

METHODISTS IN ROME INSULT VATICAN

BLACKGUARD HOLY FATHER AND PUT UP POSTERS REFERRING TO PAPAFCY AS TYRANNY

Rome, August 20.—In this fiftieth year of the liberation of Rome from Papal tyranny there should be celebrated also the third centenary of the holy massacre of Vallentino, planned and carried out by that same tyranny.

It is remarkable, in this fiftieth year since the Italian troops entered Papal Rome, how quiet Italians are on the subject; how equally quiet, though by no means forgetting, are Italian Catholics, realizing that it is for the Holy Father to speak if he thinks wise, for them to follow, and not wishing to disturb waters which have become smoother recently.

SCURRILOUS METHODIST METHODS Trundling their barrow of anti-Papal literature, the American Methodists came into Rome after the Italian army in September, 1870. That army was indeed followed to a greater degree than most armies are by a collection of strange riffraff.

How far the worship of God enters into their services it is not for a Catholic writer, with no insight into their consciences to say. How far blackguarding the Catholic faith and the Pope and deliberate alienation of Catholics, particularly children, is the object of their presence here—that is written for all to read.

Their house contains church, school, conference rooms and training college for themselves and Italian anti Catholic allies; they have a printing press of their own and they sell every sort of anti Catholic literature. They run a magazine, the Evangelista, from which it may be as well to quote here at once one notorious passage—one which suffices as a sample of its contents.

"ASINO" THEIR FRIEND In February, 1918, the Evangelista said: "There are fields of common activity in which we can give each other the hand of brotherhood in the holy war against the heresy and darkness of Romanism."

The friend to whom it is proposed to extend its hand was the "Asino," possibly the most scurrilous and blasphemous publication to be found anywhere; so bad that several countries, including the United States, refuse it admission in their mails.

Another Methodist publication, "Canni Storiot," wrote: "Universi Methodista ha found in Italy the most excellent opportunity of knowing the evil acts, the frauds, the frightful efficacy of error, the horrible miracles of lying of the great enemy of Christ, the Vatican. Instead of being a more or less genuine form of Christianity, Popery is the most abominable negation of the principles and morals of the Gospel. If the evangelical churches want to fulfil their mission they must strenuously combat 'totis viribus' the fatal heresy of Roman Catholicism." * * * the Protestantism must gather all their energies and assail Popery in the citadel, Rome."

DECHRISTIANIZE CHRISTIANS Every one knows, the Methodists best of all, that if you take the Catholic faith away from an Italian you leave a void. Nothing can replace it. You cannot make him a good Protestant, you leave him without any faith at all. It is a queer sort of Christianity that dechristianizes people, queers still if it employs bribery for the purpose.

The first cook your correspondent had in Rome told me the story of her boy, sufficiently freed from school to have time to walk abroad with a companion. In their walks they met American Methodists, or their Italian allies, who prevailed on them to attend the meetings or services, or whatever they might be called, in the "Via Venetia Settembre," and gave them a franc for each attendance. The boy went for the franc and spent it on ices which his mother could not afford to buy him. Being a good boy, as boys go, the experience did him no harm—at least in the way of making him lose his faith.

Then, there is the old story, for the literal truth of which I cannot vouch having had it second or third hand of the old woman seen by a priest who knew her well, coming out of the XX Settembre establishment, and explaining, it being a very cold day, that as they gave her a franc and as it was nice and warm inside she thought it would be a most comfortable place to say her rosary.

What the American Methodists did for Mr. Fairbanks and Mr. Roosevelt in 1910 will not have passed from the memory of American Catholics. No American Catholic needs to be told that Pope Pius X., and Cardinal Merry del Val not only desired that the ex President should have his audience, not only keenly regretted

the "contretemps," but went to lengths that some might have thought incautious in their desire to arrange the audience at the last minute. The successful tricking of the two distinguished American statesmen perhaps is the American Methodists greatest achievement in Rome.

ABBE IS CREATOR OF NEW SCIENCE

FRENCH PRIEST ACHIEVES REMARKABLE RESULTS IN PHONETICS

Paris, August 18.—Abbe Rousselot, author of the device which located the gigantic German gun that shelled Paris in the spring of 1918, and who has received from the French Parliament a grant of 10,000 francs with which to restore his laboratory and enable him to continue the researches and inventions, is the creator of a new science, "experimental phonetics."

For the last twenty-three years Father Rousselot has had full charge of a laboratory in the College de France, which is one of the most important of French scientific institutions. It was Father Rousselot's initiative which gave the laboratory existence.

LAUDED BY ANTI CLERICAL The motion for a subsidy to Father Rousselot's investigations was made by Father Wetterle, deputy from Alsace. It was carried unanimously after being warmly supported by M. Herriot, who reported the budget for public instruction. Herriot is a virulent anti-clerical and leader of his party in the Chamber, but he made it a point to pay a high tribute to the merits of the Catholic priest who invented "experimental phonetics."

Father Rousselot is now seventy-four years of age. For nearly half his life he has been working in this department of practical science. His first results were divulged by him in the Catholic Institute where he was a professor. The results achieved there for and the subject of several volumes. It would be impossible in the space of a short article to give even a fair summary of Father Rousselot's discoveries, but a brief story of how he was led to create this new science may be found quite interesting.

It was while pursuing literary work that this scientist (who is a Doctor of Laws) was brought to undertake a complete study of the writer's fundamental instrument—the tongue. Having conceived a taste for linguistics, he became absorbed in making a thorough survey of the variations, deformations and improvements of human speech. There is nothing more unsteady, changeable, than language. It is constantly undergoing refinement and discipline on the lips of the refined, while it slacks, alters and corrupts in the mouths of the vulgar. In a few degenerations by imperceptible degrees or improvement any idiom may be wholly transformed. What general laws govern these evolutions?

EXPERIMENTS WITH DIALECTS Taking as the field of his investigation the various changes undergone by the country people's dialects by the course of two or three generations, Father Rousselot at first made numerous precise experiments in his own province. In order to record these experiments he contrived some special instruments with which he was enabled to widen the scope of his investigations. This extension of practical work, in turn, helped him to improve his implements. In short, he gathered a full treasure of new and accurate observations from which he drew some general principles established on facts deeply rooted in nature itself. He then devised an entire set of clever apparatus. The new science was born.

The first object of this science is to record mathematically all the shades and vibrations of human speech and consequently of any sound whatever; to dissect all its mechanism with the utmost accuracy; to preserve, as it were, its very shape and physiognomy. Thanks to the delicate and faithful apparatus perfected by Father Rousselot, and to the scientific laws established by his studies, the most fugitive exclamation that comes from human lips, the faintest noise, can be caught, held, photographed. Moreover, these sounds can be analyzed into their indistinct and often most complex elements. It is even possible to state their origin and formation. The progress accomplished by this discovery, which promises further to improve linguistics and facilitates the study of language, is most important. The gain to other sciences through Father Rousselot's investigations, experiments and inventions is notable.

HAS HELPED MEDICAL DIAGNOSIS Take medicine as one example. While decomposing the human speech, Father Rousselot has succeeded in determining, by means of figures and drawings, mathematically established, the exact part performed by each of the several organs involved in the production of a given sound. All the accidental or congenital defects in the organs practically can be photographed. A minute, microscopic defect of the larynx, of the tongue, of the palate, of the nose, or of the respiratory system may be recorded by an accurate apparatus, and the diagnosis

of the disease thus greatly illuminated.

Father Rousselot, through the application of his discoveries, has been able to try new methods of treating diseases of the ear and impediments of speech. He has succeeded also in seizing in the air and reducing to scientific drawings the various sounds of a gun; the faint and distant report, the whizzing of shells through space, and their detonation—all these have been caught and recorded. It was to these practical labors that the military authorities were indebted for the location of the big German gun which was spreading death and terror through Paris and all France.

INSTRUMENT TO LOCATE SUBMARINES When the War was nearing its close, Father Rousselot was on the verge of putting another of his inventions at the disposal of the French Government—a means of locating by sound the exact position of a submarine.

The revelation of Father Rousselot's achievements was a great surprise to the general public, as he has always labored in the quiet and retirement of his laboratory, modestly avoiding notice or praise. But every specialist has for a long time been taking the profoundest interest in his work. It is known that at Hamburg there exists a special institute for "phonetic experiments." This was founded before the War and conducted by some of Father Rousselot's former pupils.

CHESTERTON ON MARRIAGE

A writer of The Westminster Gazette recently made the proposal to alter the marriage formula: "As to the vow at the altar, it seems conceivable that under other conditions the form of words ordained by the Prayer Book might be revised." And the writer adds that as some have omitted the words "to obey," others might omit the words "till death do us part." The following is Mr. G. K. Chesterton's rejoinder in The New Witness:

WHAT CHESTERTON SAYS THE KNIGHTS OF COLUMBUS ENTERTAIN VICTORIA CROSS MEN

It never seems to occur to him that others might omit the wedding. What is the point of the ceremony except that it involves the vow? What is the point of the vow except that it involves something dramatic and final? Why walk all the way to a church in order to say that you will retain a connection as long as you find it convenient? Why stand in front of an altar to announce that you will enjoy somebody's society as long as you find it enjoyable? The writer talks of the reason for omitting some of the words, without realizing that it is an even better reason for omitting all the words. In fact, the proof that the vow is what I describe, what Mr. Hooking apparently cannot even manage, a unique thing not to be confounded with a contract, can be found in the very form and terminology of the vow itself. It can be found in the very fact that the vow becomes verbally ridiculous when it is thus verbally amended. The daring dogmatic terms of the promise become ludicrous in face of the timidity and triviality of the thing promised. To say "I swear to God in the face of this congregation, as I shall answer at the dreadful day of judgment, that Maria and I will be friends until we quarrel" is a thing of which the very diction implies the derision. It is like saying, "In the name of the angels and archangels and the whole company of heaven, I think I prefer Turkish to Egyptian cigarettes," or "Crying aloud on the everlasting mercy, I confess I have grave doubts about whether aridness are good for me." Obviously, such a ceremony, or invented any ceremony to celebrate such a promise. Men would merely have done what they liked, as millions of healthy men have done, without any ceremony at all.

DIVORCE AND FREE LOVE Divorce and re-marriage are simply a heavy and hypocritical masquerade for free love and no marriage; and I have far more respect for the revolutionists who from the first have described their free love as free. But the dramatic and dogmatic language of the marriage service obviously refers to a totally different order of ideas; the rather unfashionable sort that may be called heroic ideas. Perhaps it is unreasonable to expect the fatigued fatalist of this school and period to understand these ideas; and I only ask here that they should understand their own ideas. Every one of their own arguments leads direct to promiscuity; and leaves no kind of use or meaning in marriage of any kind. But the idea of the vow is perhaps a little too bold and brazen for them at present, and is too strong for their heads, like sea air.

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THE WOMAN VOTER

Now that all American women are to have the vote, the moral and social effects of this vast extension of suffrage rights will be noted by thoughtful men with deep concern. Is the contest with men in the grimy "game" of politics sure to vulgarize and coarsen woman's fine nature, or will her love for purity and high ideals enable her to breathe without serious injury the air of the caucus room and the polling place? Time will tell. It is not hard to conjecture what Coventry Patmore, the English

Catholic poet of the last century would have said could he see the sex in whose praise he wrote so many beautiful lines, dropping votes in the ballot-box or competing with men for civic offices. For when writing about the woman even of the staid and prim Mid-Victorian period he would scornfully complain:

She who may On her sweet self set her own price, Knowing men cannot choose but pay, How she has cheapened paradise, How given for naught her priceless gift, How spoiled the bread and spill'd the wine, Which spent with due respectful thrift, Had made brutes men and men divine.

The alterations wrought in the modern woman's morals, mind and manners by the War, the moving picture and the automobile have often offered matter for comment and reflection in these columns. Such violent and abnormal economic and social conditions have been suddenly created during the past six years that the world of woman, less than that of man, almost seemed to be falling to pieces. She has hardly had time or breath to adjust herself as yet to her new environment. And now to increase the perplexities and responsibilities of the twentieth-century after the War maiden and matron comes nationwide woman suffrage. In the heart of every woman, however, because she is the maker of the home, the mother of the race, and the molder of her people's morals, God has implanted an extraordinary degree, an intuitive sense of right, a tender love of purity and a strong attraction for religious observances. Now that she is a voter, the American woman has a graver obligation than ever to cherish and strengthen these virtues in her heart so that she may now make a wise use of the sacred privilege with the United States Government has conferred upon her. May she never cast her vote for worthless men or foolish measures.—America.

DIED

FITZPATRICK.—At Brabazon, Que., on August 2, 1920, Annie Coughlin, beloved wife of W. W. Fitzpatrick. May her soul rest in peace.

HOFNER.—At Pembroke General Hospital, on Sunday, August 22, 1920, Charles Hofner, of Osceola, Ont. May his soul rest in peace.

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