

The Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO, SATURDAY, APRIL 7 1906

1433

The Catholic Record.

LONDON SATURDAY, APRIL 7, 1906.

"NEW DEVOTIONS."

A letter before us deals with what its writer terms new devotions. He says there are too many of them. To his mind they are distracting and piety-killing, and to many without the fold a source of confusion. Our correspondent should not talk too dogmatically on this question. We have our Bishops to foster and to regulate or to repress devotional practices; and to them, and not to amateur reformers, do we look for guidance. Moreover, the non-Catholic may not be so liable to be confused as our correspondent would have it; and if so he can, when he so chooses, find peace in books of instruction or a few minutes' conversation with a priest.

As a matter of fact, some of the most learned Protestants have, whilst in Italy—which has "new devotions," and whose people display their devotion in a way which we may not appreciate—expressed, not confusion but envy and awe. Did not Lord Byron, after years with Catholics who had their statues and wayside chapels and shrines, pray that his daughter "should be a Roman Catholic, which I look upon as the best religion."

Let us, then, be sure, says Father Tyrrell, S. J., that if men of intelligence, learning and good faith, hold aloof from us it is simply because that, of the countless aspects under which Christ and His church can be viewed, they have not yet caught that one in which their resemblance, or rather their identity, is so unmistakable. It is ever so with the seeing of likeness between face and face—what is missed by one is self evident to another. Out of thousands there is some one angle to be taken and the light breaks upon us irresistibly. We might call it chance were it not rather the free gift of God. ("Hard Sayings," page 415).

TWO CRITICS.

That not all Englishmen are disposed to regard the fashioning of battle ships, the rattling of looms, the display of wealth as signs of national stability may be seen in a volume of essays by Mr. Masterman, the literary editor of the London Daily News. Viewing the particular and special features of the age he says: "Here is a civilization becoming ever more divorced from nature and the ancient sanities. Society which had started on its mechanical advance and the aggrandizement of material goods with the buoyancy of an impetuous life, confronts a poverty which it can neither ameliorate nor destroy, and an organized discontent which may yet prove the end of Western civilization. Faith in the invisible seems dying, and faith in the visible is proving inadequate to the hunger of the soul."

To him Rudyard Kipling continues: "a strange shadowy life in an alien time." But it may be that the friend of Tommy Atkins is but resting from his labors. He has tried to do so much in the way of fiction and poetry and advising the British empire, that we do not wonder at such a mournful production as his "Traffic and Discoveries." He may some of these days bid farewell to machine shops, mystical jargon, politics, to taking himself too seriously, and go out to Mandalay. Then he may not appear like one, as Mr. Masterman phrases it, "dancing and grimacing in the midst of set, grave faces of a silent company." And Mr. G. K. Chesterton tells us that partly from little history books and partly from the newspapers to which his lower nature was attracted, and partly from the general talk of the modern world, he learnt to think of the Middle Ages as a period of blind and unconscious barbarity in which kings could not read or write, and nobody else could even think. One day he picked up one of those excellent little books from original manuscripts which the late Professor York Powell edited, and opened it at a page in which an English Bishop of Henry III.'s reign was retorting on some of the foreign favorites: "And what do you suppose was the substance of the yell uttered by that dim barbarian. He shouted out in a convulsion of rage something like the following words: 'You are arguing upon premises that have not been granted.' And the moment I read these words, my whole conception of the barbaric Middle Ages fell dead on the floor and has never moved again. It could not have been in a time of mere ignorant brutality that a man said that." And among other things of the Middle Ages it may

be mentioned that they had critics of merit. A little more delving into the past might inspire Mr. Chesterton to investigate and to kill many of the stories which do duty as history. It would be well, for instance, to show how parliamentary government, of which we hear much now a days, was developed for the most part in England under Catholic auspices. He could point out that what is best about England comes down from the days when she was Catholic; and no Englishman could say as did Ruskin: "Though millions of acres are covered with ripe, golden grain, our people die from want of bread." But even if he did this, some Englishmen would keep on declaiming against allowing French monks and nuns to settle in England and keep on forgetting the terrible physical and moral degradation of many of their fellow-citizens.

INTERNATIONAL BLUFF.

During the late war scribes ransacked the vocabulary of false adulation to express their admiration of Japan and its people. Day after day the great English and American journals lifted up their voices in praise of the Mikado and his subjects, and the little ones echoed it. The Japanese were so suave, so artistic, so industrious, so patient, so brave, etc., and above all so much in love with Western ideas. Lafcadio Hearn was a mine of purple adjectives to the scribes, and Sir Arnold's pastels in black and white were used on occasion. And so they patted the yellow-man on the back, and assured him in strident tones that he had earned a place at the council-table of the nations. What the yellow man thought of the scribes is not recorded. It is significant, however, when we consider his tact and reserve, that he indulges in disparaging remarks about the British army. Why, we wonder? He does not allow the white man to see how his mind works for nothing. In politics, as well as in business, he is honest when it pays. He plays the game, however the rules may run, to win. Wise men are speculating as to the nature of the game he intends to play, and the scribes who coddled the yellow man are putting their descriptive pens into gall and vinegar for use in the future.

VAIN PHANTASY vs. TRUTH.

The Roman correspondent who sent out the story that the Holy Father had accepted the salary of the Italian government beguiled some editors into comments, complimentary, satirical and foolish, alike. Taking for granted that man alone makes history they are certain that the day of the temporal independence of the Pope is over forever. So the Romans were certain that the first Pope would break himself against her institutions and be forgotten. And during the ages men, measuring things by human standards, have waited to see the fulfilment of the prophecy that the church and its supreme pastor would disappear.

According to the editors it is foolish for the Pope to remain in the Vatican, and very foolish not to let the past bury its dead. Hence when they read the story they forthwith swallowed it, and fashioned "copy" hot with praise of the Pope's action. When we heard the story we looked up the following passage in Bishop Hodley's "Light of Life." (page 48):

"And we shall win in the fight over the Vicar of Christ. We shall win back his independence. No Catholic should be half-hearted in this. Nothing but the temporal independence of the Pope, under the guarantee of Europe, can satisfy either the Holy Father Himself, or the wishes and intentions of Catholics. As soon as the Catholics of Europe take the matter up it will be done. There will be no fighting, no bloodshed, no disturbance. It will be done by the votes of the millions, as soon as the millions learn a little more explicitly the lesson of their faith."

There are Others.

The Rev. M. J. Jeffcott is one of the best known and best-witted members of the Catholic clergy in Ontario. Up in his parish in Adajla, Simcoe county, a few days after Christmas, Father Jeffcott met a member of his flock, a prosperous farmer who would naturally be expected to contribute generously to the Christmas collection, which forms a very important part of the yearly revenue of the clergy. "Father," said the farmer, "I was not out on Christmas day, and therefore handed the priest a dollar upon handed the priest a dollar contribution." "Well," he replied quickly, "You are not out much yet."

The Catholic paper is a champion of the church and a defender of the rights of her children. As such it ought to receive every aid and encouragement from priest and people.

CATHOLIC ACTION.

SPEECH BY THE BISHOP OF SALFORD. London, E.K., Tabl'et, March 10, 1906.

The historic Free Trade hall in Manchester was the scene of a crowded and enthusiastic demonstration by Catholic parents "in favor of Catholic teaching by Catholic teachers for Catholic children, in Catholic schools in England, under Catholic management." Indeed, so great was the press of people who had come together that an overflow meeting had to be held in the Grand Theatre. People flocked there early and from 7 to 7.45 were entertained with a selection of airs played by the band of St. Joseph's Industrial school, Longlight. Hymns were also sung, "Arm for the Dandy Fight," "Faith of Our Fathers" and "Come Holy Ghost, Creator, Come."

The Bishop of Salford presided over this magnificent demonstration and was loudly acclaimed when he rose to speak. For the account of his Lordship's speech and those which followed it, we are indebted to the very full report given by The Manchester Guardian.

The meeting, said His Lordship, had not been called to find out what Catholics wanted. That they all knew very well. The meeting was called to enable the Catholic laity of this great centre of Lancashire to put clearly before their rulers and their countrymen a statement of their rights and their conscientious convictions. There had been critics of the Catholic educational policy in the past who had said that the whole movement was unchristian, and that the bishops and the clergy. Those who had lived in Lancashire during the past few weeks would know that here, at least, it was a thoroughly popular movement. It was not the bishops and the clergy who had had to drive the people. The bishops and the clergy had had to hold the people back lest they should perhaps go beyond their minds that they were the outcome of a deep impression upon the Catholic church had stood in this country for the greater part of a century. The country, through the action of its governing powers, seemed committed to some kind of a recast of its elementary education system. It stood before three alternative solutions. To borrow from Mr. Punch, the three solutions were "religious education, irreligious education," and "Bireligionism or, at least, a noisy party in the country who would substitute for our present system of elementary education one that should be entirely secular and free of all religious teaching. That was, of course, to Catholics an absolute impossibility.

THE LABOR PARTY.

It would seem that the great labor party, if not actually committed, were disposed to become committed to that policy of absolutely secular and irreligious education. It should be remembered that English Catholics in the bulk were a working population. It would be a matter for the serious and conscientious consideration of Catholic working people as to how far they should continue to cooperate with a party that made an irreligious scheme of education one of the planks of its platform. He should not discuss this topic further. His merely called the attention of the intelligent working population to the very serious problem before them.

BIRELIGIONISM.

The other alternative was, not religion, but "Bireligionism," in one of two forms—either the retention of simple Bible reading, or the teaching of some selection of principles which should be the common ground of all religions. The former would not suit Catholics. The latter, if it were for Christians only, or for Jews and Christians? If it was for the whole community, were we going to force Jews to read the New Testament, or were we going to abolish the New Testament and make the Bible reading in our schools be only of the Old Testament in order to satisfy the Jews, who had as much right to be satisfied as any one else? Or perhaps, instead of its being going to have a State made religion, selection of truths generally acceptable to everybody, so that all denominations should be able to receive amicably, side by side, this new creed that was to be settled by Mr. Birrell and his friends at the Education office.

WHAT CATHOLICS WANT.

"So far as we are concerned," said the Bishop, "it was quite clear that the system of our religious teaching is one and indivisible. It is the deposit of the faith which has come down to us across the centuries, and which we are bound in conscience and before God to hand on unchanged and undiminished to the generations that come after us. (Cheers.) This scheme may not suit other bodies. That is no business of ours. We seek to force no man's conscience. We wish the consciences of all to be respected. If any of our friends are content with that system of a State manufactured creed we certainly shall put no obstacle in their way of receiving it. But for us it is an impossibility. For us our minimum is our maximum. (Cheers.) It only, therefore, remains that we claim that which alone can satisfy our consciences—the retention of our Catholic, dogmatic, teaching." (Cheers.)

THE RIGHTS OF PARENTS.

In this struggle, the Bishop continued, not only were their convictions at stake, but grave constitutional issues were working themselves out. It was a question of the constitutional rights of parents, which hitherto had been taken for granted in this country, with

regard to the education of their children. The rights over the education of the child did not belong primarily to the State. (Cheers.) The State had a right to see that sufficient secular training was given to all children to make them fit and perfect citizens and able to compete with the children of other nations. There her rights ceased. She had no right to interfere with the religious and moral life of the school, provided that the school supplied a satisfactory system of secular teaching. (Cheers.)

PLAIN WORDS TO THE GOVERNMENT.

"These," he said, "are the issues before us. We were told the other day that we were not going to return to 1870. For us it is not a question of returning to 1870. The question is 'Are we going to return to 1829?' because, let there be no mistake about it, if the government now in power are going by their legislation practically to take from us our Catholic schools—a voice which we won't let them, and cheer!—if there is any idea of that in the minds of the government it would be a return not to 1870 but to 1829. We should reverse that emancipation which O'Connell won for us in 1829 (cheers) and we might be entering again into a period of penal laws which, being more insidious, would be far more dangerous to the Catholic church than those laws and disabilities which existed up to the great emancipation of 1829.

NOT STRIFE, BUT PEACE.

"We have no disposition to show any hostility either to the government or to the great party which supports them. We are not seeking for strife, but for peace. The proof is very simple. It is a public secret that in the last election the vast bulk of the Catholic vote in this country went in favor of the party now in power. But when that vote was cast in favor of the Liberal party there was no idea of any attack upon our religious liberties by the party whose very watchword is 'Liberty.' Let our Liberal friends remember that our future attitude (and the day may not be very far off when our attitude in the manner in which they are going to treat us in their forthcoming education legislation. (Cheers.) If their attitude is one of hostility, if they are really going to inaugurate what would be equivalent to a return to the bad penal times, then I need not suggest to them what will become of the Catholic vote at the next election and many elections to come." (Cheers.)

PARENTAL DUTY AND RESPONSIBILITY.

Mr. James Hynes then moved the following resolution: "That we, Catholic parents of Manchester, Salford and district, recognizing that the duty and responsibility of educating our children belongs to us, and to us alone, deny the right of any other person to undertake this duty for us except in accordance with our own religious conviction."

He submitted that the vast audience in that hall and the overflow meeting in the Grand Theatre were proofs of the earnestness of Catholic parents in this matter. Their purpose was, he assumed, to do their level best to help Mr. Birrell to a satisfactory solution of this question. They believed he desired to do full justice to all parties, and they were anxious to help him to do justice to Catholics and not waste his time in bringing before the country a measure which would not satisfy the Catholics of England. (Cheers.) They wanted to make it clear to the Minister of Education that no attempt at solution would satisfy Catholics that did not recognize the right of Catholic parents to educate their children in the faith of their fathers. (Cheers.) The right they claimed for themselves they do justice to others. "We willingly conceded to others, 'We do not ask for privilege, but for justice all round.'" But it is said that if justice all round were granted it would lead to a multiplication of schools each under the control of its own denomination. That was not a very likely thing, for the projected solution was in the main likely to be satisfactory to most of the non-Catholics, or to most of the Nonconformists at any rate. But the Nonconformists were satisfied with that solution. "But the solution suggested will not satisfy us. We demand the right to educate our children in our own faith, in our own way, and we are determined to have that right if we agitate for years." (Cheers.) They did not, Mr. Hynes continued, doubt the honor of the teachers, but it was impossible to keep them down religious bias. While they had the greatest reverence for the Holy Bible—too much reverence, in fact, to talk about it so glibly as some folk did—they were determined that lessons from the Bible should be given by those who believed in the Bible. (Cheers.) Only the other day it was gravely stated in a letter to the Manchester Guardian that in one of the municipal schools a teacher when giving a Bible lesson, told his class that the story of the Crucifixion was a myth founded upon a fable three thousand years old. "Is that the kind of religious education," Mr. Hynes asked, "that will do for you, Catholic parents?" (Cries of "No.") I should say not. We cannot have that kind of teaching foisted upon us, and our answer must be the same to every attempted solution—"Catholicity for Catholic children and no surrender."

Dr. Joseph Bradley seconded the resolution. He was astonished, he said, to find that anyone should deny the justice of the Catholic claim in this matter. To reject that claim would indeed thrust the Catholics back to the penal days, and they would have to support their own schools as well as contribute to the support of schools with

which they were not in sympathy. The resolution was carried with cheers.

THE SCHOOLS A SACRED TRUST.

Mr. T. Freeman Kelly moved: "That we, the Catholic parents of Manchester, Salford, and district, regarding our schools, built at the cost of untold sacrifice, as a sacred trust to be defended and preserved intact, hereby pledge ourselves to resist to the utmost of our power any settlement of the education question which takes away from Catholics the right to have for their children Catholic religious instruction during school hours given by Catholic teachers in Catholic schools under Catholic control."

If, he said, Mr. Birrell were present at that meeting he could have no doubt that he would have no doubt that Manchester wanted in the way of education for their children. They were told there must be a national system of education, there must be public control, and there must be no religious tests in the appointment of the teachers. We were, it seemed to him, becoming phrase ridden; our policy, our ideas, our thoughts were being formed by phrases which people picked up one from another, the meaning of which they really did not understand. As to a national system of education, it was said to be had statesmanship to establish Christian schools for the children of the two great religions of India. Were the Christians of England of less account, or did they deserve less consideration than the Hindoos or Moham-

medans in India? If it would be bad statesmanship in India to establish schools without any regard to the wishes of the parents, surely it must be equally bad statesmanship in England to establish schools without regard to the wishes of Christian parents here. (Cheers.) A statement more audacious than that which had been made in the public press, that the State must decide what form of religious education shall be given, and that it did not depend upon the parents to settle the question, he had never heard. The doctrine that the child belonged to the State was simply a pagan doctrine, and one which they, as Christians, could never consent to. The child was the property of God, entrusted by the Almighty to its parents, and not of any collection of men, whether they be few or many, who associated themselves together and called themselves a State. (Cheers.) He was for the rights of majorities, but there was a limit even to the rights of majorities. They might decide questions of trade, of the conditions of labor, of the terms of military service, but they had no right whatsoever to decide what religion a man should follow or how he should bring up his child. As to public control, the people possessed it now through the education committees, and "religious tests" was a cleverly devised phrase to injure them. What those who used it meant was the religious safeguards should be abolished. The parents had purchased the right to select their teachers. He wished to say nothing against Nonconformists in general, but there was an influential section who were opposed to religious teaching in schools. They lived in and breathed the free air of the twentieth century, but they did not belong to it. They were seventeenth century fossils. ("hear, hear" and laughter)—and they brought into the question the narrowness, the bigotry, and the intolerance that marked that bygone age. He admitted that Nonconformists had grievances, especially in country parishes. Catholics stood for liberty, justice, and fair play. They asked for no more; they would take no less. (Cheers.) The case of the Catholic school was to a large extent part of the Irish question. If the Government would bless these but did they think they would succeed if, while they heaped up fresh wrongs upon Irishmen in Great Britain? He would say to the Government, "Whatever you do, do not touch the religion of the Irish people." (Cheers.) If they should unfortunately act otherwise they would enter on a course that would lead to their own destruction, and they would pass into obscurity. (Cheers.)

Mr. Augustine Watts (Liverpool), who seconded the resolution, said he was proud to plead for Catholic liberty in this temple of commercial freedom. They were engaged in no selfish contest. They were fighting, it was true, in their own corner of the Christian battlefield, and in saving, as they meant to do, the Catholic household from the flames, they would rescue for the parents of the Christian fold and their dear little children the priceless heritage of the Christian name. He appealed to all who did not wish to banish God from the schoolhouse and the hearts of the young to stand by the Catholics in this emergency, to pass a bucket, every one of them, in the conviction that if the Catholic house were burnt their own would go on fire. He joined with the preceding speakers in this declaring emphatically that in this matter there must be, and would be, no surrender.

The resolution was carried unanimously and with cheers.

NEW SCHOOLS.

Mr. P. Hickey next proposed the following resolution: "That the inalienable rights of parents to have their children educated in the schools of their choice cannot be safeguarded if the parents are thwarted in their efforts to build new schools."

A fourth resolution, which he also moved, directed that copies of the resolution be forwarded to Mr. Birrell,

the President of the Board of Education, the members of the Cabinet, and the members of Parliament representing Manchester, Salford, and the district. Catholics, he said, would not submit to be at the caprice of any ten ratepayers or any such body in any part of the country. They took their stand upon the broad principle that they required a school, and if they required it they must have it. They paid for it out of their own pockets and did not ask that a cent or a stone should be contributed towards it. All they asked was that they should have the right to provide for the educational requirements of their children without any unnecessary or unreasonable restrictions. There was a silver lining to the cloud, and he hoped it would be found that their fears were not so well grounded as matters at present seemed to indicate. Mr. J. Connolly seconded the resolution, which was passed.

A vote of thanks to the Bishop of Salford was moved by Dr. O'Flanagan and seconded by Mr. J. Parkinson and carried.

CATHOLIC NOTES.

Cardinal Gibbons received a letter of congratulation from the Pope March 21 on the centennial of the cathedral.

Right Rev. Bishop Cameron, of Nova Scotia, celebrated his eightieth birthday recently. Many more years may be spared!

Dispatches have been received from China by the Congregation of the Propaganda in Rome, stating that five Marxist missionaries have been massacred and their mission destroyed.

The Pope has complimented Cardinal Legue on his coming to Rome. He added: "We wish we could everywhere depend upon such loyalty as that in Ireland."

The Jesuit Fathers in charge of the Shanghai Catholic mission, in their recent annual report, announce an increase of 6,375 converts received during the year 1905 into the church.

The eleventh anniversary of the consecration of Most Rev. L. P. A. Langevin, O. M. I., D. D., of St. Boniface, Manitoba, was widely celebrated in the North-West last week.

A mission for non-Catholics given this year by Father Younan, C. S. P., in the Paulist church, New York, has borne fruit already to the extent of fifty-nine converts received into the church.

The recent British elections resulted in the return of seven Catholic members for England, being the largest number elected to the House of Commons for English constituencies since the Catholic Emancipation Act, 1829. The Paulist Fathers Conway and Harney, have just finished a very successful mission to non-Catholics in St. John's church, Indianapolis. Before the mission closed, forty-one joined the Inquiry class and there was good prospect of doubling that number.—The Missionary.

A colossal statue in honor of the Blessed Virgin Mary, Mother of God, is to be erected in Portugal. The State will defray half the expense, the Apostolate of Prayer the other half. It will be a national memorial in honor of her Immaculate Conception. Under this title she is the Patroness of the Lusitanian kingdom.

Most Rev. Archbishop Williams of Boston, the pastor of the American Catholic hierarchy, celebrated last Sunday the fortieth anniversary of his elevation to the archbishopate. The venerable Archbishop will be eighty-four years old next month and is now enjoying good health. He has been sixty years a priest.

Lord Brampton, once better known as Judge Hawkins, and a recent convert to the Catholic church, has made the handsome contribution of £1,000 to the building fund of the new Catholic Cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of \$25,000.

For the first time in the history of the institution, the baccalaureate address to students of the Ohio University this year will be delivered by a Catholic clergyman—Rev. Dr. D. J. Stafford of Washington. After the faculty and students have heard Dr. Stafford, they will awake to the fact that it was a mistake not to have invited a priest to address them long ago and to have kept it up during the intervening years.

The Annual Mission for non-Catholics in the Paulist church, New York, was more than ordinarily successful. The Mission was given this year by Father Younan, C. S. P., and already fifty-nine converts have been received into the Church as the result of his persuasive preaching. It is a significant commentary on the demand that there is for non-Catholic Missions in every large city when, at the mere announcement of the mission, year after year, a large church can be filled with non-Catholics eager to learn of the teachings of the church, and that all the way from fifty to one hundred converts are ready for admission into the church.—The Missionary.