

The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, MARCH 11, 1905

1377

The Catholic Record.

LONDON, SATURDAY, MAR. 11, 1905.

A POLICY OF CORRUPTION.

Sir Robert Walpole is regarded by historians as a master-briber. "Every man has his price" was his motto. He lived, however, at a time when morality was at a low ebb in England. And his policy of corruption, which was a legacy from preceding generations, was not ornamented by pious platitudes. He believed in it as a matter of practical politics, and had reasons enough to justify that belief. But they who strive to imitate him nowadays keep that fact under cover. Cases of corruption come to light now and then, but they either occasion no concern or are forgotten quickly or are discussed by reformers whose enthusiasm can be quieted by something nice in the way of a position. When nauseating odors become too offensive they can be traced to the alien, or to the uneducated native. With schools and libraries all over the country corruption will be a thing of the past—a gruesome horror referred to in books of history as proof of our ancestors' degeneracy. It is so simple this remedy—to prevent plague-spots in the body politic. Just education, a few years, devoted to an assortment of oligies—a love of the good and beautiful, fostered and strengthened by selections from the best authors—and then we are equipped to tread securely the narrow path. We shall bulge out with patriotism and civic virtue. When that time comes may we be there to see.

THE LOWEST LAYER.

Writing in McClure's Magazine for February Mr. Lincoln Steffens gives a startling account of corruption as it exists in Rhode Island. A detailed examination of the political conditions, and interviews with various individuals warrant him in saying that the System of Rhode Island is grounded on the lowest layer of corruption that he has found thus far—the bribery of voters with cash at the polls. In other states the corruptionists buy the peoples' representatives. In Rhode Island they buy the people themselves.

Commenting on the theory that good government depends upon keeping the ignorant foreigner from voting or upon devising some scheme of representation by which the balance of power could be given into the hands of the good old American stock, he says that these things abide in Rhode Island. And yet nine of its towns are absolutely purchasable, that is they go the way the money goes. Eleven more can be influenced by the use of money. Many of their voters will not go to the polls at all unless "there is something in it." But there need not be much in it. Governor Garvin quoted a political leader in one town, who declared that if neither party had money, but one had a box of cigars, my town would go for that party—if the workers would give up the cigars.

Mr. Steffens further says that bribery of the people is a custom of the country in Rhode Island. The voters who take bribes are Americans. The officers and legislators, the bosses and leaders are not "Irish immigrants," but are typically native born citizens of professional and business occupations.

We submit these facts to the consideration of the journalists who, whenever they touch upon corruption in the United States, hark back to the days of Nast. And they may lead the advocates of secular education to have some misgivings as to the tenability of their position. "Quarry the granite rock," says the great writer, "or moor the vessel with a thread of silk, then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and pride of man." But some of us do hope to be able to do this, and so infatuated are we with our ideas in this matter that we put the blame for corruption anywhere but where it rightly belongs.

POVERTY'S BATTLE.

Our readers may have heard a lecture on the thriftless poor. It is generally given by a woman who is a stranger to financial worry, or by a man of the type that is hard but just. Now some of these lecturers do not know their neighbors and they do not care to be the keeper of their brethren. Again, they are not aware that poverty may be due to lack of opportunity, and to their own heedlessness. It is quite

true that inertia and intemperance and thriftlessness count for much on the assignment of poverty's causes, but there are many who are neither lazy nor intemperate who are willing and ready to work, and who remain from birth to death not far from the "bread line."

If the poor, the thriftless poor, might save the money earned during the summer, and prepare the appetizing and healthful dishes which cost so little and have a landlord who abhors rent, they could get out of the thriftless class. But, unfortunately, they must eat and pay rent and clothe the children. And they who know them must marvel at the thrift that can effect even this. There is many a brave heart in the tenements fighting a grim battle for its loved ones against hunger. There the hands of women mend and make and toil to keep the little ones warm—and give of their strength gladly to the sweat shop so that she and hers may have a home. They are beautiful these hands—the tired hands of workers, of sowers of self-sacrifice, of ceaseless devotedness. Thrifty? Will let the good people who harp on thrift receive an irregular income and see in a year's time what they have to their credit. Such an experience might give them information and save the poor from advice which is oftentimes ridiculous and impertinent. And it is well to remember that "Whoever has received from the Divine bounty a large share of blessings or has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the minister of God's Providence, for the benefit of others."

WHAT IS NEEDED.

In discussing the school question the Messenger quotes the Protestant Bishop of Madras as to what education divorced from religion has effected in India, as follows: "I remember," he says, "some years ago when I was in Calcutta, a leading member of the Education Department saying to me as we walked away from a meeting of the University Senate: 'After all, what we want in India is not so much more M. A.'s, and B. A.'s, as more men who can be trusted with small sums of money.'"

THE QUEST OF GOD.

It is easy to wax witty at the revivals which are taking place in the United States and in England. We call that hysteria and emotion and a subjecting of truth to the test of moods and sensations beget religious indifference. We are told, however, that at the revival in Schenectady there is no shouting, no hysteria of any kind. Despite the facts that work is plenty, wages are good, saloons' are many, and two theatres open, the work goes on.

It shows to our mind that the men and women who attend it are not satisfied with things earthy and that the quest of God appeals still to the heart. It may lead them to truth or to the enthusiasm which is rooted in dogma. But be this as it may, the revival must have some influence for good in the country even as the revivals originated by Whitefield and the Wesley's did not a little towards the uplifting of England.

We are all exhorted to plan and work for the salvation of souls. We must have new methods if such can draw men. The other day Father Bernard Vaughan went about the streets of London ringing a bell to attract an audience. And we have heard one of the distinguished priests in America declaring that anywhere—a public park or market place—is a meet pulpit for the preacher provided he can win men. What, asks Archbishop Ireland, should be our practical relations with this age? Let them be all that the warmest apostolic zeal and best human prudence counsel. Let us not stand isolated from it. Our place is in the world as well as in the sanctuary: in the world whenever we can prove our love for it or render it a service. We cannot influence men at long range: close contact is needed. Let us be with them in the things that are theirs—material interests, social welfare, social well—so that they may be with us in things that are ours—the interests of religion. To hold the age to truth and justice Catholics must be in it and of it; they must be fair to it, recognizing what is good no less than what is bad in it; they must love what is good in it, and work in aid of all its legitimate aspirations.

LECTURE DELIVERED TO THE D'YOUVILLE READING CIRCLES.

BY REV. W. P. O'BOYLE, O. M. I., D. D.

Ottawa Journal, Feb. 25.

By a short tale of Heracles, illustrative of the Celtic notion of the power of language, Rev. Dr. O'Boyle, O. M. I., of Ottawa University, opened a very fine address on the "Gaelic Revival," before the d'Youville Reading Circle in Rideau Street Convent yesterday afternoon. From the story the reverend lecturer adduced that the Celts have a language worthy of interest. Plunging almost at once then into the matter of his subject Father O'Boyle said: "The first evidences of a successful stand in awakening Ireland from the unconsciousness that threatens death, is that the nation's soul has found a voice and that voice her own. The Language movement is the first and most striking sign of resuscitation, which means the saving of the nation in education, and in politics the exercising of coequey ideals in Literature. It is rescuing Ireland's treasury of art and song. But what is perhaps most ignored is the practical, industrial awakening, the promulgation of the anti-emigration, self-help doctrine. A lad, a hobby, a crotchet, all these natty notions come to the surface in lip of the modern man who dubs reactionary what he cannot understand."

THE IRISH LANGUAGE.

Continuing, Dr. O'Boyle gave a detailed description of the Irish language, its relation to the Scotch, Manx and Welsh, and a comparison with the English, over which latter it has a superiority in number of sounds, by 70 to 40, and an exceedingly large vocabulary. Passing on to the written language, he spoke of its inherent literary beauties. He quoted Cardinal Logue: "If you wish to convey in the clearest words the most delicate shades of thought and feeling; if you wish to go straight to the heart of your audience or to convince their reason, you could not choose a more efficient medium than Irish."

"Since bilingual study is beneficial," he continued, "why neglect a language so pure and so venerable, fitted especially for the mental gymnastics of the Celtic mind?"

Referring then to the long history of the Irish language, Father O'Boyle told of the ancient books and scrolls that passed from hand to hand, many being lost and destroyed, but a few priceless ones surviving, among them the Shenecus Mor, known as the Gaelic Code of the Bretons, a code the peer of the Justinian Pandects. Of these laws (the Brehon) the learned archaeologist Sigerson says: "I assert that philologically speaking, such laws could not emanate from any race whose brains have not been subject to the quickening influence of education for many generations."

Passing on, he touched upon the other products of those brains, the Saga and annals, and the bardic institution, which "made culture triumph over the more material tendencies of kings and chieftains."

"They kept the genealogies of the tribes which are fairly reliable, and though we Irish are not all descended from kings, none but the Jews can go so far back."

In defence of the roles of Finn Mac-Cool, a sort of Irish Jack the Giant Killer, Dr. O'Boyle pointed out the duties of the Ollams or high priests of Pagan days, who were obliged to know 200 stanzas of first class and 100 of second class merit. Finn comes under the latter; the exploits of the Red Branch Knights and of such-latin legends, a code the peer of the Saga and annals, and the bardic institution, which "made culture triumph over the more material tendencies of kings and chieftains."

"How the language was almost lost," Dr. O'Boyle continued, "was by the establishment of the National schools teaching English."

Three scholars, in the early nineteenth century, O'Curry, Petrie and Todd, took an interest in the idiom as grammarians, and the late Father O'Connell evolved a primer. Dr. Hyde followed. In five years 150 Leagues were formed, now there are 500, with weekly and monthly Irish publications.

"The language is taught in the national schools and convents, and two years are compulsory in Maynooth. The clergy is behind the movement and of late the politicians are, not only the O'Donnell who spoke here in Ottawa, but Redmond, Dillon, O'Brien and Healy. Trinity College is taking it up and Dr. Hyde is mentioned for the board of the new Catholic University."

Father O'Boyle narrated his experiences at the Feish in Connaught, last summer. The enthusiasm with which the young people from all the county took to the study of the language impressed him most.

Resuming his subject after a short digression on the natural beauties of Ireland, the reverend lecturer said: "There is such a thing as sentiment, and it is a glorious thought to think that Gaelic may yet find a Dante or a Petrarch to further crystallize that tongue in which Ossian sang and Brian cheered on his legions, and Columbanus ruled half Europe from his cell; the language in which Patrick laid the nation's chiefest claim to glory, the same which our grandparents spoke as their mother tongue."

RACE IMAGINATION.

As an instance of the discriminating imagination of the older race, he quoted the colors they attributed to the winds: "From the east comes the crimson wind; from the south the

white; from the north the black, and from the west the dun. These combine in tints of yellow, green and gray. Further evidence of their highly cultivated art is found in the minute tracery found in the beautiful Book of Kells."

"Thanks to the revival," he said, "an art gallery is started in Dublin, and it is hoped that the fingers deft enough to weave the famous lace of Ireland will weave on canvass their artistic thought, to reconstruct the landscapes and historic events of Ireland." Regretting the deterioration likewise experienced in musical taste, Father O'Boyle pointed with hope to the revival of the Feis Ceoil or Festival of music, and the annual central meet or Oireachtas at Dublin. Also, to the Industrial movement. With fourteen harbors fit to float the navies of the world her ports are empty, though Ireland is half way house between two hemispheres, and should be the clearing house of America.

"In Davis' word: 'In a climate soft as a mother's smile, and on a soil fruitful as God's love, the Irish peasant mourns.' Why? The interdict laid on industrial expansion and prohibitive duties on trade, and absentee landlordism. Then came the drink evil to offer its 'Lethic a forgetfulness.' All this we call Ireland's disease," said Dr. O'Boyle, "and the Gaelic society is probing, that the people may, on a basis of comfort and prosperity, apply themselves to higher things."

INDUSTRIAL PROGRESS.

Instancing the Cork, St. Louis, Buffalo, Chicago and other fairs, he showed the industrial progress recently made. Further progress is noted in the decrease by one-third of the emigration last year.

THE IRISH TYPE.

"The whole scope of the Gaelic movement, whether language, art or industrial, is to conserve the Irish type." "We here in Canada are building up a new nationality, building a modern structure, of solid concrete, cemented by mutual interests. Our duty is to merge in a new entity, not however to the forgetfulness of our origins. Let us never forget that the rugged foundation-stones are the characteristic inherited from our Scotch or English or French or Irish forbears. When I seek the preservation of the Irish type at home, as a distinct entity, I say it is no bigotry, I would be the first to regret the disappearance of the Saxon type. I would say in the words of our great Irish Canadian, Edward Blake: 'There is something in the corporate personality of a nation which is a sacred thing, as the corporate personality of a single individual.'"

You steal the traditions of a race, you make one less the higher aspirations of the world. She has carried the faith abroad, let her remain to hold up the Celtic ideal at home. Give back her land. Give back her brave sons, give her the habit of work, give her the experience of freedom, give her government according to the genius, manners, customs and imperishable rights of the people, and you will make Ireland Irish once more."

THE SPIRIT OF PRAYER.

What an appropriate intention for the Lenten season is this March intention of the Apostleship! We are to pray with united earnestness, the round world over, for "the spirit of prayer." This intention does not mean, precisely, that we may never forget to say our daily prayers, to make our obligatory devotions, to say many rosaries, or to make long meditations. The spirit of prayer means much more than all this, something different from all this. It means the essence of prayer; the union of our hearts, minds and wills with God, so that we walk with Him, in His presence, all the time. Not that we shall be thinking of Him every moment, although there are people, perhaps, who dwell, as we say, in His presence, with little or no voluntary or involuntary forgetfulness of it. For the most of us, however, we may compare the spirit of prayer to the daily sunshine—we are glad of it, it makes us happy, it lies in brilliant beauty all about our way, and we rejoice in it, yet we are not saying or thinking all the while, "How bright the sun is! Now God and communion with God,—or prayer, the true spirit of prayer,—ought to be and can be the divine sunshine of our Christian lives, making us all a blessed and bright one. A help towards attaining such a spirit will be found in brief ejaculatory prayers, in saying sometimes, in any place, in any company, not aloud, of course, not even moving our lips, but just thinking in our hearts, "My God I love You!" "My God, how good, how beautiful You are!" "Make me love You—make me love everybody."

We may simply turn our thoughts to some altar near us, where the Blessed Sacrament reposes; or we may rest, reverently and peacefully, for a moment with the Holy Spirit of God in the very centre of our souls; or we may let our glance fly up through the blue sky to the far-off heavens and then pause, in thought, a moment there before the King in His beauty, surrounded by the angelic choirs. Some of these things, or one of these things, we might choose now, as we read, for our hourly practise through the coming season of Lent. Carefully practised, such a Lenten devotion will, we may be quite sure, go far to develop in us the spirit of prayer before Lent is done.—Sacred Heart Review.

Remember Jesus is never separated from His Cross. Never think you love Him till you love His Cross, for it is planted in His Heart.

BISHOP SCOLLARD.

Peterborough Review, February 21.

This morning there took place in St. Peter's Cathedral one of the grandest, most impressive and solemn ceremonies that has ever been witnessed in that historic church.

It is indeed an occasion of rare interests to all, irrespective of creed or doctrine, that a Peterborough country boy—a native son of the township of Ennismore, in the person of Rev. D. J. Scollard has been elevated to the dignified and responsible post of spiritual head of the new diocese of Sault Ste. Marie. The hundreds of friends of the new Bishop in all walks of life will congratulate him on his elevation to the episcopacy. During his residence in this progressive town and amid the earlier associations of his youth in Ennismore His Lordship proved by his ability his sincere piety, his great administrative gifts and his talents as a scholar as well as by the exercise of many other admirable qualities that he is every way worthy of promotion, and that he will discharge his duties and obligations as spiritual head of the new diocese in a highly satisfactory manner and with zeal, earnestness and devotion.

The esteem and respect in which His Lordship is held is evidenced in the wording of the address presented to him by the priests of the diocese of Peterborough, and from his oldtime friends and associates in the parish of Ennismore.

To the latter, as pointed out in the address, it is a source of pardonable pride and an honor to the parish that so brilliant an ornament to the Church should have been born and brought up in their midst.

The priests of the diocese also joined in wishing His Lordship's choicest blessings upon the new Bishop and expressing their confidence in his capabilities and the good work which he will be able to accomplish. Both addresses were accompanied by suitable presentations. In the division of the large diocese over which His Lordship Bishop O'Connor has so ably, enthusiastically and graciously exercised his care and influence, he will be able to devote his time and attention more directly to the needs and spiritual requirements of the eastern portion; while the great and growing northern and western section—now the diocese of Sault Ste. Marie—will have for its spiritual head a magnificent field for the display of his apostolic zeal. That Bishop Scollard will faithfully discharge his episcopal duties with the love and tenderness of a prudent father and with zeal, tact, aggressiveness, great administrative and executive ability cannot be doubted, in view of his excellent record in the past, and the fitness with which he is by nature, grace and education endowed. Hundreds of friends will join on this auspicious occasion in extending to the new Bishop of Sault Ste. Marie their hearty wishes for a long and useful career, blessed with kindly deeds, noble acts and crowning achievements.

THE REAL SECRET.

A PRIEST TELLS WHY CATHOLIC CHURCHES ARE CROWDED WHILE MANY PROTESTANT FEWS ARE EMPTY.

Rev. Thomas P. McLoughlin, pastor of the Church of the Blessed Sacrament, New Rochelle, in a letter to a local paper writes as follows on the difference in the attendance at Catholic and Protestant churches:

It cannot be said that our music attracts them, for the great majority of our people have always avoided the services when we have had our grand operatic music, which proved so attractive to non-Catholics, especially on great festivals. Thank God, our present Pontiff has put out the theatrical music; and what is the result? The attendance at the late service has been increased 20 per cent. Hence one reason why the churches are full is that our services are not too long. In the church of the Blessed Sacrament, for instance, the solemn service on Sunday rarely takes more than an hour and a quarter. Secondly, the preacher in this case has a message to give, and he preaches the Gospel of Christ to rich and poor alike. Just as did the preachers referred to by "Observer" (a Protestant correspondent) in his own church in days gone by. The priest talks plainly on hell, fire and death and judgment and on the love of God, just as Paul did before Felix, the Governor, and tells all his hearers, "Unless you do penance you shall all likewise perish." He tells the honest man and the unmentionable sinner: "God will sift you as wheat, for He is like a refiner's fire, and you must suffer here or hereafter for your crimes." And how long are the priests' sermons? Five or ten minutes at the early Masses and twenty minutes to half an hour at the late Mass. It may be said now of the priest as it was said of Christ Himself: "The common people hear him gladly," and why? Because he speaks like one having authority.

The real secret, however, of the crowded Catholic churches on Sunday is because, despite modern materialism and higher criticism and the sensual animal tendency of the age, our Catholic people have the grace of a profound faith. They truly believe in God and in the Divinity of Jesus Christ and His miraculous birth. They believe in the perpetual virginity of His Blessed Mother. They believe in the Holy Ghost and His abiding presence in the Church. They do not merely hope for the resurrection of the dead and a life beyond the grave, but they believe it

as firmly as that two and two make four. Faith, simple, childlike faith, such as Christ called for, is therefore the real reason of our crowded church, just as in my humble opinion lack of supernatural faith is the explanation of the vacant pews in most Protestant churches. Splendor of ritual, beautiful vestments, popular devotions adapted to the intellect and taste of the people at large, beauty of art, architecture, paintings, music, etc., are all helps, it is true, but at the foundation of all is real practical Christian faith in Christ, in the atonement, in the Real presence of Christ in the Eucharistic Sacrifice of the Mass.

CATHOLIC NOTES.

Father Connee, S. J., has arrived in Rome with important papers affecting the Beatification of the Irish Martyrs. It is announced that the Rev. A. E. Franklin, curate of St. Mary's Anglican Church, Buxton, has joined the Catholic Church.

It is proposed to introduce at Rome the cause of canonization of Father Dominic, the Passionist, who received Cardinal Newman into the Church.

Lord Halifax's visit to France, where he has many influential Catholic friends, gives rise to the belief that he is again about to raise the question of the validity of Anglican Orders.

It is stated that the recent convert Mr. Reade, grand-nephew of Charles Reade, the novelist, has entered the College of St. Bede at Rome as an ecclesiastical student.

The "Manchester Guardian" is responsible for the statement that Mr. John Lavery, the celebrated painter, who is a Catholic, lately declined nomination to the Royal Academy.

The Duke and Duchess of Genoa, with their son, Prince Ferdinando, have just paid a visit to St. Peter's, Rome, and attended divine service, during which they received the Pope's blessing.

Miss Ella M. Holman, of Jersey City, has been received into the Dominion Nuns of their Monastery in Hunt's Point. She entered as a novice on Jan. 13. She was a convert and a deaf mute of rare intelligence.

The Dowager Countess of Roslyn who has just been received into the Church, is the mother of two of the most brilliant and beautiful women in England, the Countess of Warwick and the Duchess of Sutherland.—The Casket.

A Rome correspondent states that Mgr. Murphy, rector of the Irish College there, has been appointed Apostolic Protonotary. The nomination was communicated to Mgr. Murphy, accompanied by a note praising his past work.

It is stated at the Vatican that the Pope has promised personally to assist, where possible, in the process of the Beatification of the Irish Martyrs, in return for the kind reception given to his Legate, Cardinal Vincenzo Vannutelli, when he visited Ireland.

A Rome correspondent announces the death of the Pope's sole surviving uncle, Giuseppe Battio, at the age of ninety. Signor Battio died at the Pope's native village of Riese, near Asolo, in Venetia, where he had lived all his life, and where he was the oldest inhabitant. His wife was Illuminata Sarto, sister of the Pope's mother.

The Cincinnati Federation of Catholic societies is not alone in its war upon indecent bill-posters. Mayor McCarthy of Richmond, Va., has taken the initiative in a much needed crusade against this crying evil, and ordered all the posters of a certain musical fantasy, billed to appear in Richmond from the city bill board. He expressed his disapproval of such posters in scathing terms.

The late Monsignor George H. Doane, Rector of St. Patrick's Cathedral, Newark, New Jersey, enjoyed the distinction of being the son of one Protestant bishop and the brother of another,—the latter being the present Bishop of Albany. From the Outlook's sketch we are pleased to see that Monsignor Doane retained the friendship of his Protestant friends to a degree which does not always fall to the lot of converts.—This Casket.

Mgr. Bionelli, Bishop of Cremona, whose untiring efforts for bettering the conditions of Italian immigrants have made him popular in Italy, is, says a Rome correspondent, to be created a senator by the king. It will be the first time since 1870 that an Italian Bishop has been chosen a member of the Senate.—London, Eng. Catholic News.

St. Francis Grissio, M. D., Honorary Physician Ordinary to the King in Ireland, has been appointed by his Holiness Pius X., a Knight of the order of St. Gregory the Great, in special recognition of his work in connection with the "De Imitatione" of Thomas a Kempis, and its literature.

The hon. secretary of the Caltra, Co. Galway, National Teachers' Association has received a letter of thanks from his Grace the Archbishop of Tuam for "the vigorous resolution of the Association, in the present control of primary schools in Ireland. The Most Rev. Dr. Clancy, Bishop of Elphin, writing on the same subject, expresses his confidence in the teachers' fidelity to Catholic interests.

Defer not charities till death; for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.—Francis Bacon.