

The Catholic Record.

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

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AN OBJECT LESSON

Our separated brethren should put "the lid" on those good gentlemen who are awful object lessons of the influence of bigotry. To put us with missiles dug out of the mass of discredited charges who well disgust the non-Catholics who are of the opinion that honour and charity and scholarship should guard the lips of their spiritual guides. They who profess to be lovers of fair play should banish from platform and pulpit those clerical firebrands who berate the fragments of imagination which they are pleased to designate as Catholic. Tactics that are banned as dishonourable should not be suffered among clerics. The vanity and impotency of it must become apparent, remarks a Protestant writer, in proportion precisely as men are brought to look at things with their own eyes; and then the result is that sensible and well-bred people, seeing how they have been imposed upon by current slang, are very apt to be taken with a sort of quiet disgust toward the whole interest which they find thus badly defended. If they must attack us let it be with broadsword or rapier, but not with mud. Why don't they heed Wesley when he admonishes them to provoke one another to love and good works.

STRANGELY SILENT

We have never seen a word of apology from the Methodist organ for its championship of the French Government. We mind us that when the pocket editions of Voltaire pounced harpy-like upon the property of the religious or contemporary smiled, gloated over the wretched business, echoed the charges of special pleaders and fashioned chapters of fulsome praise for them. Frenetic blasphemies, outraging everything dear to a Christian, did not disturb its equanimity. On the contrary, the pages of our contemporary were vibrant with exultation because these men and women, pledged to God's service and their neighbour's aid and devoted to the interests of France, were children of the Church. Because they were Catholics they could be proscribed and robbed to the accompaniment of the unholy merit of the bigot and ignorant. And while in one part of this paper the editor cheered the revilers of Christianity, in another he emitted wishy-washy platitudes about the service of Christ. We presume that stock-phrases, which one may regard as cant, are necessary in his business; but surely the laudation of the haters and hunters of Christ is not the duty of the editor of a religious weekly. A protest against spoliation and blasphemy would not have harmed his maxillary muscles, and would have shown that a Methodist editor can even on a question affecting us be trusted to play the man.

LEST WE FORGET

It seems to us that persons living in darksome places, painted by the shades of the bigot, grow to hate the light and the things that are real. Still a slight acquaintance with Catholic literature would save them from many a sorry exhibition. Again, a sortie now and then into the sunshine of truth would cleanse the brain, with the result that some of their public addresses would be vastly more entertaining and instructive. When they talk about education they harp on Pestalozzi, Froebel, and Rousseau. They insinuate that these individuals are entitled to gratitude for their splendid contributions to the cause of education. But they are strangely silent as to the services of St. John Baptist de la Salle, who is the founder of modern popular education. Why not allude to his labours in the cause of elementary education? If they profit by his toil and genius they should be just enough to award him a meed of praise.

MODERN CRITICISM

It is true that modern historical research has put to rout the cobweb of the bepraisers of the Reformation in regard to education. Luther and his adherents did not quicken the intellectual pulse of the world. The ages before him were not enveloped in the darkness of ignorance. When he went out from us there were seventy-two universities in Europe, all of them devoted to the Church. Hard by every cathedral youths were prepared for the priesthood. Parochial schools were flourishing. The people had free schools, and that by orders of Councils from that of Vaison, in 529, down to the sixteenth century. There is not the slightest doubt, says Mr. Arthur Leach, a Protestant authority, that the provision for secondary educa-

tion was far greater in proportion to population during the Middle Ages than it has ever been since. From the university to the village school every educational institution was an ecclesiastical one, and those who governed and taught it were ecclesiastics. Every village parson was, or ought to have been, an elementary schoolmaster; every collegiate church kept a secondary school and every cathedral church maintained in early days a small university. The result was that as the Church was ubiquitous so education was in some sense ubiquitous if not universal. To say that the Reformation brought forth popular education is but a bid for the ridicule of honest scholars. It was in the land long before Luther began his treatises and fulminations, busting, as Hallam says, with coarseness, inelegance, and wild paradoxes the foundations of religious morality. He was no more the propagator of popular education than he was the disseminator of the Bible in the vernacular. He himself attended one of these schools at Magdeburg; and when he defied his religious garr there were devoted editions of the Bible in circulation. He appealed to the ignorant, and to quote Erasmus, he killed letters. His was a policy of devastation that robbed the university of its prestige and laid waste the schools that had been fostered and guided by generations of Catholic teachers. There was not, says Stoeke, a single pedagogical principle in all the teachings of the Reformation. Green and Froude tell us that during the Reformation in Edward VI's reign libraries were scattered and burned; and that the divinity schools were planted with cabbages and the Oxford landresses dried clothes in the schools of art.

THE FOUNDER OF NORMAL SCHOOLS

The Normal School should remind them of their debt to the Church. It was fostered neither by the Reformation nor by the men who gathered and prepared the fuel that increased the intensity and destructiveness of the blaze of the French Revolution, but by the saintly founder of the Christian Brothers. The earliest movement toward the professional training of teachers, remarks Dr. Henry Barnard, was made in France by the Abbe de la Salle at Rheims, in 1681, and perfected in his training school for his institute of the Brothers of the Christian Schools in 1681. Even our Arbor Day is inherited from the Catholic University of Paris. And the Sunday School sprang up under the fostering care of the Church. The earliest Sunday School organized by a priest, Castellino da Castello, was enlarged upon by St. Charles Borromeo in the Cathedral of Milan.

ANOTHER DEBT

Technical schools owe also their origin to the Church. This statement may surprise some of our brethren; but history records that in monasteries there were workshops for armors, blacksmiths, etc. The technical school of our day has a wider field than in the past, but it originated in the days when monks reclaimed the land, and taught the people, and fed the poor, and gave of their time and talents for the sake of Christ. Many non-Catholic scholars are leading men out of the mist of tradition and prejudice in regard to this matter of education. And more, they are beginning to recognize that the methods of Catholic school-masters glorified by centuries of success, are suitable for our day. One thing of which they are certain is that education that takes no account of the soul or of God is a menace to our civilization.

IN MODERATION

Was it Jerrald who said that for some life was an eternal gulf. It seems to us that many of our people are amusement mad. Entertainments and pleasure-jackets go on with bewildering rapidity. New forms of wasting time are invented to stimulate, because we are beginning to be a dull and apathetic people. We are not averse to amusement. We like a ball game, and we confess that when the batter "puts it" over the fence or handles a "liner" in clean-cut style we wax boisterous. But any species of amusement should be taken in moderation. It should be but a safety valve. We intended referring to the bridge-whistlers, but intent upon shuffling and counting, they would not hear us.

If a reputation be of pure metal it bears rough handling; if of tinsel it will tarnish easily.

For The Catholic Record

ST. FRANCIS XAVIER'S SUMMER SCHOOL

LECTURE BY REV. DR. RYAN, OF ST. BERNARD'S SEMINARY, ROCHESTER, N. Y.

Rev. M. J. Ryan, D. D., Ph. D., Professor of the history of Philosophy in St. Bernard's Seminary, Rochester, N. Y., delivered two lectures last week before the Summer Session of St. Francis Xavier's College at Amherst, Mass. The first lecture dealt with the history of Colonial Systems, European and American; the second with development of the American Republic. The lecturer said that the question of Colonial policies had assumed a new interest since the U. S. had launched into a new colonial policy. The American Republic, indeed, had always from 1787 had a colonial policy; for the Western States are colonies from the original thirteen, that at first formed the American nation, and became the "Mother-country" of new States. "Territory" is only another name for Colony, and over the Territories, the American Republic always practiced "Colonial" policy without distinction. But in addition to this old Colonial Policy, the U. S. has now another "Colonial" policy, since the acquisition by war and conquest of the overseas Greek colonies, and became the "Territories" had the prospect of ultimately becoming the equals of the thirteen original States; but this new "Colonial" policy is essentially and necessarily subjects, like the inhabitants of India; nay, the Filipinos, for instance, are subjects of the American nation, whereas the East Indies, and subjects of the King-Emperor, and fellow-subjects of the British people.

The term "colony" has had various meanings in history. The ancient Greek colonies had no political but simply a sentimental connection with the Mother-State. The Roman colonies were military garrisons planted in conquered countries. The French speak of colonies of population and colonies of exploitation. In English the term, when unqualified by any adjective, usually referred to a settlement of population from the mother-country—what used to be called a "Plantation."

The first English colony was planted in Ireland. But it is not easy to discover the exact date. Certainly, however, not in the twelfth century. King Henry II. of England was not an Englishman but a Frenchman (strictly speaking an Angevin). The adventurers who went with MacMurrough, and the latter speak English. The leaders and captains were Norman-French, who felt the same scorn and hate for the English as they did for the Irish. The followers were chiefly Welsh (and hence there are so many people in Ireland bearing the name of Welsh, Walsh, or Walsh). In those days the Norman-French were simply called "French." Even those, like the Bruces, who moved from England into Scotland, were so-called. There are extant old proclamations of Scottish kings, in which they refer to the French, the Galvegians, and the Angles, "as the four elements composing the community of Scotland. It was not until we became a united people, that Frenchmen had ever conquered us; that we began to call the conquerors "Normans." The colony settled in Ireland has been a constant source of discord between two peoples meant by God and nature to be friends, and who were united until they were politically friends. For five hundred years the English and the Irish have been at peace and allies in war.

Irishmen quarrelled with Irishmen; and Englishmen quarrelled with Englishmen, but the Irish did not quarrel with the English. There is nothing like that anywhere else in history. The independent and neighboring nations keeping the peace for five hundred years. Though differing in many ways, each of them looked upon the other as a common political virtue they had a common political faith tended to this international peace. For the English as for the Irish it is easier to be fair to foreigners than to one another; and, if they had always remained foreigners to each other, doubtless they would always have been friends. However, Providence willed it otherwise; and our duties are determined for us by the situation in which Providence may have placed us.

Colonial systems strictly so called began in the end of the fifteenth and opening of the sixteenth century. Reading the history of the dealings of the white race with the "inferior" one is often tempted to adopt Dr. Johnson's opinion that it would have been better for the world if Columbus and Vasco de Gama had never been born, or if their ideas had never issued from their brains. In the sixteenth century Spain was the great power; she was what now the power has ever been—first upon the land and first upon the sea. Spain in those days was served by the Italians—whom she had conquered—as faithfully and as efficiently as Britain has at the present time been served by Irishmen and Highland Scots. Spanish valour guided by Italian genius formed the finest soldiery in the world and Spain considers it high praise to give the Irish warrior when he says that men who had served in the Low Countries against Spain told him that the Spaniards were not superior to the Irish. The Spanish infantry never was really defeated until they felt the weight of the brigades organized and drilled by the ablest of all British soldiers, Oliver Cromwell.

In those days, colonies were established for the interest, real or supposed, of the Mother-country. Thus Scotland and Ireland, as they had no share in the expense of founding and defending the English colonies were ceding from the colonial trade till their union with England; in the same way Castile monopolized the Spanish colonies and excluded the other kingdoms composed of Spain. When Portugal was annexed for a time to Spain even the Portuguese in the Moluccas were not allowed to trade with the Philippine Islands. The trade with the Philippine Islands, under the absolute monarchy was secured for the State; the Spanish treasury was filled from the gold mines of Peru and the silver mines of Mexico. The colonies were not representative government, the profit of the English colonies went not to England as a state, but to a class of the population of England, Adam Smith showed the fallacy of a nation allowing a class to use the blood and treasure of the whole people to build up and defend colonies for its own advantage. Under this Colonial system, in return for the prohibition of Colonial manufactures which the colonies were not to produce, they received preferences and bounties for the prohibition of Colonial manufactures which the colonies were not to produce. But in return for the prohibition of Colonial manufactures which the colonies were not to produce, they received preferences and bounties for the prohibition of Colonial manufactures which the colonies were not to produce. But in return for the prohibition of Colonial manufactures which the colonies were not to produce, they received preferences and bounties for the prohibition of Colonial manufactures which the colonies were not to produce.

The restrictive trade laws of both Spain and Britain were tempered in practice by smuggling; and the British Imperial Custom-house officers collected scarcely even enough of revenue to pay their own salaries.

The Spanish Colonial system had one most striking feature, and that was that the whole did not exterminate the natives. This was partly due to the fact that the Spaniards were not so much interested in the colonies as the British were, and partly because the Spaniards were not so much interested in the colonies as the British were, and partly because the Spaniards were not so much interested in the colonies as the British were.

The break up of the old Colonial System was occasioned by Lord Chatham's efforts to expand beyond all limits the English trade, and by the having both the Imperialists and the Radicals glorifying, and he certainly had some great qualities, but I see no signs of greatness in him. As for the war it was one in which an honest man cannot heartily sympathize with either side, for it was only a struggle between two independent and neighboring nations keeping the peace for five hundred years. Though differing in many ways, each of them looked upon the other as a common political virtue they had a common political faith tended to this international peace. For the English as for the Irish it is easier to be fair to foreigners than to one another; and, if they had always remained foreigners to each other, doubtless they would always have been friends. However, Providence willed it otherwise; and our duties are determined for us by the situation in which Providence may have placed us.

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Itself unjust. Grenville's mistake was small compared with that of Townshend. Burke and Rockingham testify that George Grenville was a more able man than his brother, Earl Temple, or his brother-in-law, Pitt, and when he proposed that since the Americans would not pay any part of the cost of the army, it should be withdrawn from the colonies, a statesmanlike proposal made in those years. An Irish-American Catholic historian, Martin Gullin, really caused by the rage of the American Patriot against the British government for granting full liberty and equality to the Catholic religion in Quebec.

It is often asserted by historians that Chatham could have averted the American rebellion and secession. There is no ground for such a belief. In the first place, when he formed his government in 1766, one of the main purposes of his policy, as he informed the Duke of Bedford, was "to maintain the supremacy of the Imperial Parliament over the Colonies and to reduce the Americans to subordination." In all his correspondence there is no hint of disapproval of the first blood to be shed in opposition to his policy. In the ordinary tone of his speech, he said that he would wait for future information about America before pronouncing any opinion on the ministerial policy.

Burke's speeches on conciliation show that Burke, if he had been a colonist would have been a Loyalist, and had preached to the colonists conciliation with the Mother country. Burke in politics, Coleridge writes, was accompanied by a few rational animals and a great many beasts. Long before 1790 Burke was so dissatisfied with British policy towards the colonies that he had written in 1780 he said he should not be sorry to be altogether out of public life.

The first blood in the Civil War between the Revolutionists and the Mother Country was shed on April 19, in the battle of Lexington. By a coincidence so curious as almost to seem providential, on the anniversary of that day was shed the first blood in support of the Civil War between North and South, and curiously also in a conflict between citizens (Southerners) and soldiers of the regular army. On the 4th of July (1776) was issued the declaration of American independence. On another 4th of July, one hundred and twenty-five years later, a proclamation of Lord Roberts informed the world that the words of Sir Wilfrid Laurier, that there are no more American Revolutions within the British Empire.

The effect of the American Revolution was to produce a profound distrust of Colonial liberties. The Colonies were protected by garrisons paid by the Mother Country, and enjoyed preferences in its markets. It was feared that Democratic government in the Colonies would lead to fresh secessions. The Manchester Party then arose and saw in the American Revolution a precedent for the Mother Country. This doctrine penetrated all parties that in 1852, Disraeli, when Chancellor of the Exchequer, wrote to the Conservative Party Secretary that "those wretched Colonies are a millstone around the neck of England, and I suppose they will be declaring their independence as soon as they think they can do without our protection."

A GOOD MAN GONE WRONG

The old Babylonians wrote their histories on bricks. The modern Parisians insist upon statues, and they are very busy making them just now. Every body is in danger. In the present state of the public mind, you cannot achieve any kind of greatness in France, or have it thrust upon you, without having your counterfeit presentment in bronze or marble put up in a public park at the expense of the tax-payer. The most recent victim is Waldeck-Rousseau, the centre of the scene; but things and men move so rapidly nowadays, that the impressions they make fail to endure.

Waldeck-Rousseau will always be remembered in history as the man who threw the monks and nuns to the wolves. "Let us consecrate all the convents, and colleges, and churches, and hospitals, and asylums of France," he said to the French Parliament, and "we shall have all the money we want for old age pensions and many other things besides." The invitation was accepted, and fifty or sixty thousand of the best people in France took the road of beggary and exile. Their houses were looted, but old age never got its pensions, for most of the money was pocketed by the administrators. Waldeck-Rousseau had achieved the distinction of his life. That is the reason of his monument.

Before the wolves were well at their work, the cause which was devouring him—remorse also, no doubt, adding its sting—rendered further legislative labor impossible, and recommending the inevitable Combes as a tax collector. Combes, it is said, was lashed away into oblivion. He continued eagerly for three years at the nefarious task assigned to him by his friend Waldeck-Rousseau whom he soon hated fiercely. Combes at last fell and Clemenceau succeeded, only to be flung off his pedestal at twenty-one minutes notice, by what was called in France a geste. Hatred for Combes, who had hoisted him to power, also characterized his public career. Briand is now in control, and following the amiable tradition, he and Clemenceau are enemies. But all three have been almost exclusively occupied with carrying out the plan of persecution which Waldeck-Rousseau inaugurated. The career of this unhappy man might have been quite different. He was a distinguished lawyer with a lucrative practice, who had been induced by his friends to enter the political arena. Though cold, reticent and supercilious, he was a conservative of the conservative, and great things were expected of him in the defence of justice and right. But the respectable obscurity of a fauteuil in the senate was intolerable for the man who had been so conspicuous in his market. He was formed as a candidate for the presidency of that body only to see the quondam journalist, Challemeil Lacour, given the honor. It was his first rebuff.

A CHURCH OF THE MURPHYYS

A Catholic church has been erected at Murphy's Corner, four miles below Riggsville, Pa., for the use of one family, that of Thomas J. Murphy, a priest, has been assigned to say Mass in the church every second Sunday in each month. As it is on top of one of the highest hills in the Delaware Valley, there is but little likelihood of any but members of the Murphy family attending services.

Mr. and Mrs. Thomas Murphy are the parents of eighteen children, and the grand parents of thirty-two, all of whom live on the Murphy farm, which consists of five hundred acres of mountainous land. Heretofore the members of the family had to walk fifteen miles to attend Mass each Sunday, and as this was found extremely difficult, the family decided to bear the expense of the erection of a church if the bishop of the diocese would permit a priest to say Mass in the church once a month, the Murphys being willing to walk the fifteen miles to church on the other Sundays. The church has been completed and dedicated. Father Murphy is the sexton, Moses Murphy is the church undertaker, James and William Murphy, altar boys, George and Henry Murphy, teachers in the Sunday school; Misses Anna, Bettie, Sarah, Jane, Elizabeth, Susan, Mary, Katherine, Claudia and Esther Murphy are the members of St. Maud Murphy. Rev. George Murphy, a nephew of Mr. Murphy, who is stationed at Bykesdown, Pa., has heretofore said Mass at the Murphy church whenever he is able to visit this section. The church, which is a wooden structure, is in a picturesque location and can be reached only after a strenuous climb of a three-mile hill.

CATHOLIC NOTES

Bishop Nilan, of the Hartford diocese, though consecrated as late as April 28, of this year, has confirmed more than ten thousand.

The three hundredth parochial school has just been completed and dedicated in Berlin. In connection with this school will be conducted an intermediate school of technology.

The greatest living Catholic writer of Denmark is without doubt Johannes Joergensen, whose numerous works are popular not only in his own country, but perhaps even more so in Germany and Austria.

A very significant event happened last week when white gloves were presented to Lord Justice Cherry by the City High Sheriff at the opening of the Limerick Assizes, there being no criminal calendar to go before the Grand Jury.

The Catholic University of America now has funds securely invested amounting to \$300,000. Official announcement to this effect was made by the rector, Monsignor Shanahan, on the occasion of the conferring of degrees.

Rev. Aloysius L. Cortie, S. J., the distinguished astronomer, of Stonyhurst college, has just gone to America, where he is to attend a meeting of astronomers. At the request of the British Government Father Cortie is to visit the South Sea Islands.

In Whitechapel, London, is the German church of St. Boniface. In this church, the Emperor William of Germany shows his interest substantially year by year, and quite recently the Emperor of Austria presented it with a magnificent monstrance.

Following on the other great temperance demonstrations that have taken place in Ireland during recent months that at Longford, on July 3, was a credit to the town, and an example to Ireland. More than ten thousand persons from the surrounding cities and towns paraded through the streets.

Catholic professional men are increasing in number and influence in Glasgow, Scotland. Less than a quarter of a century ago there was only one Catholic doctor and one Catholic lawyer in Glasgow, and now there are ten times that number in both the medical and legal professions.

Rev. William Humphrey, S. J., a convert to the faith, and at one time a prominent pulpit orator in London, has just died in Rome. Deceased was ordained in the Scottish Episcopal church in 1864 and became a Catholic four years later. Father Humphrey was the author of many learned works.

Among those who on June 28, 29 and 30 were promoted to holy orders by Archbishop John Glennon at St. Louis University, St. Louis, was Philip Froese, S. J., for some years teacher at St. Ignace College. He is the third of three brothers, all members of the Jesuit Order, to be raised to the dignity of the priesthood.

A large meeting of the Holy Name societies of the Archdiocese of Baltimore was held in Washington. Addresses will be made by President Tat, Cardinal Gibbons, Msgr. Falconio, Apostolic Delegate, and leading clergymen of Baltimore and Washington. A feature of the programme will be a parade with about 10,000 men in line.

In New York Cardinal Gibbons, who is here on his annual vacation and is stopping with his friend, Mr. James S. Duffy, rector of St. Agnes' church, St. Dunns, came out against woman suffrage. "I am not in favor of allowing women to vote," he declared. "There are so many other better things that should engage their attention. Let them reign in the kingdom of home, which is their proper sphere."

A gain of 19,000 members by the 71 councils of the Knights of Columbus was reported August 3rd, in the convention of the order by Grand Knight James M. Flaherty. The total membership roll is now 246,000. Mr. Flaherty announced that the \$5,000,000 endowment fund for charities in Washington, D. C. had been paid in full. The balance is expected by October, 1911, when the Columbus monument in Washington will be unveiled.

At the close of the present academic year the only candidate for the doctorate of Sacred Scripture in Rome, was Rev. George Hitchcock, a recent convert from Unitarianism. Father Hitchcock was educated at Trinity College, Dublin, and after leaving it became a Unitarian preacher. He was ordained in Rome this year, celebrated his first Mass on Trinity Sunday and was made a doctor of Sacred Scripture two weeks ago.

Wonderful progress has been made at the new Franciscan settlement on the site of the quaint old Richmond Fair, Liverpool. The Friary is almost ready for occupation, and it is the intention of the Friars to take up their residences there next month, so as to be ready for the great missions to be given throughout the city later in the year. The Church, too, is well advanced, and will, it is hoped, be ready for opening by the feast of St. Francis, Oct. 4th, but this is not yet certain.

The temper of the anti-Catholic agitation in Liverpool, England, may be judged by the following incident recorded in the Times: "The evidence given in a charge against four men and a woman who were returned for trial at Liverpool on Friday was to the effect that the prisoners attacked the house of a Mrs. C. Atwell under the impression that she had a picture of the Pope in her house, and that they smashed up the furniture and threw a bed into the street. It was stated for the prosecution that the Mrs. Atwell is a Protestant, and that there was no picture of the Pope in the house."