

# The Catholic Record.

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

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### YEARS AGO

Time was when writers of a kind discoursed at length on the blessings of the Reformation. According to them progress was nurtured by it and under its benign influence literature waxed strong and brought forth rich fruitage. Historians, however, have made this talk out of place among people who read. They have pulled down the reformers out of the golden air into which they had been raised by zealous and unscrupulous partisans and shown them as they were—sordid and volubly-gifted and strutting every string of passion to please the multitude. There was an old game—bread and pleasure. Their preaching appealed to the ignorant and hence the mob swept like a plague over the artistic and literary treasures of the past. Education was decried by some of them; poetry and art savored in the eyes of the dour Calvinists as diabolical. The land torn with strife and burdened with contradictions held no place for the flowering of literature.

### OUR HERITAGE

It is said that Elizabethan literature was due to Protestantism, but Matthew Arnold speaks of the Elizabethan literature as the work of "men of the Renaissance, not men of the Reformation." And Carlyle tells us that this glorious Elizabethan era, with its Shakespeare as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholics of the Middle Ages. The Christian faith which was the theme of Dante's song, had produced the practical life which Shakespeare was to sing. Those who wrote when the sword was sheathed and the sky was blue drew upon the learning of the monasteries that were beyond all price in the days of misrule and turbulence. They were affected unconsciously, if you like, by the doctrines of the Church that had, during the centuries, upbuilt the house of civilization. We do not refer to the writers who, because they are without vision or principle, sing and speak of the things that pass, but to those who know that pages throbbing with the blood of a genius unlock the gate of dreams and of truth and help stumbling mortals toward the stars.

Longfellow, Unitarian though he remained, speaks "of the bright, deep stream of Faith." Approaching Italy he says:

"This is indeed the Blessed Mary's land,  
All hearts are touched and softened at her name,  
And even as children who have much offended,  
So men repenting of their evil deed  
Offer to her their prayers and their confession,  
And she for them in Heaven makes intercession,  
And if our faith had given us nothing more  
Than this example of all womanhood,  
So mild, so merciful, so strong, so pure,  
This were enough to prove it higher and true  
Than all the creeds the world has known before."

Hawthorne tells us: "I have always envied the Catholics their faith in that sweet, sacred Virgin-Mother who stands between them and the Deity, intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness."

Shelley calls our sweet Mother the "Veiled Glory of the lustrous universe."

Byron, who prayed that his daughter Allegra "should be a Roman Catholic, which I look upon as the best religion," sings:

"Ave Maria! 'tis the hour of prayer,  
Ave Maria! 'tis the hour of love,  
Ave Maria! may our spirits dare  
Look up to thine and to thy Son's above."

Orby Shipley has compiled a Marian anthology, "Carmina Mariana," of nearly five hundred pages, in which the praises of the Blessed Virgin are sung in almost every key by the English-speaking poets.

Ruskin, who liked us not, ascribes to Mary "every highest and loftiest achievement of the art of manhood." From the moment when the spirit of Christianity had been entirely interpreted to the western races, the sanctity of womanhood worshipped in the Madonna and the sanctity of childhood in unity with that of Christ became the light of every honest heart, and the joy of every pure and chastened soul.

Lecky, the champion of Protestantism, says: "The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the medieval conception of the Virgin . . . All that was best in Europe clustered around it and it is the origin of many of the purest elements of civilization."

### CONFESSION

Lowell, in one of his best known poems, tells the story of a Catholic who learned by long pilgrimage and suffering the lesson of humility and brotherhood. No churchman, he lived to keep All Saints and speaks truly of the "household faith, the guarded fold that shelters, not confines." But Lowell was too satisfied with himself to seek to enter the household.

Nathaniel Hawthorne, puritan to the bone, speaks in one chapter of "The Scarlet Letter" of the clergyman's library, rich with parchment-bound folios of the Fathers and the lore of Rabbis and the monkish erudition of which Protestant divines even while they vilified and decried that class of writers, were yet constrained often to avail themselves.

Later on, in the same book, he speaks of the solace of public confession. In "The Marble Faun" he speaks of private confession. Puritan prejudice strikes now and then a dissonant note in his tribute to the Church, but it is otherwise a noble testimony to his sincerity and sympathy. In the 37th Chapter he tells how a young New England girl having witnessed a murder finds the burden of the crime greater than she can bear. "Rome," he says, "supplies a multitude of external forms in which the spirit may be clothed and manifested. There is no want or weakness of human nature for which Catholicism will own itself without a remedy. To do it justice Catholicism is such a miracle of justice for its own ends, many of which might seem to be admirable ones, that it is difficult to imagine it a contrivance of mere man."

The young girl wanders into St. Peter's at Rome and sees the people at Mass. "Each had his individual petition to offer, his own heart-speech to whisper below his breath. There were divine auditors ever ready to receive it from his lips. Must not the faith that built this matchless evidence and warmed, illuminated and overflowed it, include whatever can satisfy human aspirations at the loftiest, or minister to human necessity at the sorest."

She goes into a confessional and experiences great consolation from revealing the knowledge that sorrowed her life.

### HOME-SICKNESS

Thackeray, if we remember aright, says: "There must be moments in Rome, especially when every man of friendly heart who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are separated from European Christendom. . . . Of the beautiful parts of the great Mother Church I believe many people have no idea; we think of lazy friars, of pining, cloistered virgins, etc., and the like commonplace of Protestant satire. Lo! yonder inscription which blazes around the dome of the temple so great and glorious it looks like heaven almost—it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which hell shall not prevail."

### THE MASS

Rev. Dr. Barry writes that a frequent saying of Carlyle was that the saints were the best men he knew; that a peasant saint would be of more consequence to Europe than all its fleets and armies; and that

the divinest symbol was still "the Peasant of Galilee by whom has been bequeathed us the Religion of Sorrow." Carlyle dwelt far from the Catholic Church; when its accents smote upon his ear in the Cathedral at Bruges he could but mutter that it was "grand, idolatrous music," yet he confessed to Mr. Froude that the Mass was the only genuine relic of religious worship left among us. A suggestive word, deserving of our deepest meditation.

### JAMES WHITCOMB RILEY

For nearly forty years James Whitcomb Riley exerted, in his unobtrusive way, a power for good in this country. A shy and sensitive man, who shunned crowds, and hated to be made the object of public demonstrations, he nevertheless indicated in his homely poems the spirit of broad fellowship with human nature. Indiana, so proud of its host of writers, had reason enough to be proud of Riley. He had made the village life and the farm life of his native State familiar wherever the English language is read and spoken. One does not care to recall, in thinking of Riley, any one poem, or to make any studied selection of the poems which made him famous.

Perhaps he was not really one of our poets. That surmise is worth considering. It is getting to be harder, not easier, to define poetry as the language develops and literature becomes more complicated. Whitcomb Riley was a versifier of uncommon skill, he knew human nature, he loved and understood children, he had a keen and sensitive feeling for inanimate nature, he saw all that he cared to see in the world around him, and while his endowment of personal humor was far out of the common, he could express deep sympathy with affliction, he took note of the common sorrows of life, and with these qualities of mind and heart he put forth a volume of writing that has cheered, consoled, charmed and delighted a multitude of readers. Let us set all doubts aside, call him poet, and stick to it.

Much has been said of the mystery of Riley's life, but much mystery must be associated with the life of any man who never seeks notoriety, and will not talk in public about himself. He was humble, of obscure origin, and self-educated. He was also sincere, high-minded, and true in all his actions to simple but noble ideals. They tell of his refusal to be made a biographer's subject. But the authentic story of his life will be told in due season; he will not lack posthumous honor. Indeed, we are not sure that a distaste for some of the later fashions of the American verse may not lead in time to spontaneous and general revival of interest in Riley's lyrics.—N. Y. Times.

### SHARKS AT RESORTS

A number of bathers at eastern seaside resorts have fallen victims to man-eating sharks. These deep sea monsters are rare visitors to our seacoast. Large rewards have been offered for their capture and shark hunters are on the look out for these man-eaters of the sea.

There are other sharks, not of the sea-going variety which infest our summer resorts. They are a danger to the moral life of the visitors which is more grave than any dangers of the sea. The physical relaxation of the vacation is often accompanied by the moral relaxation. Having thrown off for a time the cares and restraints of business or work, the vacationist is inclined to throw off other restraints. There is an old saying that the devil finds work for idle hands. The devil takes no vacation. He attends summer resorts but strictly as a matter of business.

We would not say that vacations are harmful in themselves. They are often necessary for body and mind, especially in these days of strenuous effort which strains to the utmost tension all our physical and mental powers. Without the relaxation and recreation of an annual vacation many would completely break down. The dangers lie in the fact that the order and regularity of every-day life are to some extent disorganized. Family and home life are suspended and the members of the families are often separated. At summer resorts or friends are made on short acquaintance. Many a divorce case had its inception at the summer resort. Many people are thrown into close familiarity without that supervision which would be given them at home. The danger that follows is evident. Summer romances are not always the comedy they are pictured. Many of them are heart-breaking tragedies.

The extravagance in dress is often seen at many summer resorts is another danger. A spirit of emulation is stirred up and the seeds of

extravagance that are planted may afterwards result in financial and moral ruin.

Catholics can avoid the dangers of vacation if they will be mindful that the laws of God are binding at all seasons and in all places. We are always in the presence of God, whether at work or at play, and we can honor and serve Him in our pleasures and recreations no less than in our devotion and daily work. Vacation can be made doubly profitable if some of the time which is taken from the cares and trials of the world is given to God. No good Catholic will spend his vacation where the duties of religion cannot be performed. On the contrary his vacation may be a time of special spiritual refreshment. Attendance at daily Mass and the frequent reception of Holy Communion during the time of vacation is possible for many Catholics who would not avail themselves of these blessings during the year. In this way vacation could be a refreshment, both physical and spiritual.—Intermountain Catholic.

### GREAT BRITAIN

#### THE BIRTH-RATE

The commission appointed by the "National Council of Public Morals" to investigate the decline in the birth-rate has just published its voluminous report. The most important findings are set down as follows: (1) The birth-rate has declined to the extent of approximately one-third within the last thirty-five years. (2) This decline is not, to any important extent, due to alterations in the marriage rate, to a rise of the mean age at marriage, or to other causes diminishing the proportion of married women of fertile age in the population. (3) This decline, although general, has not been uniformly distributed over all sections of the community. (4) On the whole the decline has been more marked in the more prosperous classes. (5) The greater incidence of infant mortality upon the less prosperous classes does not reduce their effective fertility to the level of that of the wealthier classes.

Two other conclusions are thus set forth: "Conscious limitation of fertility is widely practised among the middle and upper classes, and there is good reason to think that, in addition to other means of limitation, the illegal induction of abortion frequently occurs among the industrial population."

There is no reason to believe that the higher education of women, whatever its indirect results upon the birth-rate may be, has any important effect in diminishing their physiological attitude to bear children.

The report declares that as a consequence of the low birth-rate the Empire will be invaded by members of non-British races, who may even become the dominant elements. Moreover there is danger that the race may deteriorate in a marked degree.

The decline in the birth-rate at present is not eugenic, but dysgenic. Restriction prevails most in the classes in which the conditions of family life are most favorable, and the largest families are found under those conditions, hereditary, environmental, or both, which are most adverse to the improvement or even maintenance of the quality of the population.

As usual in cases where God is not given first claim the commission fails to grasp the ethical and religious significance of the problem under investigation. This is nowhere more apparent than in this abstract from the address of Dean Inge who presided at one of the sessions: "I suppose we may take it that there is no doubt that there is a natural limit to the number of people that can be supported in the world, nor that, if the birth-rate had no restrictions upon it in any part of the world, that limit would be reached in less than a century. The productiveness of the human race would appear to have been evolved in such a way as to meet the losses due to war, famine, pestilence, and other causes."

"In the Middle Ages, for instance, the birth-rate was about forty-five, and the death-rate about the same. Within the last century the death-rate has been reduced from the medieval level to fourteen and if the birth-rate were maintained at anything like its natural level, about forty, all over the world, the population of the globe, which is now 1,700,000,000, would in one hundred and twenty years have reached 27,000,000,000, or about ten times as great a number as the earth could probably support. That, it seems to me, is the fundamental fact we have to recognize, and one that makes a drastic limitation of the birth-rate an absolute necessity."

The Lancet strikes a truer note by saying: "When the war ends we may see a more sober and earnest nation reviewing the situation in which it finds itself; for ourselves, we believe that the young men and women who have taken part in and witnessed the

great struggle will become the parents of a generation not so selfishly frivolous as that into which they themselves were born."

The Lancet's belief will be justified, if after the war religion begins to play a prominent part in the lives of Englishmen.—America.

### "HE SPAKE AS ONE WITH AUTHORITY"

A certain Anglican clergyman was recently moved to resign the pastorate of a fashionable Church in Newark, N. J., rather than "boil down" the Gospel of the Cross—as he knew it—to suit certain prominent members of his congregation, notably vestrymen. According to the Minister's own statement, "his vestrymen wanted him to run the Church just like a grocery store—to please the customers." On one occasion, it is said that a certain member of the vestry went so far as to tell the rector that his sort of religion was interesting, but that it was bound to hurt business.

It is needless to say that we tender our sympathy to the Reverend Mercer Green Johnston—the man who was not willing to betray his Master for so many pieces of silver. And, we think that all earnest Christians—of whatever name—will think well of this sincere Anglican clergyman who stepped down rather than pervert the Gospel of Christ, as he understood it.

But then, it must be remembered that Doctor Johnston is by no means the first Episcopal clergyman to take such a step, for similar reasons. Their name is legion. And now, the question arises, "whose fault is it?" Even the most conservative of Anglicans will be constrained to admit that it is almost entirely the fault of the ecclesiastical system itself. It is the present-day Anglicanism itself that is to blame.

True, this particular clergyman did make one serious mistake—he spake as one having authority, and that was a dreadful mistake; for, there is no authority in Anglicanism. The Church of England herself has no authority, and it is not to be expected that her ministers should be able to exercise what she herself does not possess. There is no place in the Episcopal Church for one who believes in authoritative teaching of any kind. The best that any Anglican clergyman can do is to set forth his views. And these views may be either accepted, tolerated or rejected by the pew-holders. And, this is the point, even though the particular views of any particular clergyman are tolerated, they are never tolerated in any authoritative way. The very fact that vestrymen mutually exclusive are tolerated in every diocese is proof positive that no views in particular are enjoined.

In other words, a clergyman of the Episcopal Church can and does preach very much what he pleases. Why, then, did not this particular Anglican clergyman consent to "boil down" his views to suit his particular congregation? The answer is plain—his conscience would not let him. Though probably, if he had consented to this alternative, all would have been well.

The moral: There are many sincere Anglicans today, in a similar predicament. They are not able to teach—much less to practice—what they believe where they are. We need scarcely remind them, that the fact is due to external causes over which they themselves have no control. It is the fault of the system itself, and that fault will never be remedied until they return to that unity whose Builder and Maker is God. No one ever hears of a Catholic priest presenting his views. And the sheep hear his voice.—F. A. G., in The Lamp.

### NEW ENGLAND CATHOLIC

"It is these figures that give rise to the haunting fear that I have for the future. Be it in religion, or in politics, or in war, the majority lords it over the minority. And the Pope still has a shrewd idea that some of his successors will rule the whole spiritual world. Look at the subject from the foreign point of view. In France the Roman Catholics are multiplying at a much faster rate than the Protestants. In Germany the same law holds good, and in Berlin alone there is an average of one child more in Roman Catholic households than in the Protestant."

The United States is fast becoming a Roman Catholic stronghold. The New England States, the original home of Puritanism as immortalized in the story of the Pilgrim Fathers, are now important centers of Catholicism, one of the States alone, Massachusetts, showing 1,100,000 Catholics to 450,000 Protestants of all denominations, combined. Again, in New York State, we find 2,300,000 Catholics and about 300,000 Methodists, while no other Protestant body can number more than 200,000. My figures are trustworthy, for they are taken from the Hibbert Journal, the leading authoritative review of religion and philosophy.

### PROTESTANTISM LOST CAUSE

"The sum and substance of the matter is this; Roman Catholicism is everywhere flourishing. Look at their line of communicants in church and in chapel alike, and listen to the wail that our Sunday schools are not what they were thirty years ago. Protestantism is not a lost cause, certainly; but at the rate we are going on it soon will be.

"We are unconsciously making its coffin and digging its grave. As long as we have only two children to show for the Roman Catholic four we are fighting a losing cause.

"Wherever the solution lies, this much is certain, and I say it not as a criticism of Roman Catholicism, for that religion, like all other religions, has its adherents thousands of earnest, pious, good living souls; I say it not in any spirit of jealousy or bitterness—for where can you expect to find charity of thought and work unless among Christian ministers—I say that this much is certain; that, unless a miracle happens, according to the law of population, which, like the law of the Medes and Persians, altereth not, the whole Christianized world will some time in the future—sooner than some of us think—be overwhelmingly Roman Catholic owing to the simple but sufficient reason that the Catholic birth rate is 50% more virile, more aggressive, than that of Protestantism."—Intermountain Catholic.

### "THE MOVIES"

No film-manufacturer produces improper moving pictures. For proof we have the assertion of many in the trade. Neither does any impresario lend his skill to the arrangement of films not utterly correct, nor can any commercial censorship be found to bless them even with a forced smile of approval. Nevertheless, moving pictures offensive alike to good taste and morality, do exist; but since no one is responsible for their existence, no one, it would appear, made them. Like Topsy, they "just groved." This is a perplexing situation. Evils are most effectively checked at their source. But this evil has no source. What can be done?

A hopeful ray of light beams from an advertisement, recently inserted in many American newspapers, by a prominent firm of producers. "For the good of motion-pictures," counsel these wise persons, "sign this protest. Should the manager of your local theater show sensational, vulgar and unwholesome pictures? For your family's sake and the good of the community, speak up! Sign this protest and leave it at the box-office."

"I am opposed to sensational and suggestive pictures. I want the best. I will support you in any conscientious effort toward bigger, cleaner, better pictures."

Apparently, these gentlemen have concluded that in the long run, decency is the best policy. If they are willing to live up to their profession, they deserve and should receive, the exclusive patronage of the public. Furthermore, if singly and by societies, the sixteen million Catholics of the United States are willing to act upon the advice proffered by this commercial firm, reform will speedily dawn over many a house of amusement. It can hardly be taken for granted, that all who don the sock and buskin, to strut across the stage or flicker across the screen, adopt by preference, a theme of impropriety. The choice is dictated largely by commercial considerations. Morality is chained to the box-office in our modern day, thereby making it easier to fight the devil of impropriety with money than with fire. If there is no other way of inducing the modern stage to return to virtuous ways, let us pay it to be good.—America.

### CANON FARRAR'S TRIBUTE TO THE CHURCH

From the fifth to the thirteenth century the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. Under the influence of feudalism, slavery became serfdom, and aggression was modified into defensive war.

Under the influence of Catholicism the monasteries preserved learning and maintained the sense of the unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, molding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural grace of courage and strength. During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage.—The Monitor.

### CATHOLIC NOTES

The emperor of Austria has just bestowed a Madonna medallion of silver upon Frau Marie Mirtler of Welsberg, Stiermark, in recognition of the fact that she has given to the army seven sons, three stepsons and two grandsons.

Two great Belgian works of art have been removed to a place of safety; the Memlings on the reliquary of St. Ursula, in the Hospital of St. John at Bruges, and "The Adoration of the Lamb" by the Van Dycks.

A marble monument is being erected at the Shrine of Montevergine, near Naples, to Pope Leo's most devoted Lieutenant, His Eminence, Cardinal Rampolla, who, during his fifteen years as Papal Secretary of State, never slept a night outside the Vatican.

Among those killed in the naval battle in the North Sea, was the second son of the Earl of Denbigh, Lieutenant-Commander the Hon. Hugh C. R. Feilding, R. N., of H. M. S. "Defence." The Feildings are reckoned among England's Catholic peers.

Seven young Spaniards who were persecuted in Mexico and fled to the United States a year and a half ago were among the priests ordained by Archbishop Mundelein recently at the Holy Name Cathedral, Chicago. All had been beaten and starved and one had a bullet wound when they reached Chicago. They will work in the missionary field.

A Vienna dispatch says that Prince Maximilian, son of the murdered Archduke Ferdinand, has founded the Youth's Association of Prayer for a Speedy and Favorable Peace. The association already has 14,000 members. Prince Maximilian is fourteen years old. He is the son of the Princess Sophie Hohenberg, the wife of the Archduke Ferdinand, who was assassinated with her husband at Sarajevo.

In Omaha, Neb., recently a play was produced at one of the theaters the author of which is a Sister of Mercy at one of the Omaha convents. The scene of the play is laid in Ireland. Its title is "Meg Burns," and it was produced at the Krug Theater, by the North Bros. Stock Co. The author of the play, who writes under the name of "Gilbert Guest," is a daughter of Joseph Brennan, one of the patriot-poets of the 1848 period in Ireland.

It is a most remarkable fact that for many months the average attendance of non-Catholics at the evening service in St. Joseph's, Brighouse, Yorkshire, England, has been at least three hundred. They join in the prayers and sing the hymns of the Catholic ritual in a devout way. The priest conducts classes, for those desiring to understand the faith, on Sunday afternoons and also on one evening during the week. Both classes are well attended.

Philadelphia has been greatly honored by the Holy Father. Rome has filled two vacant American sees and in both instances Philadelphia churchmen have been chosen. The vacant see of Los Angeles has been filled by the appointment of Right Rev. Bishop J. J. McCort and the vacant see of Harrisburg by Right Rev. Mons. P. R. McDevitt. Thus Philadelphia loses two of her most zealous laborers, for Bishop McCort was auxiliary bishop of this archdiocese and Mons. McDevitt was diocesan superintendent of parochial schools.

The Rt. Rev. John J. McCort, D. D., Auxiliary Bishop of Philadelphia, has been appointed Bishop of Monterey and Los Angeles, Cal. Bishop McCort is well known in the United States as a scholar and writer. He was born in 1860 and educated at St. Charles' Theological Seminary, Overbrook, Pa. In 1888 he was ordained to the priesthood and in 1912 was appointed Auxiliary Bishop of the archdiocese of Philadelphia as well as Vicar General of Philadelphia and Titular Bishop of Azoto.

The Hon. Timothy E. Howard, Laetare medalist and professor of law in the University of Notre Dame, died Sunday, July 9, at his home in South Bend, Ind., in his eightieth year. Judge Howard was formerly State Senator and Associate Justice of the Supreme Court of Indiana. He was also a member of the commission to codify the Indiana laws and held numerous other positions of public trust and honor. As a Union veteran he was severely wounded at Shiloh and was past commander of Auton Post, G. A. R.

Admiral Charlton, now in command of the Cape squadron with his headquarters at Simon's Town, Natal, South Africa, is a grandson of one of the most distinguished Oxford converts, the renowned lawyer, Sergeant Bellasis. Newman's "Grammar of Assent" was dedicated to him; and after his death in 1873 Newman wrote: "He was one of the best men I ever knew." Admiral Charlton was educated at the famous English Catholic college at Ushaw, and has had a distinguished career in the navy, having been appointed Rear Admiral three years ago, and is a naval A. D. C. to the King.