

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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IRELAND'S CONDITION.

Ireland's poverty, says a writer in "Pleasant Hours," of Toronto, is due to the Roman Catholic religion. It is useless to ask him how and why the Church is responsible for the poverty which so offended him. But if he knew ought of Ireland's history he would not wonder that its people are poor but that there are any Irish on the planet. Ireland, defeated time and again, betrayed by dastard sons, robbed of books and learning, despoiled of its lands, marked by blood and hunger, and pursued by fire and sword, lives and clings with indomitable tenacity to the faith which has been and is its chief support and consolation. And the tourist who measures religion by dollars and cents, or thinks it is a kind of cash register plus a moral code, taunts it with its poverty, which with impudent ignorance he ascribes to the Church.

Ireland is poor as all apostles are. For it has gone to the ends of the earth, not preaching how to make the dollar but how to be generous and pure. It has not been clothed in purple and fine linen and buried in the hell of materialism. It has been ever the friend of civilization that turns out men. Froude admits that its freedom from vulgar crime and exceptional delicacy and modesty of character were due to their everlasting honor, to the influence of the Catholic clergy. He said in 1872:

"Ireland was one of the poorest countries in Europe; yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. Contrast the moral condition of Catholic Connaught with that of Protestant Ulster."

Without going into this subject suffice it to say that the man who keeps his eyes open will find in Catholic Ireland a higher standard of toleration, of mutual charity, of honesty, of purity, than in Protestant England.

THE VICTIM OF INJUSTICE AND INTOLERANCE.

Ireland is poor because she has been the victim of injustice and intolerance. To ascribe this poverty to the character of its religion is a very stupid way of trying to get a verdict of acquittal for the men who made it poor. But their record is on the pages of history. Says Mr. Lester:

"Every cruelty and outrage that can dishonor our nature was perpetrated by the English vampires who infested the land. Cities were sacked, villages burned, women violated, and the helpless and young slaughtered by thousands."

Their lands were confiscated: their priests hunted like wolves: in some towns they were not allowed to live: they could not buy land, or inherit or receive it as a gift: rack-rented as they were, they were compelled to pay tithes to persons whom they did not want. And Ireland's poverty, we are told, is due to the Roman Catholic religion! No wonder the blood grows hot at this charge made by men whose forebears robbed and murdered Irishmen! Mr. Lester says:

"To describe all the torments wrung from the innocents by rack and torture—to enumerate the robbed and the slain without trial or provocation—it would make the most damning record of national crime ever offered to the horror of man or the justice of God."

SOME OF THE CAUSES.

Our readers know that the English boycotted Irish trades and manufactures. The English markets were shut by law to Irish cattle. The attempt to trade with the continent was promptly repressed by the landlords who evicted many small farmers. The Irish then reared sheep and sent the wool to England, but this also was banned by Parliament. When the Irish made the wool into cloth and sent it to England the British Parliament addressed King William III. in the following fashion:

"Wherefore we humbly beseech your most sacred Majesty, that your majesty would be pleased, in the most public and effectual way that may be, to declare to all your subjects in Ireland that the growth and increase of the woolen manufacture hath long been, and will be ever looked upon with great jealousy by all your subjects of this kingdom, and if not timely remedied may occasion very strict laws totally to prohibit and suppress the same." His sacred Majesty forbade the exportation

of Irish woollens. The English Parliament having done its share, the English landlord began forthwith to exhibit no small skill in the art of oppressing and impoverishing a people. They forced the Irish tenant to pay exorbitant rent, and when he could not pay him he called on the Crown Brigade to give the Irish an object lesson in enlightened civilization. Every improvement of the land by the tenant was rewarded with an increase of rent. For the landlord whose hunting-box and town house, and other things were surely passports to heaven, had to live, and his victims, too, had to keep body and soul together to have tourists taunt them with poverty! The landlord created the famine: and notably in 1847 and '48 amused themselves with evicting tenants who had paid their rents fully.

TESTIMONIES TO ENGLISH MISRULE.

In Dec., 1880, General Gordon bore witness in a letter to the Times to the patient toil of the Irish: He said:

"I believe these people are made as we are: that they are patient beyond belief; loyal but at the same time broken spirited and desperate, living on the verge of starvation in places in which we would not keep our cattle. I am not well off, but I would offer— or his agent £1,000 if either would live one week in one of these poor devil's places and feed as they do."

See the rags and wretched cabins of the thriftless and lazy Irish. What an awful blight this Roman Catholic religion casts upon those who profess it! But note and give thanks for the wealth and intelligence of Protestant Ulster, which is, however, the poorest province except Connaught. But how do we account for the fact that Ireland, with her own Parliament, in the time of Grattan made a rapid advance in commerce and agriculture and manufactures! Lecky says:

"In the last year of the Irish Parliament the material progress was rapid and uninterrupted. In ten years from 1782 the exports were then trebled."

How explain that fact of Irish Catholics winning fame and affluence in Canada and the United States. We believe that the Irish race is one of the thriftiest and most industrious on the face of the earth. They put value into land that would damn the bravest, and then have their rent increased for their pains. They may be in rags and in wretched cabins, as our friend asserts, but these rags and cabins are testimonies to English misrule.

And as for intelligence Cardinal Newman says in his historical sketches:

"If there be a nation, which in matters of intellect does not want 'protection' to use the political word, it is the Irish. I would be paying a poor compliment to one of the most gifted of nations of Europe did I suppose that it could not keep its ground, that it would not take the lead in the intellectual arena though competition was perfectly open."

ORANGE "LOYALTY."

During the weeks preceding the election we heard glowing tributes to the loyalty of the Orangemen, while admitting this our friends who are conversant with the history of Canada must concede that we have contributed our quota of work and blood to the compacting and upbuilding of Canada. But the statement that Orangemen have been always well-springs of loyalty and valiant defenders of Britain does not square with the truth. We have an idea that they plotted to put the Duke of Cumberland on the throne instead of the late queen. Did not they threaten to kick the queen's crown into the Boyne if Gladstone ran counter to their wishes? And did not Col. Sanderson talk of revolution if Parliament granted Home Rule?

FATHER SWINT'S ASSIGNMENT.

Rev. John Swint, who spent the last year at the Mission House, is now located at Hinton, W. Va. Father Swint has been set aside by the Bishop of Wheeling for missionary work in his diocese and when his work is organized on a diocesan basis he will be one of the best missionaries in the field. His balding head, and while there he earned for himself by his assiduous application to study and duty the highest commendation of his superiors. In the Mission House he was the same exact, devout and earnest student and went forth fully equipped for splendid work in his own diocese. His missionary career will be most fruitful if hard work and assiduous application can secure results. As soon as he settled in Hinton he gave a non-Catholic mission with commendable results. It was his introduction to his townspeople and many have been drawn to the Church by his exposition of its teachings and policies.—The Missionary.

SOPHISMS AND SLANDERS ON IRISH CATHOLICISM.

Some time ago Sir Horace Plunkett wrote a book. This in itself is a fact not to be wondered at. Many people did so. Mrs. Harriet Beecher Stowe wrote one book which made her famous, and she wrote another which made women blush for her. Sir Horace Plunkett ought to be sorry that he wrote the book of which we speak. He should not of written it, since he is a British official, and the book is controversial in many matters which in one way or another come into relation with the office he holds—or rather, we should say, occupies. Many say his office is more academic than practical; or, in other words, that the Irish people are taxed to enable him to test pet theories of his, in economics, at the public expense. Be this as it may, his office has relation only to things fiscal and material. Despite this fact, the book which he presented the public while so officially occupied deals largely with moral and religious questions, germane in no degree to the matters with which he is called upon to deal or consider. This is why he should not have written the book. No official ought to mount a platform and lecture people upon matters which belong to other authorities to deal with. Such conduct—especially in Great Britain, where there is no such laxity as regards gratuitous meddlesomeness as prevails here—such conduct deserves the strongest condemnation.

This book of Sir Horace Plunkett has given the cue to several minor fry to bark in the same key. Hence we have had Mr. Frank Hugh O'Donnell and Mr. McCarthy vociferating against the Irish Bishops, because, forsooth, too much money is spent by them on church building and too little on education! We have Mr. George Moore charging them with instilling too much virtue into the Irish peasantry. The terrible charge was not original with Mr. Moore. Sir Horace Plunkett had already formulated it, in a milder manner, in his bill of indictment against the hierarchy and clergy of Ireland. This over-zeal for virtue, he postulated, was one of the chief reasons why the Irish peasantry seize the first opportunity where the Divine law of restraint on human passion is enforced with relentless severity!

It is only now that any categorical reply to this strange literary production is put before the public. Many sporadic protests against particular portions of it have found their way into print, but a serious examination of the heads of indictment has been lacking. This want is at length supplied. The Rev. M. O'Riordan, of Maynooth, has picked up the audacious glove, and his blast of defiance is brave and convincing. He is a doctor of philosophy, a doctor of divinity and a doctor of common law in that famous school. His literary work and his learning are not unknown in the United States, for in the Catholic World a good many years ago he began to attract attention, and since then in the American Catholic Quarterly he has given some specimens of his erudition and his literary power. His reply to the Knight's onslaught is entitled "Catholicity and Progress in Ireland" (B. Herder, St. Louis). Portions of it appeared from time to time in various Irish publications. An argument by piecemeal is, however, an unequal mode of denial in such a case. As it stands now, Dr. O'Riordan's work is a masterpiece of style. It embraces the whole subject, showing both cause and effect, in the past and the present. It is not an effort of eloquence, such as "J. K. L." or John of Tuam would have depended on: it is a work of the severest architecture as to style. It is a mass of figures and facts of stone and iron, so to speak—imposing and durable, as a document, as a Crown Prosecutor's bill of indictment in an Irish conspiracy charge.

With those writers who have taken their cue from Sir Horace Plunkett on the subject of Irish virtue and clerical crassness Dr. O'Riordan will have nothing to do. "To touch them," he remarks, "would be to touch a giant. With his priestly robe the Knight's book, moreover, does he concern himself; and the Knight complains that a book of more than five hundred pages should be called forth by a single chapter! A curious line of protest, surely—as if we were the brevity or the prolixity of a false charge that made its importance. Two words might embody the answer, but they would not convey the full answer.

The book is divided into twenty-three chapters. The first three deal specifically with the Knight's accusation of too much church building and extravagance in the style of church architecture. Dr. O'Riordan meets the charge as to quantity with a few plain figures. He shows that the respective portions of churches to population in Ireland, in Great Britain and in the United States. These are—Ireland, one church to every 1,368 Catholics; England, one to every 1,030 United States, one to every 1,000. The absurdity of the charge against the Irish Bishops is the charge against the Irish Bishops is the much more strikingly exhibited in the figures relating to the Knight's own creed. Every 320 Protestants in Ireland have a church to themselves! And their churches, moreover, have for the most part been built at the expense of the Catholic people, who were for three centuries taxed to support them. He shows that the Knight's "Established Church," as for the utilitarian charge of extravagance as to style in building, the Protestants (who make the charge) are aptly reminded of the shocked economist Judas Iscariot, who protested against the

extravagance of Mary Magdalene in washing the Saviour's feet with an ointment that might have been sold for three hundred pence for the benefit of the poor!

Even from a utilitarian point of view there is the truest economy in the principle carried out in the building of the Irish churches. They are built mostly of stone. They are built to endure for centuries. The people are not called upon again and again to subscribe for their renovation. They are built for the proper worship of the Deity, in so far as the means of the people enable this to be done. They are not extravagant in their furnishings, but elegant and durable. Utilitarians, as Dr. O'Riordan pointedly remarks, do not object to the due embellishment of secular buildings, such as museums and law courts. But they consider it a wicked waste of money to make the temple of the Most High a place suitable for His perpetual abode, according to the Catholic faith.

As for other faults in the Catholic system, as charged by Sir Horace Plunkett, such as the neglecting of education and the too rigid supervision over morality, there would be little difficulty in getting them confuted at the hands of any one ordinarily conversant with the history of Ireland and the present condition of the country. In the hands of a master of history and dialectics and polished irony, as Dr. O'Riordan shows himself here, the refutation is as a withering blow of repulse. The true causes of Ireland's decline—that bureaucratic system of which Plunkett is at once the representative and screen, and that ascendancy, masquerading as philanthropy, of which he is the most artful embodiment—are traced step by step in the development of this most masterful defense against an attack unparalleled for audacity in its challenge to history and present-day fact. Once started on the direct inquiry, the author was led by his subject into a far wider field—namely, the share which Catholicism has had in enabling Irishmen to bear up and overcome a system of oppression the most elaborate that ever manifested itself in the annals of a people's religion and nationality. Incidentally this investigation led to the survey of the effects of the self-same religion in combating the downward tendencies of Protestantism and infidelity in various other English-speaking countries. The authorities relied upon to establish the writer's position are chiefly non-Catholic. Covering the whole of the present moral and social field, and carefully noting all the phenomena visible to the mental eye, Dr. O'Riordan's contribution to the most important of all modern discussions assumes a value not easily measured by a cursory review. It must be examined to be appreciated.—Philadelphia Catholic Standard and Times.

HIS SCAPULAR SAVED HIM.

Sergeant William F. Reilly, who arrived in Cincinnati from the Philippines last week and will be stationed for the present at Fort Thomas, has the distinction of being the first enlisted soldier of the United States Army to obtain a medal of the newly established military order for bravery and distinguished service. Sergeant Reilly will be formally decorated with this honor July 21 by Gen. Jacob H. Smith in the presence of a number of distinguished army officers.

The story of Sergeant Reilly's act of bravery which won for him the great distinction reads like a tale of adventure—or like an edifying instance of the value of piety and the protection of Our Lady.

On the night of April 10 the 17th and 14th regiments under command of Gen. Leonard Wood were in camp at Dolores on the island of Samar, preparing to break camp and start forward. Just as the tents were being struck, a horse, bleeding from many wounds, came running toward the camp.

He was caught and upon examination a piece of cloth was found underneath the saddle, and on it was scrawled the message, "Don't move until morning. Filipinos in ambush." Reilly." It was word from the sergeant of the scouts, sent from some perilous place.

Gen. Wood heeded the warning. A search was made in the morning and fourteen of the scouts were found dead, horribly mutilated, and Reilly was out badly and in an unconscious condition. He was tenderly cared for and sent to the hospital in Manila, where he slowly recovered from his wounds, after all hope of return to health had been abandoned. His deed of bravery and quick thought saved the company under Gen. Wood, consisting of 2,500 men from annihilation and it soon became the talk of the entire army. The matter was taken through the department to the President who awarded him the medal of honor. He is only eighteen years of age and is from Boston. The reason given by the soldiers as a cause of Reilly's carrying death in the terrible ambushade in which his comrades were all lost is that he wore the brown scapular of Our Lady. It is thought that the Filipinos, seeing the religious emblem of the Church to which they belonged spared the wearer.

If you educate a child's intellect only, you have spent your time and your pains in vain. You have made a satisfactory task. For a child is made of something more than intellect; and the world nowadays is keen and quick to tell us that the body as well as the mind must be carefully and thoroughly trained if we would do our work completely and well. What, then, of the soul, the immortal soul?—Sacred Heart Review.

BLASPHEMIES AGAINST OUR LORD

N. Y. Freeman's Journal.

Thanks to the higher criticism, many Protestant ministers have adopted views about our Lord which Catholics have no hesitation in denouncing as blasphemous. There was a time when all the Protestant sects insisted upon the divinity of Christ. But that time has passed. To-day the humanity of our Lord is dwelt upon in many Protestant pulpits to the complete exclusion of His divinity. The view taken of Him is that He was the highest type of man who was no more divine than other men who in His life history exemplified in His person the highest type of human perfection yet attained.

The insistence upon Christ being a mere man naturally empties Christianity of its divine content. The teachings of many Protestant sects are stripped to them a sacred character in the estimation of those who made up the membership of these sects. It is not surprising that they cut loose from their former Christian moorings. Some of these sects are drifting they know not whither. Ceasing to recognize Christ as God, they no longer derive their former inspiration from the contemplation of His life. In coming to regard Him as a man and nothing more they place Him in the category in which Socrates, Aristotle and other founders of Philosophical schools are placed. This, of course, means the parting of the ways, so far as Christianity and these sects are concerned. They retain the title of Christian, but they have no right to it.

The character of the blasphemous ministers of these sects sometimes indulged in may be judged by the published report of an address delivered the other day by the Rev. Dr. Frank W. Gunsaulus, of Chicago, in the Trinity Methodist Church, of Denver, Col. In a most blasphemous manner he spoke of our Lord, "The one man of the world," he is reported as saying, "who matches Jesus Christ is seriousness of purpose, in purity of life is the President of the United States." A Protestant preacher in Denver, when asked his opinion of this outrageous utterance of his fellow preacher, said: "The whole matter hinges on whether Christ was perfect. I know not. We are told nothing of Him till after He was thirty years of age. He may have committed minor sins before He came to the years of understanding."

This view of our Lord is the necessary outcome of the process of elimination which has been going on in many of the Protestant sects for many years. By that process God, who became man and died on the cross for our redemption, has been stripped of His divine attributes one after another, until He is at last regarded by many Protestants as merely the highest development of manhood the world has yet seen. This view of our Lord is a higher type of man than Christ!

Such is the blasphemous doctrine which has been unfolding itself gradually, and which has left its impress more or less distinct on many of the sects into which Protestantism is divided. It is hardly necessary to say that those holding this doctrine are not Christians, though they may wish to be known as such. They trace a spiritual ancestry to men who falsely accused the Catholic Church of trying to obscure Christ because she taught her children to show His Mother the reverence due to her as the Mother of God. One whose intellect is not clouded by religious prejudices does not find it difficult in perceiving how devotion to the Blessed Virgin prevents the spread of such views as we have been criticizing. In a household from which there ascends morning and night the invocation "Holy Mary, Mother of God, pray for us," there will be no tolerance of the assertion that Christ is nothing more than a man endowed with the highest qualities of mind and heart that have yet manifested themselves in the world's history.

If the Founder of Christianity were indeed only a man essentially like other men, how meaningless would be the clarion summons of the Vicar of Christ "to restore all things to Christ." It would not evoke a response in the millions of souls in every part of the world who have learned from the Catholic Church to believe that He who died on Calvary was God. The appeal of St. Paul, for the spiritual and social regeneration of the world would fall upon deaf ears if belief in the divinity of Christ ceased to exist.

As we were on the point of finishing this article the Protestant clergyman whose alleged statements suggested its writing denies that he was reported as saying that Christ was nothing more than a man. Justice to him requires that we place his denial before our readers: "I was describing Christ like qualities, steadfastness of purpose, vigor, etc., and I said that there were two great men on this earth who displayed these qualities. One was Emperor William. Then I said that the only man I knew and who can compare with him is the President of the United States." This explanation robs the original version of the address of its bald and repulsive attempt to associate the names of the German Emperor and of the President of the United States with that of Christ in open objection. It is placing two of the foremost figures of contemporary history on the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in the Godhead of our Lord has become either extremely attenuated or has disappeared altogether.

THE SCOTCH "REFORMERS."

ANDREW LANG ACCUSED KNOX OF PERSECUTION AND OTHER THINGS.

Andrew Lang, the scholarly Scotch essayist and historian, takes a view of John Knox which will hardly commend itself to the indiscriminating admirers of the Scotch Reformer. To Mr. Lang John Knox's halo is not so brilliant as Presbyterian writers have painted it; and in his recent work "John Knox and the Reformation" Mr. Lang tells some plain truths about Knox and his fellow-reformers. Knox for instance, according to Mr. Lang, consciously told lies when they suited his purpose; he issued proclamations to deceive the puny, accused Mary of Guise of treachery and foul crimes without reason, and his language was, even for his own day, scurrilous and extreme. His "History" is demonstrably inaccurate in regard to events whose facts Knox must have known. Mr. Lang says of the new religious system introduced into Scotland by Knox that the results were a hundred and twenty nine years of unrest, civil war and persecution. Knox sets up the claim of the absolute obedience of the people to the ministers. "The practical result of this claim," says Mr. Lang "was more than a century of turmoil, civil war, revolution and reaction."

The Reformation, according to Mr. Lang, was in the main a political movement of the feudal lords against the Crown, using the plea of religious liberty as a cloak for rebellion, and having as an end not the reformation of the Church, but the appropriation of its revenues. He says: "The nobles and lairds, many of them were converted in matter of doctrine; in conduct they were the most avaricious, bloody and treacherous of all the generations which had handed, rebelled, robbed or betrayed in Scotland." Their position was clearly that of rebels and Knox was of this party. Knox maintained the contrary but can be proved to have been foremost in the intrigue for changing the monarchy. "The looting and spoiling by the rascal multitude was aided and abetted, though denied by the lairds and by Knox himself; they declare that Mary of Guise was false and treacherous, whereas in reality the treachery was on their own side."

Mr. Lang's views it may be said, are those of unbiased historians generally. They will not find favor with those who like to think of the Reformation in Scotland (as elsewhere) as a grand, popular, God-inspired uprising of the righteous people against the lazy, immoral and rascally priests and prelates of the Romish church. There are still some people who will accept no statement of history as a fact until it has been sifted and thoroughly dried in the vat of Protestant prejudice. But more and more the researches of historians are proving the truth of Catholic statements with regard to the Reformation and other events, concerning which the minds of Protestants have been for centuries abused.—The Sacred Heart Review.

CATHOLIC NOTES.

Eleven young Irish priests recently proceeded to Scotland and began work in the archdiocese of Glasgow, to which they were called.

Father Pa Farge, recently ordained in Austria, is not the first graduate of Harvard to enter the priesthood. His father, the eminent printer, is a practical Catholic.

There is a Catholic church in England which counts a convert roll of two thousand names. This is the church of St. Mary's of the Angels of Bayswater.

The death is announced at St. Hyacinthe, Que., of Mother Catherine Aurelia, founder of the Sisters of the Precious Blood, and known in the world as Miss Aurelie Caouette, a member of a prominent Canadian family.

An interesting feature of the administration of Confirmation recently at St. Peter's Church, Jersey City, was the presentation to Bishop O'Connor for Confirmation of seven negroes, converts to the true faith, who had received instruction from Father McManamy, S. J., of St. Peter's.

At a meeting of Catholic citizens of Hobart, Australia, it was decided to celebrate the diamond jubilee of the Most Rev. Archbishop Murphy next October by clearing off the debt of £1,200 on the college he is completing in Hobart.

The Italian sculptor, Giulio Tadolini, has just completed a standing figure of Pope Leo XIII. in marble on the monument erected to the memory of the deceased Pontiff by the cardinals whom he appointed to their several offices.

Sisters of St. Joseph have opened an establishment in Zanzibar, Africa, which is to comprise a school for the children of the Europeans living there, and a sanitarium for the missionaries and the whites in general, who, worn out from the trying climate, are in need of care and rest.

The Ursuline Sisters from Claremont, France, have established a convent at Thelasson Lodge, Aldborough, Suffolk. Holy Mass was celebrated there recently by the Rev. Father Mosler for the first time since the "Reformation" and already a small congregation has appeared.

I never realized fully, as I did on Palm Sunday in following the beautiful services, that Our Blessed Lord Himself suffered from depression. "My soul is sorrowful even unto death." And who was ever more forsaken than He was? What a constant help and example He is to us in all our trials!

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