* (They who force) are meant only legislators and public men, or also private individuals, who compel a lay judge, by inciting him or instigating him, to bring a cleric before a civil tribunal.

As to the force of this Chapter the Congregation of the Holy Office has more than once issued declarations.—But now in these evil times, when so little heed is paid to ecclesiastical immunity that not only clerics and priests but Bishops and even the Cardinals of Holy Roman Church themselves are brought before the judgment of laymen, the situation absolutely demands of Us that by the authority of the punishment We restrain within due bounds those whom the seriousness of the offence does not deter from this sacrilegious crime. Therefore, by this Our Motu Proprio, We enact and ordain that all private persons, male or female, who without any permission of the ecclesiastical authority cite before lay tribunals any ecclesiastical persons whatsoever, either in civil cases, and especially compel them to be present therein, incur Excommunication *latae sententiae* reserved in a special way to the Roman Pontiff.

And what is ordained in these letters, We wish to be valid and good in law all things whatsoever to the contrary notwithstanding.

Given at Rome at St. Peter's October 9, 1911, in the ninth year of Our Pontificate.

PIUS PP. X.

LUTHER AND DR. M'GIFFERT

The Professor of History in the Union Theological Seminary of New York, the well-known Dr. McGiffert, has at last concluded his series of contributions to the Century Magazine on "Martin Luther and his Work."

On the whole perhaps, Catholics have no great reason to be dissatisfied with the way the case has been presented. Luther becomes a rather odd figure in the history of that institution, it came a just the right time for him and for it. For it really meant the transition from the reign of incapacity to the reign of enlightenment of a man possessed of thorough and accurate knowledge of his specialty and of quite unusual organizing talent. The medical school felt soon enough that there was a new and firmer hand at that particular wheel.

As a human anatomist Dwight took rank with only the most distinguished of his colleagues, either in this country or elsewhere. To be sure, he pushed his scientific investigations to a point which was beyond the limits of his specialty, into the wider field of comparative anatomy. But such investigations were simply for his own behoof, as a man of science, carried on in the search for solutions to certain problems which interested him personally; his modesty would never allow him to claim distinction outside the domain of human anatomy.

Had the courage of his conviction
"In a man of Dwight's peculiar mental and temperamental constitution both the position given him at the medical school and his long-continued successful activity therein are most honorably significant."

"Not only was he constitutionally unflinching, uncompromising to the fingertips, and rather odd in habitual manner, but in a certain fundamental sense considerably outside the character of the nineteenth or twentieth century thought and feeling."

"There was ever something rather meditative about him. He even doubted the ultimate security of some of the generally admitted conquests of modern science, and was perfectly frank and fearless in his expression of opinion on the subject."

"He is recognized as something of a reactionary, as one who tried to check what seemed to him a too careless tendency to accept new theories as unquestionable, had no terrors for him in the service of God. It does not make for holiness of life. Its subject is not the service of God. It does not concern itself with the salvation of

souls. Its aim is simply to do good to one's fellowman, not spiritual good—that is out of its purview—but whatever will be conducive to his worldly comfort and advancement. A typical instance of this kind of "good" is adduced in Luther's life about the Landgrave Philip, whom he allowed to live in adultery, or even to save his conscience by a bigamous marriage, provided he kept it secret. This shameful procedure is vehemently defended by Luther as quite in keeping with "the supreme ethical motive" of Protestantism, which is to do good to our fellow-man even by lying. Most shocking of all is that over these gross violations of the commandment lies the thick varnish of religious cant and hypocrisy.

But there is something more insulting still in this extraordinary defense of Protestantism. Christianity before Luther's time, as we are told, "with its other-worldliness, its fruit in sanctity character and spiritual devotion, lay like a blight on medieval society." "Interrupted the advance of the classical world, which was the way of the world, but Luther, by denying the identity of asceticism and other-worldliness with religion, re-voided the greatest barrier in the way of the modern spirit, and made its growing prevalence possible; and which means, if it means anything, that the prevalence and growth of modern paganism is due to the Protestant Reformation. In other words, the new religion went up with Luther to the high mountains, and, when offered all the kingdoms of the world and the glory thereof, it immediately closed the bargain, and has never ceased boasting since then of being the origin and source and chief promoter of all the wealth and material progress of modern times."

In some respects the claim may be allowed, but it is scarcely a matter of boasting if neither the service of God, nor sanctity of life, nor the salvation of souls is permitted before him, to bring a cleric before his tribunal. As surely, if the Professor's picture of Protestantism is correct, the sooner thinking people leave it the better. How far his views are shared by his colleagues we are unable to say, but we are sure that he is not announcing an actual or impending widespread apostasy from Christ.—America.

A TRIBUTE TO A BENEFACTOR
Doctor Thomas Dwight, late Parkman Professor of Anatomy at Harvard, who died recently, was a high type of a convert to the Church in the United States, and to give well what nature's noblest gift, the sacrifice of money, energy and even one's heart's blood, and, as we lay this tribute of our esteem on the fresh mound made over his grave the dominant thought in our minds is that there have been many of nature's noblest of the type of Doctor Dwight, who might have been made Catholics if there had been established an organized effort to dissipate prejudices and clear the atmosphere about them so that they might see the beauty of the Catholic Church. Professional life in New England is crowded with men of the type of Doctor Dwight, and there is no telling how many of them would have been willing to respond to the grace of conversion had their feet been freed from the entanglements of their birth and early education, or if the clear features and the native beauty of the Catholic Church were presented to them. The Boston Transcript, who writes that they give it first place in their creed of life; others there are who cling to science to realize the ultra-American sentiment in New England, speaks of Doctor Dwight's election to the chair of anatomy:

"Dwight's election to the chair of anatomy was one of the most important in the history of that institution, it came a just the right time for him and for it. For it really meant the transition from the reign of incapacity to the reign of enlightenment of a man possessed of thorough and accurate knowledge of his specialty and of quite unusual organizing talent. The medical school felt soon enough that there was a new and firmer hand at that particular wheel."

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evolution, for with the true scientific spirit they trod only on solid ground, advancing from proved promises to logical deductions.

Such men know that it is not the discovery of new truths which occasions loss of faith, but the constant pursuit of unfounded generalities. They do not seek notoriety in the exploitation of startling, unproved theories; they do not throw aside faith, because so called scientific magazines, popular novels and trashy newspapers were constantly filled with the warfare of science and religion; they do not even doubt, though popular leaders say faith and science are incompatible. No, they are scientists themselves, and, examining for themselves, are strengthened in their conviction. Their strength and safety lie in the greatness of their faith and in the sincerity of their science.

Following in the path of truth, seeking truth, not novelty nor popularity, they find in science a support for their faith. Their advice to the student would be to study well your faith and your science, and you will know that both bring truth and that truth can never contradict truth. Not all can investigate for themselves, not all men must have a guide; the danger is in following the wrong one.

We who cannot know the internal mysteries of God and His works follow in religion the guidance of His Church; we who cannot investigate for ourselves the hidden mysteries of nature should follow the sane and sincere leaders, not the quacks, nor the searchers after popularity, we should remember that the God of religion is also the God of nature, who does not contradict Himself in the manifestations of supreme dominion.—Pilot.

THE CRIME OF JOHN CALVIN
ATTITUDE OF THE CHURCH TOWARDS PHILOSOPHY AND SCIENCE AGAIN VINDICATED
AN OUTSIDER

Dr. J. C. McWalter, commenting in an English contemporary on a fascinating paper that appeared in the American Medical Record from Dr. J. E. Knott, points out how forcibly the latter shows that Michael Servetus, who discovered the circulation of the blood, was the greatest scientist of his day, was cruelly murdered at Geneva under the instigation of John Calvin, who watched his torments from a window.

Servetus and Calvin were both born in 1509. They studied together at the University of Paris. Calvin took law for theology and went to Geneva. Servetus studied medicine at Paris, and afterwards at the Catholic University of Louvain. He studied Hebrew and law. Willis, lecturing in Paris, says of him: "He was not only a great physician, but a great philosopher, and a great scientist of his day, was cruelly murdered at Geneva under the instigation of John Calvin, who watched his torments from a window."

Servetus was sincerely and warmly loved by his friends, profoundly respected by his countrymen, and his name was held in honor by the people. He was not only a great physician, but a great philosopher, and a great scientist of his day, was cruelly murdered at Geneva under the instigation of John Calvin, who watched his torments from a window.

Dr. Dwight was sincerely and warmly loved by his friends, profoundly respected by his countrymen, and his name was held in honor by the people. He was not only a great physician, but a great philosopher, and a great scientist of his day, was cruelly murdered at Geneva under the instigation of John Calvin, who watched his torments from a window.

and that those of warm friendship and grateful thanks."

Accordingly he was placed in nominal confinement. After a few weeks he asked for exercise for the benefit of his health. This was readily granted. Nobody bothered to look after him, and he simply went away. But by a strange fatality he directed his steps to Geneva, intending to go to Milan, and was there but a short time when he was reported to Calvin that he was in the city.

He was arrested and condemned for heresy on the evidence of the book he had sent to Calvin as a friend and brother student. Horrible to relate, he was burnt to death the next day after his trial, and John Calvin watched his torture glowing from a window. But let Dr. Knott, who, though probably the most learned physician in Dublin, is not a Catholic, relate the scene. "The most curdling fact is authentically recorded that he arranged the place of execution, through his obedient agents, in such a way that he was able to gloat over the scene from the window of the bedroom to which he was confined by the accumulating effects of his life-long cholelithiasis! That congenital biliousness, that cumulative force of attack of the ever-recurring gall-stone colic—how appropriate to the constitutional condition of fostering of the most luxuriating germs of the proverbial 'odium theologium!' Michael Servetus was slowly roasted at the stake with a small supply of fagots, which were purposely chosen greenish in quality (so as to insure slow combustion). He was crowned with a straw wreath sprinkled with brimstone—which was first fired by the executioner's torch. Tied to his right was the volume which contained the cherished theological doctrines, and the first printed description of the circulation of the blood in the human body."

When Galileo gave utterance to novel views of the earth, he was promptly censured by the authorities. When the scientist Servetus seeks to pass through Geneva he is seized on and burnt to death—the only evidence being a book he had sent to his friend Calvin. Yet the case of Galileo is continually quoted to show the intolerance of Rome, and Calvin's Geneva is hailed by the world as the friend of freedom and science.

Those of us who remember Macaulay's eulogistic essay on Bacon as the founder of all that is useful in modern philosophy will be interested to note that Dr. Knott utterly repudiates the notion. "Such statements and views, which are ever and anon being displayed by the leading representatives of what is still nominally a learned profession, and was for centuries one of the most so in existence, has tended to make at least one non-member rejoice in the firm stand against modernism which has been made by the Catholic Church. How useful to the teachings of Aristotle and of his greatest interpreter, St. Thomas Aquinas, have been lost sight of in these countries, since the precocious strutting, Francois Bacon, conveyed to England what scraps and samples of the noisily iconoclastic preaching of Peter Ramus he had picked up during his two and a half years' sojourn in France, is one of the phenomenal records of negative achievement in the history of the 'march of intellect.' And the reputation of that amateur reformer of philosophy is based, too, on one of the greatest of the negative achievements of iconoclastic interference."

Lord Bacon, in the mature judgment of Dr. Knott, never mastered that philosophy of Aristotle which he was supposed to have overthrown—nay, he even denies that he was capable of the feat. In fact, like the celebrated Harvey, he thought Bacon wrote philosophy—like a Lord Chancellor. Thus once again, and by an outsider, the attitude of the Church towards philosophy and science is vindicated.

HOW A GREAT STONE WAS ROLLED AWAY
The Missionary

Lord Ripon at the time of his conversion held the highest official position in English Freemasonry and quitted that forbidden body at the full tide of his political career to become a despised "papist." His sturdy honesty did indeed roll away a very great stone from the path of the true religion, and asks many an anxious, tried, or tempted soul, many a would-be convert.

The answer—prayer and earnest good will.

CATHOLIC NOTES
With the formal appointment of ten-year-old Angelina Spilneo as organist of St. Michael Church, New Haven, Conn., that church has now the youngest organist in the State if not in the country.

The six weeks' campaign of the Catholic Motor chapel mission in England came to an end, recently, and the Rev. Herbert Vaughan and his fellow-missioners are again back in London. All express their utmost satisfaction on the results of their missionary tour.

At St. Bartholomew's Church, Little Rock, Arkansas, Sunday November 5, Mrs. Eddie Cecilia Robinson, was received into the Catholic Church. Mrs. Robinson is a graduate of Plank University, Nashville, Tenn. She was a member of the Episcopal Church.

Six Sisters of Mary, a nursing order, have just passed the Missouri state examination as druggists. These Sisters will replace the men druggists in their hospitals in Missouri and Illinois. They are the first of their Order to engage in the profession of pharmacy.

It is reported that Monsignor Nicholas Canali, under secretary of state at the Vatican, and known as one of the chief authorities on American conditions in the city of Rome, has been appointed as Papal legate to the United States in the place of Cardinal Falconio.

What is believed to be the largest personal gift ever made to Cardinal Gibbons was given recently by Mr. James J. Ryan, a retired builder and capitalist, of Philadelphia. It was \$50,000 for the establishment of a chair of Scripture at the Catholic University, Washington.

For the amusement of the inmates of St. Elizabeth's insane asylum, Washington, D. C., the \$125,000 picture show and theatre put up by the government will be opened December 1. Men who have given years of study to the question of insanity have reached the conclusion that the motion picture is a great aid toward curing disordered minds.

On Friday evening, November the 9th the dogs of the Grand St. Bernard monks found an Italian woman, with her daughter-in-law, exhausted in the snow near the summit of the "Pass." The monks carried them to the Hospice. They had been overtaken by a snow storm, and would have perished, had not the St. Bernard dogs found them.

The recent dedication of St. Teresa's Church, Hannaborton, Belfast, is a reminder of the marvelous growth of Catholicity in the Irish Northern capital. A hundred years ago, in 1811, there was but one Catholic place of worship in Belfast, ministered to by a parish priest and a curate. There are now fifteen Catholic churches in Belfast.

Several Catholic members of the British Parliament have been stirred to action by the example of Mark Sykes, who being a gentleman and meek, and not desiring to avail himself of the salary granted to members of the House of Commons, has announced his intention to apply for this amount to the needs of the Catholic schools in his constituency, and has placed his first quarters check in the hands of the Bishop of Middlebury for this purpose.

Perhaps nowhere in the country could the unique record of St. Vincent's parish at Eikhart, Ind., find a counter-part. At the recent services of the Forty Hours' devotion in St. Vincent's Church, confessions were heard in eleven languages, English, German, Dutch, French, Italian, Polish, Bohemian, Hungarian, Croatian, Kreiner and Slavonian. Eikhart has a most cosmopolitan population. Rev. F. J. Jansen, the pastor, was assisted by priests from South Bend, Mishawaka, Goshen and Whiting.