

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, JULY 5, 1913

1811

The Catholic Record

LONDON, SATURDAY, JULY 5, 1913

TO HOLD

Our readers may remember when they were transported beyond themselves with "the long, long thoughts of youth." The spirit of a generous idealism flamed within them, and their visions, which, viewed now as perchance childish and nonsensical, may have been then only real life. And the beautiful castles build up of dreams and illuminations seemed impregnable to the assaults of time. Turreted and pinnacled, cemented stone with stone with purity and enthusiasm, peopled with white desires and thoughts, they fronted a world roseate with promise and glorious in beauty. We could not see the pitfalls, the interminable stretches where abide weariness and disappointment. But they are happy now, despite the cynicism that would fain drain us of confidence, our own strivings, our own lapses, can still be thrilled by the aspirations of the years that are gone and whose hearts are attuned to the finest harmonies of the good and beautiful. That is a greater treasure than the wealth of India. They can walk the highway of life and have ever a remedy for weariness; things may fall and fail, but so long as they have their "castles" they have a well-spring of contentment.

THE BETTER CLASS

A contemporary, referring to an entertainment of some kind or other, tells us that it was attended by Catholics of the "better class." Our friend should give us a sign by which to know this "better class." Are its members well-groomed, well equipped with bank-stocks or otherwise? Not being a mind-reader we are unable to discern what prompted our friend's comment, but we confess to a certain curiosity with regard to this point. We might ourselves have occasion to "write up" an entertainment, and, through ignorance, put the wrong persons within the precincts of the "better class." It would be an unpardonable blunder to have a moneyless Catholic shoulder to shoulder with the one who owns a cheque-book. And worse still, to see a maiden and wife, devoid of the latest millinery fascinations, bracketed with the gorgeous creatures who exhaust the resources of the dressmaker's art.

We did have an opinion that the Catholics of the "better class" manifested in their lives the principles of their religion. And two are of the same mind still. There is no patent of nobility in the Church save that granted by virtue. The old woman who kneels in a corner telling her beads the while may be a greater aristocrat in the sight of God than the occupant of the front pews. The individual who is never far from the starvation line may by many a title have a far greater right to belong to the "better class" than the Catholic in the full glare of publicity who has never a care so far as his comforts and luxuries are concerned. The Catholic who is the salt of the earth is the one who labors in his own avocation, for the sanctification of souls. He may have little influence and less wealth, but, if united with God, he is a potent factor in the upbuilding of the kingdom upon earth. His prayerful activity may conduce to the success of parish or community. The effects of organization, or of eloquence, or of skill, may be but temporary or limited or uncertain, but the influence of a heart that has learned that obedience and suffering and purity are the mightiest forces on earth, is permanent, certain and world-wide in application.

THE STRIKE

Mr. T. Powersly, who was at one time president of the Knights of Labor, said that the "best time to stop a strike is a long time before you begin it."

And Mr. John Mitchell, a wise and conservative labor leader, deprecated the notion that violence, was necessary to make a strike successful. A single act of violence while he said it may deter a strike-breaker, or a score of them, inflicts much greater and more irreparable damage upon the party giving than upon the party

receiving the blow. Violence invariably alienates the sympathy of the public. No matter how just the demands of the men, no matter how uncompromising the attitude of the employer, the commission of acts of violence invariably puts the strikers in the wrong. In Halifax the other day the employees of the Tram Co. had a difference with its officials. Some of the citizens and small boys, mischief bent, did not like the appearance of imported strike-breakers and said so in unconventional fashion. The employees, however, remained quiet and peaceful, and won, by their staid demeanor and strict compliance with the law, the sympathy of the general public. They resorted to no force but were content with submitting their claims to the investigation and decision of their fellow-citizens.

TO BE REMEMBERED

In "Present Position of Catholics in England," Lect. IX., Newman wrote words which we can meditate upon with profit. He exhorted Catholics to become acquainted with their doctrines in order to become sowers of truth. We do not advise controversy, but every layman has occasion now and then to either explain his belief or to refute charges against it. I want to say, said the great Cardinal, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand; who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. And one immediate effect of your being able to do all this, will be your gaining that proper confidence in self which is so necessary for you. You will then not have the temptation to rely on others, to court political parties or particular men: they will rather have to court you. Ignorance is the root of all littleness; he who can realize the law of moral conflicts and the incoherence of falsehood, and the issue of perplexities and the presence of the Judge, becomes, from the very necessity of the case, philosophical, long suffering and magnanimous. Were this advice heeded we might in many instances be the "kindly light" that would guide enquirers to the haven of truth. An opportune word may cause a thought, and thinking is the ally of the Church. A challenge to oft repeated calumny may provoke an investigation to the discrediting of fairy-tales and outrageous accusations invented and fostered by bigots. He may have an opportunity to clear the minds of others of false notions regarding our belief. And in some quarters he can do this more effectively than the priest, because he will not be viewed as a special pleader or as one determined to inveigle the unsuspecting Protestant. And we think that in our age the intelligent layman has a greater field for this apostolate than ever before. The old watchwords are meaningless; the Bible has been questioned by non-Catholic divines; and the average man, feeling the need of religion and finding no comfort in warring sects, is more inclined to hearken to anyone who can give him some solution of the problems that worry and torture him. Man to-day is like unto those who were ministered to by Christ. He has the same aspirations, the same needs. And he can find peace and rest only, not in a book, not in the harangues of sensational preachers, or the learned attempts to fashion an up-to-date creed, but in Christ Who walks the earth and continues in His Church to solace hearts, to bless, to heal and to offer up sacrifice. The layman may do much to prepare such souls for the gift of faith. But to do this we must have a grip on our doctrines. It means little expenditure of time or money, for we have in the publications of the Catholic Truth Society very effective weapons in the shape of pamphlets and leaflets which are well written, concise and devoid of technical terms. The Catholic who devotes a modicum of his time to this reading must become a very well of refreshment in places that are parched with the heat of the sporting prints and worthless novels. It may require effort at the

beginning, but as time goes on he may come to the conclusion that the knowledge of things concerning his best interests and the Church is more important than following the batting averages of the base-ball players. And then as his outlook widens and he begins to realize his faith and to see more clearly the mission of the Church, he will be a man who knows his creed so well that he can give an account of it; who knows so much history that he can defend it. And one man of this type in any community is a sower of infinite seed, a heaver towards the light that alone can comfort, help and guide.

MR. BALFOUR ON RELIGIOUS SCHOOLS

In the course of his speech at the special meeting of the National Society, Mr. Balfour put the case for denominational schools with great force. He said:

"Public opinion is strongly in favor of religious training. Nevertheless, in religious matters we are not as one; and I do not believe any human wisdom, however admirably exercised—it has not always been exercised to perfection—in this question of dealing with religious education in elementary schools could have drawn a scheme without difficulties and hardships to this or that section of the community. The result of that has been that a large number of people have got it into their heads that because owing to our religious differences, and for no other reason, the State does not find it possible to spend the money of the general taxpayer on religious matters with regard to which the general taxpayer is not agreed, religion, however necessary to the child, should be taught only at home, and the only duty of the State is, or at all events the fundamental duty of the State is to provide what is called secular training in the Public Schools. That division between religious and secular training is fundamentally erroneous. It implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve. The secularist might say: 'I do not approve of religious training; I think it is a bad thing in itself,' but, if he was a man who knew his business, he would say: 'If religious training is a good thing, do not attempt to divorce it from the general training of the mind. Do not put it into a separate compartment, as it were, to be dealt with on entirely different principles and for entirely different objects.' The training of the young people of the country is, and must be, an organic whole. You cannot cut it up into a separate compartment. A school is not, and ought not to be, a place merely for filling to the brim some unfortunate child with what is called secular learning."

AN INDIVISIBLE WHOLE

The object of education is training, which is an indivisible whole. Of course, I grant that towards this single and indivisible object both the home and the school must contribute. That, of course, I admit, and indeed I suppose none of us would deny that if you could get an ideal home in which not only were the moral and religious characteristics of the parents highly developed, but in which they had at their command all the secular learning necessary, a better training in some senses could be given at home than in any school or than in any school and home combined, with this exception, that there is an education that a boy derives from collision with other boys and a young man derives from mixing with his equals in age which cannot easily be attained under ordinary home conditions. But with that exception I do not doubt, both on the religious and the secular side, you can imagine home conditions better than any conceivable school conditions. But when you are dealing with a population of thirty-six millions—I do not remember the exact figure of England and Wales at this moment—when you are dealing with a gigantic population of that kind and are considering the conditions under which most parents work, it is quite impossible, whatever their will, whatever their moral qualifications, that they should do all the work of training which is required. That is universally recognized. If that be so, and if my proposition be accepted, that you cannot dichotomize education into secular on one side and religious on the other, it follows that you ought to provide the parents with that kind of religious training, if any, which they desire in the schools to which you compel them to send their children. And, as a matter of abstract argument, I am quite unable to understand how any human being can be found to controvert that proposition. It seems to me to follow with an irresistible logic from premises universally or almost universally accepted. Why, then, is not this simple piece of logic embodied in actual legislation? Why is it not given practical effect to in all the schools

of the country? The difficulties, as we all know, are practical difficulties. They are not theoretical. It is very hard to arrange matters, if the State, and so long as the State, thinks it out of its power to help this or that religious denomination, it is excessively difficult to arrange a system which shall give the parents exactly what they require. All you can do is to approximate to a historical basis, as far as you can to that idea, gradually to mould your system, which has grown up—as things in this country do grow up under the pressure of different forces—which has never been symmetrically arranged from the beginning, and is not now a symmetrical system, logically defensible in every part. All you can do is to mould that system gradually as far as possible to the two ideals—first, that religious education should not be separated from secular; and, secondly, that the religious education should be the religious education desired by the parents of the child for the child.

A DEADLY BLOW

If, per impossible, the whole system of voluntary schools and denominational teaching in this country were to break down, then who can doubt that a blow of the deadliest kind would have been levelled at the educational ideal which commends itself not merely to the inhabitants of this room and people like-minded with themselves, but to that great body of opinion throughout the country which believes that it is madness to bring up the rising generation without some worship and belief in the Unseen? You would have lost something out of the past which no efforts in the present or the future could give back to you. If the Church of England and others interested in religious education, denominational or undenominational—make no exception in this matter—fail to keep religious teaching in the schools, no subsequent lamentations will help in the smallest degree to give you back that which your carelessness has thrown away. I do not deny that quite apart from the difficulty of meeting the great and the growing strain necessarily thrown upon the liberality of Churchmen by the expansion of the needs, sometimes real, sometimes rather fanciful, as conceived by the responsible authorities of elementary education—apart, I say, from that great and growing strain, I do not in the least deny that there are great difficulties in carrying out our ideal of providing religious education in conformity with the wishes of the parent.

SOME INTERESTING COMPARISONS

Of course, there are such difficulties. And yet we are, I think, more hopefully situated for their solution than we were when I first entered public life. To begin with, I am convinced that those who lead thought in the country are far less enamored of a secular ideal than they were thirty years ago. I notice the same feeling of uneasiness growing in other countries over the loss which any community must suffer which permits itself to lapse into the slough of mere materialism, speculative or practical. You will find thinkers very well disposed towards Christianity—certainly with no special claims to orthodoxy—you will find them looking uneasily in many countries at the result which the secularization of education has produced and is producing—London Tablet.

NATHAN'S LATEST

Rome, June 7. Nathan's latest, on the walls of Benedit, 'Occasion, the Festa dello Statuto—celebration of the Constitution first given in 1848: 'Citizens: To-day occurs in the celebration of a happy day in the history of the nation, that of the agreement made and respected between prince and people thirteen lustres ago. By mutual agreement of minds and hopes it opened to Italy the path of progress, and brought it to the unity desired by Mazzini, Garibaldi, Cavour, Victor Emanuel.'

"The Constitution of Charles Albert may be modified or not, according to the exigencies of the time. Be that as it may, it originated the initial phase of the renaissance of the country; it was the first civil state document of the new Italy among the peoples. To forget it to-day, when king and nation, conscious of their country's strength, are marching serenely to fulfill their country's destinies, would be for the present, grave with events and hopes, to show ingratitude towards the past."

"Romans: Remembering XX September, let us celebrate worthily this first of June. Between the two dates pass the passion and resurrection of the Eternal City."

"E. NATHAN, Mayor." Beyond the gratuitous horrible blasphemy in the last sentence—truly Nathanic—the allusion to the possibility of the modification of the constitution is significant. The suggested modification is, of course, the elimination, demanded by Giordano Bruno and such, of the first article which proclaims the Catholic faith the religion of the State.

ENGLAND'S DIVORCE BILL

London, June 7.—The Archbishop of York, addressing the members of the Mother's Union on Tuesday, declared for the sanctity of the marriage tie and called on the mothers of England to rise against the proposed divorce bill. He repudiated the suggestion of its promoters that the working classes made any demand for increased facilities. The law of marriage must at least be kept as Christian as it remained at present.

However, the Establishment is not at one on this matter apparently. At the Worcester Anglican Diocesan Conference this week a resolution declaring the indissolubility of the marriage tie was queried by an Archdeacon present, who refused to vote for it. The Bishop then proposed it in terms that "Christ's teaching on marriage must be regarded as final," but the opposing clergyman evidently considered this, rightly synonymous, and again refused to be a party to it.

At the meeting before alluded to Archbishop of York wished to speak to the mothers on another subject of importance, but he did not seem to know quite how to go about it, although he thought it was time the Bishops gave some instructions on the matter, which concerns the diminishing birth-rate.

SCOTTISH AND IRISH BIGOTS

Pastor Primmer, the firebrand of Edinburgh, is still very much excited. He has issued a protest against Roman practices, which he declares are creeping into the doctrine of the Presbyterian Church. He even suggests that an imitation of the Romish Mass is finding favor with the people, and, if the presbytery is to be saved, it must be done at once.

Meanwhile, deputations of the Free Church of Scotland have been attending the Irish Presbyterian Assembly in Belfast to express their sympathy with the latter in their opposition to Home Rule. One of these persons, Professor Cameron, said that it was a national crisis in the history of Great Britain. They could not but be amazed that Protestant Britain should allow herself to be dictated to by a handful of Catholic Nationalists, who were trying to impose upon her and upon the people of Ulster a yoke which, he was glad to say, the other nations of Europe were busy casting aside!

Belfast is looking rather silly over its first connection with the armaments, which have been seized by the police and which nobody has the courage to own. Moreover, it is discovered that the murderous weapons imported into Ireland for the killing of fellow-countrymen are not even of British manufacture. They are "made in Germany!" The foreign papers are laughing at a gentleman, whom they describe as "Sir Carson, and enraged Orangemen," and other people are suggesting that this time this gentleman was arrested for inciting high treason.

RIGHT AND WRONG CHURCH

Dr. Charles Alexander Richmond, chancellor of Union College, New York, is charged with the responsibility for a statement which demands explanation. In a late public utterance he declared it "a thousand pities that the Church should have gone wrong almost from the first."

Dr. Richmond's declaration presents the unique characteristic of being a conclusion that is both correct and erroneous.

Viewed in the light of the most pertinent Scriptural text relating to the visible body established by Christ for the perpetuation of His doctrines, it is certainly confusing. For in St. Matthew, chapter 16, verse 18, we read: "And I say to thee: That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." This solemn promise of the Saviour makes it very clear and very positive not only that His church has not gone wrong, but also that it cannot go wrong. Moreover, error, in matters of doctrine, is outside the range of possibility. For in his commission to the Apostles—a commission which also attaches to their successors—to teach all nations, He also declared, "I am with you all days, even to the consummation of the world."

In so far, then, as it applies to Christ's church, the declaration of Dr. Richmond is erroneous. But it is absolutely correct in its application to all churches that cannot clearly trace their origin back to Christ. It is impossible that all these should not have gone wrong from the first, builded as they have been on apostasy or human weaknesses.

To make the college chancellor's statement, therefore, harmonize with truth and fact, nothing remains but to admit that the wrong church has gone wrong. The right church, that is, Christ's church, continues to-day as He established it nearly two thousand years ago. And so it shall and must continue until the end of time,

because it is Christ's church, and because to it He gave such a promise.—Church Progress.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....\$1,490 70
H. McW., Albion..... 1 00
K. C. Guelph..... 1 00
A. A. Pittman, New Perlican 1 00
Patrick Casey, Tweed..... 1 00
Mrs. Patrick Casey, Tweed..... 1 00
M. Hanley, Port Arthur..... 1 00
John Graham, Bohnygeon..... 1 00
John Gorman, Ottawa..... 10 00
A Friend, Fort Augustus..... 5 00
Mrs. P. Watters, Jockvale..... 1 00

BISHOP McNALLY IN ROME

Among the Bishops received in private audience this week were Mgr. McNally, Bishop of Calgary, Mgr. Schrems, Bishop of Toledo, and Mgr. Emard, Bishop of Valleyfield. Calgary does not occupy a very conspicuous place on the map of the world (a few years ago it did not occupy any place), but it is one of the forty new dioceses created by His Holiness during the last ten years, and the Pope by his questions and observations to the new bishop showed that he is well informed of the conditions existing there. At the close of the audience His Holiness presented Mgr. McNally with a handsome pectoral cross, another of His Holiness' creations and this was the first visit of its first bishop to Pius X. He was able to tell the Holy Father of the spirit of loyalty, union and zeal which prevails among his priests and people; he moved the Holy Father deeply by a message from the first communicants of his diocese: "Tell the Holy Father that the happiest people outside Paradise are his first communicants," and by the offering of \$150 in gold which they had saved up so that the bishop might present it to the Pope—and even more by another offering. The little Catholic orphans of Toledo hearing that the bishop was soon to visit the Pope saved the gifts which kind-hearted people left for them in order to present them to the Pope. "Tell your little ones," said Pius X. with emotion "that they are the object of Christ's special predilection; tell them that I bless and caress them, and that I want them to grow up into useful men for God's church, and for their country."—Rome, June 14.

THE CALDEY CONVERSION

Dom Bede Camm, O. S. B., speaking of the conversion to the Catholic Church of the thirty-four Anglican nuns of St. Bride's and the twenty-two Anglican monks of Caldey, recently announced, says that the event, is so far as he knows, "unprecedented in the history of the English Church." Both communities are to continue their corporate existence as Oblates of St. Benedict, under the guidance for the present of Dom John Chapman and Dom Bede Camm. Commenting on these conversions, Rome remarks that only a year ago we saw six former ministers of the English Church ordained together in the Vatican, and that the Bede College was founded comparatively recently and almost exclusively for converts from the English Church who wish to become priests; that some of the best-known English laymen in Rome, noted for their zeal and charity, are converts; and that the numbers of English converts to be met with in Rome is so large as to cause people to take the conversions above referred to as a matter of course, though really they are not, by any means.—Casket.

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to any circumstances.

The longing of the moment always seems the great essential. We are apt to forget the long eternity of regret.

CATHOLIC NOTES

Dallas, Texas, has a Sisters' Institute or boarding and day school for colored girls, in charge of the Sisters of the Holy Ghost.

A telegram from Innsbruck to the Kolnische Volkszeitung states that at Arco, Princess Guidobaldina Colonna, a Protestant, has been received into the Catholic Church.

Very Rev. F. A. Spencer, O. P., died at Washington, on June 12th. Father Spencer was former provincial of the Dominican Order and a convert from an Episcopalian family.

Father Walter of Osaka writes that quite a number of Catholic books have been lately published in Japan. The Catholic Printing Press of Osaka has been kept busy.

Assisi, the sacred city of St. Francis, in Italy, is a diocese since the year 235. St. Rufinus was its first Bishop. To-day the diocese numbers about 29,000 Catholics. It has 8 monasteries and 18 convents.

At the state convention of the Knights of Columbus which opened at Auburn, N. Y., and was attended by 400 delegates, State Deputy Robt. J. Powers of Binghamton announced that the order now has 50,000 members in the State of New York.

An English Methodist organ complained that "it is easier to build churches than to fill them." To which complaint the Rev. Herbert Vaughan made answer: "Our experience has been that it is very much easier to fill churches than to build them."

On Pentecost Sunday there were baptized in St. Joseph's Church Richmond, Va., twenty-five colored men, women and children; and on Pentecost Monday there were forty persons of the same race confirmed by the Right Rev. Bishop O'Connell—all those confirmed being converts.

Father Gavan Duffy, of India, has published a booklet on the subject of frequent Communion. The title, Tell the Guests to Come, suggests its message. It brings home in a simple, forceful manner the truth that Pius X. has so often spoken to the Church, that Christ wishes to be the daily food of His children.

At the recent mission in Waterbury, Ct., it is said that 70 non-Catholics were converted and baptized, and that fully 21,000 Communions were administered, breaking the record in number of Communions ever seen at any two weeks mission held in this country. The Missioners were the Jesuit Fathers Casey, Condon, Sullivan and Goeding.

In every portion of India and Ceylon the Church is now organized and conversions are being made at the rate of over 16,000 a year. This figure applies only to adult baptisms. More than 1,000 European missionaries are working in the Indian Empire, assisted by double that number of native clergy.

Msgr. Schoenfer, Bishop of Tarbes, says that he does not know where the next Eucharistic Congress will be held, and that nothing has yet been definitely decided. It may take place at Lourdes. For the one after—that of 1915—there is still uncertainty, Palermo, Dublin and Sydney are mentioned—which is at least an eloquent testimony to the world-wide interest in the Church.

Rev. Mr. Schneeweis, former Episcopal minister at St. Mark's, Philadelphia has completed a five day retreat at the Dominican House of Studies, Washington, D. C. He was received into the Church, made his confession and first Communion. He was confirmed by Cardinal Gibbons the following day at the cathedral, Baltimore. He is unmarried and will in all probability study for the priesthood.

The Rev. Reginald F. Ekins, M. A., for the last five years curate of St. Augustine's, Kilburn, England, was received into the Catholic Church at Manresa House, Rochampton, early last month. Mr. Ekins is a son of the late General Ekins, and was educated in Lincoln College, Oxford, and Ely Theological College. It is understood that Mr. Ekins is leaving for Rome in the autumn to study for the priesthood.

The Rev. Father Vassall-Phillips, who was formerly an Anglican and is now a Catholic missionary of more than twenty years' experience in England, sums up the obstacles that oppose the progress of the Catholic Church as follows: "Prejudice induced by three centuries of unbroken anti-Catholic tradition. Ignorance as to Catholic faith, practice and history. Indifference concerning religion generally. The sternness of the Church's moral law. The complete loss of any sense of duty connected with faith and public worship."

Rev. Dr. Aquilla Webb, pastor of the Warren Memorial Church, Louisville, according to the daily papers of that city, gave this appalling array of religious facts to his congregation a short time ago. He said: "I do not know the facts about other denominations, but the facts in the Presbyterian churches, both North and South, are simply appalling. Last year 5,177 Presbyterian churches did not receive a single soul on confession of faith. This included all the Presbyterian churches in this country."