

**The Catholic Record**

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L. D. Editors—Rev. James T. Foley, D. D. Associate Editor—H. F. Mackintosh, Manager—Robert M. Burns. Address business letters to the Manager.

Classified Advertising 15 cents per line. Remittance must accompany the order. Where CATHOLIC RECORD has address is required send 10 cents to prepay expense of postage upon replies.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved and recommended by Archbishops Falconio and Sherrill, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshesburg, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, NOV. 23, 1924

**CATCH-WORDS AND REALITIES**

Catch-words and catch-phrases are not only popular in our day but wield enormous influence. They form opinion, make up people's minds, and save the labor of thinking. 'Democracy' is one such catch-word. As defined by Lincoln—government of the people by the people's representatives for the good of all the people—it is an ideal worth striving for. As it works out in practice—what is it? Looking over the world—the democratic world—we find the people, the working people above all, dissatisfied, discontented, and tending in ever increasing numbers to the subversion of 'democracy' whether by the acclaiming of Mussolini and Primo de Riveros or by throwing themselves into movements seeking to apply such desperate remedies as socialism, communism or the like, remedies which avowedly kill democracy.

And need we wonder at the discontent? We see England—recently become truly democratic in the ordinary acceptance of the term—with her vast accumulations of wealth giving weekly doles to millions to keep them from starving. Nor do we need to go so far afield for evidence of the bad conditions that breed discontent amongst wage-earners. Canada with its unlimited natural resources—about which patriotic orators wax eloquent—has its problems of poverty, bad distribution, and unemployment. The world over there is a sense of insecurity amongst the working classes; a fear that no provision is possible against old age, sickness, or unemployment. Sickness in the workman's family often depletes the little store that frugality, thrift and rigid economy has enabled him to lay aside, when, indeed, it does not leave its heavy legacy of debt. We might go on indefinitely; but is there any need or use? In such a condition of society there is evidently something wrong, radically wrong. Socialists and Communists and millions who shrink from going quite so far, boldly proclaim that the root of all modern evils is Capitalism. They are mistaken; but very many of them are honestly convinced that they are right, and this forbodes class war. It is not capital; but the concentration of wealth or capital in the hands of the few that has enabled them, in the words of the great Leo XIII., to impose on the teeming masses of the poor a yoke little better than slavery itself. If capitalism be understood in this restricted sense the labor agitator can claim high authority for his condemnation. But the great Labor Pope was also a strenuous defender of the rights of private property; so the radical orator quotes him less often than he might otherwise do.

One need not be a pessimist, a mere laudator temporis acti, vainly praising the good old times gone never to return, with eyes resolutely closed to all but the evils of the present time, when one adverts to undeniable conditions such as the foregoing. Rather is it an evidence of moral courage and sanity to face squarely the facts of the situation. This Leo XIII. did and declared that a remedy must be found, and found soon.

One of the catch-words of the day is 'progress.' It implies that the ages past were far and away behind our own time in everything. So that we speak of them with pity or contempt. Learn from them! The very idea seems absurd. Have we not 'progressed' for centuries? And yet it is from the past, and only from the past, that the individual, the nation or the race, can learn useful, indispensable lessons; only in the light of past experience can we intelligently and

wisely order the present and prepare for the future. 'Evolution,' if not exactly a catch-word, is closely related to that upstart and intolerant family. It is 'scientific'—another catch-word—indeed, it is the last word of Science with a capital S. According to Evolution everything came from nothing—or if that seems too absurd for a sane mind—matter is eternal; which seems a much more difficult dogma to believe or even to understand than that of an Eternal God. Everything is evolving or developing. Man's mind, his reasoning power, his soul, developed from the sensibility of the primordial protoplasm. Always we are developing into something higher, nobler, better; the fittest survive. That this scientific dogma is often in flat contradiction with the facts of experience disturbs not the faith of the devotee of Science. In any case the up-to-date unbeliever is lulled into the comfortable illusion that he is a being much superior to the medieval knights. Thus 'Evolution' becomes the ally of 'Progress.' We refer only to the words, the catch-words. We may, indeed, reverently study the habits and customs of our simian ancestors from which we have developed; but it would be folly, superstition, to study the conditions of life of a few centuries ago,—'medieval' caps the climax of contemptuous terms. The Protestant Tradition joins forces with the allied and associated powers of catch-words and scientific sophisms.

And yet it was in medieval times, in pre-Reformation times, in England that Thorold Rogers—a non-Catholic—found the "golden age of the British workman." And the many volumes of Rogers' "Work and Wages" are the result of long, patient and impartial research.

We may start much farther back. Greece and Rome and their influence on succeeding ages are still subjects of reverent study. Greece was pagan and Rome was pagan. The long ages during which our heritage of Christian civilization was in the process of creation are considered as little worthy of study as the history of barbarous tribes in central Africa. And yet the pagan civilization of Greece and Rome rested frankly on slavery. The possessing few, who were free, owned their workmen and work-women as we now own beasts of burden. Men, women and children were the goods and chattels of their owners, who exercised over them the rights of absolute property. Then came Christianity. And Christianity was not merely an abstract noun; it was the concrete, living Catholic Church with her popes and bishops and priests; her councils, her synods, her laws; permeating every phase of human life. It was the Catholic Church that abolished slavery and established freedom. It was the Church that first introduced the only democracy worth while—equality of opportunities for all. Many of her Popes were of the poorer classes; some of the greatest had the humblest possible origin. This was, of course, true also of her bishops and priests. The House of Lords in Catholic England held hundreds of bishops and abbots taken from the humblest ranks of the people. At a time when 'democracy' is a fetish and 'freedom' is the one thing necessary, one might suppose that this period of history would be of absorbing interest.

The work of the Church in creating Christian civilization was, incidentally yet necessarily, a work for the betterment of the condition of the working classes. Rich and poor, noble and lowly were all subject to her laws, were all her children, the object of her maternal solicitude. For justice the Church ever stood and ever will stand. In the days of her undisputed power it was tyrant kings and rulers that she excommunicated; it was the poor and oppressed that she fearlessly defended.

Nor did she at any time carry on her divine mission without the opposition of the world, of that world for which Christ refused to pray. Hardly had she emerged from the Catacombs, surviving hideous persecution, and won an honored position and influence in the Roman Empire when she was threatened with extinction by the barbarian invasions. These changed the face of Europe and undid in great measure the work of the Church. These, in very truth, were the Dark Ages, when civilization was at its lowest ebb and every vestige of culture would have been

swept away but for the efforts of the Church; Europe would have relapsed into barbarism. Indeed, the survival of the Church through this period has always seemed to us to be one of the great proofs of the divine element in her existence. But the gates of hell did not then prevail against her. Crude forms of slavery were at this time reintroduced by the Goths and other savage tribes who poured into Western Europe, and as a consequence the influence of the Church greatly declined. At the approach of the barbarians hermits and saints retired into the desert to pray, expecting that the end of the world was at hand. Gradually others joined them, and thus Christian monastic life began. Monks devoted their lives to reclaiming waste land, to agriculture, to the handicrafts and the arts of peace. In all these things they educated the children of the wanderers who settled in the shadow of their walls. Around a monastery a settlement grew up in which was sanctuary for the poor and the oppressed. Each monastery settlement was a nucleus for the re-civilization of Europe. Monasteries multiplied, their influence increased, and, to put the work of generations into a single phrase, the children of barbarians were trained to become the builders of cathedrals. Owing to the unceasing influence of the Church the status of the slave was improved; in course of time he became a serf. He could not be removed from the soil, nor could his rent—which was paid by service—be raised. (Most of us can remember the time when the position of the Irish tenant was much worse than that of the medieval serf.) In this period of Europe's history great tracts of land were bequeathed to the Church; and old charters show that the serfs enjoyed many real advantages. They were emancipated by many Bishops and Abbots, and finally Pope Gregory the Great decreed that all serfs on Church lands were to be free tillers of the soil.

This may be a convenient point at which to stop. We have traced, in its broad outlines at least, the transformation of the old pagan institution of slavery, on which pagan civilization rested, into the freedom wherewith Christianity made the worker free. At another time we shall trace the 'progress' which has led to the insecurity, discontent and quasi-rebellion of the working classes.

**SHALLOW EXCUSES**

By THE OBSERVER

That young people should be warned in time against the sins of lust and the occasions and temptations which lead to the commission of those sins, goes without saying. But the theatre is not the place for such warnings; and it is difficult to adequately characterize the action of those who assume the responsibility of placing before the untutored minds and the uncontrolled imagination of the young a vivid portrayal of scenes and situations which are connected with the practices of immorality.

The excuses that are made for this are shallow. We are told that it is good to warn the young against what may happen to them. Well, not a single person in all the world will dispute that; but ways and means are important—so important that salvation or damnation may depend on them. One might suppose to hear the smug claims of motion picture producers and theatre managers that no young person was ever warned in the world before the motion picture was invented, and they originated the practice and discovered the duty of guarding the morals of the inexperienced and youthful.

What moving pictures did the Irish peasants and the Scottish crofters ever see when they were developing in poverty and in suffering and in what the world now calls ignorance, the finest texture of personal purity that has ever been known amongst the races of men?

But the modern inventor has made it possible to put before the eyes of the child just reaching the time of puberty, the most alluring pictures of actual scenes of moral rotteness. Business men have, for each return, carried these scenes into every nook and corner of the world and have taken their cash with very little thought for the effects of their propaganda. Once in a while they feel or are made by criticism to feel, some need of defending themselves; and then they assume the air of teachers

and of moralists, and tell us that they are warning the young against what may happen to them if they are not moral. As well might the old time bar-keeper have claimed that by measuring out the alcoholic poison out of which he made his living he was acting as a teacher of temperance and warning his customers against the dangers of drunkenness.

The claim is wholly unfounded. The excuse is a shallow one. And here is one of the proofs of it:—Even when a picture is clean it is often advertised as dirty. We remember one case in which a clean, sweet, pure picture of life in Ireland was deliberately advertised in such terms as to make it appear that it contained filth. Why was that done? What purpose of instruction or warning was served by that deception?

In the last year or two, there has been a considerable slump in the attendance at motion picture theatres. When we heard of this, we thought it likely that those who look to that business for the making of money would make a bolder resort to direct temptation of the young to fill up the theatres. We were right, it now seems. In the City of New York, which is headquarters for picture distribution all over this continent, or at least the great testing place for public entertainment of all sorts, the police force has lately been obliged to interfere with the presentation of certain plays, and the same urge of cash necessity which led to that extreme attack on public morals has been seen at work in the presentation of dirty motion pictures. The advertisements are shrieking dirt. We are asked to come and be thrilled and shocked, to see flames and smell smoke; and what is it all about? Just adultery and fornication. One would suppose that those horrid sins had just been discovered; whereas the Catholic Church has been fighting them for all the centuries of the past. One might suppose that no one was ever saved from them until the motion picture began to educate people as to their chances of going to hell. Billions of people have gone to hell because of fornication and adultery; and billions of people have been saved from those sins by the loving care of parents and the warnings of our Holy Mother Church, without the help of the motion picture. The Church needs no such dubious ally; and so let the picture millionaires give up that ridiculous claim.

They are in business for money; and it is rather in the direction of damnation than of salvation that people are impelled by the contemplation of the sins of lust as depicted with all the allurements of art and advertising. Is it a means to salvation to keep the young heads continually filled with the thoughts of those sins which appeal to the most powerful of all human weaknesses? Is that a means of salvation or of edification or of education? Who ever got to Heaven by learning the devil's catechism?

**NOTES AND COMMENTS**

THE DEATH OF James Britten, convert to the Faith, co-founder with Cardinal Vaughan of the now world-wide Catholic Truth Society, and for many years its Honorary Secretary, may be put down as among the greatest losses the Church in England has suffered in many years. Mr. Britten had attained to the ripe age of seventy-eight, over fifty of which had been spent in the Church of which he was so devoted a son. He was but twenty-one indeed, when he became a Catholic, and from that time forward he gave to the service of the Church the best that was in him, and Mr. Britten was a man of many-sided gifts and extensive knowledge.

EDUCATED for the profession of medicine, Mr. Britten's appointment at an early age to a post in the Kew Herbarium gave to him the opportunity of pursuing his favorite study of botany in which branch of science he was to attain to great distinction. His reputation as a botanist soon became European, and many of his writings on the subject are still standard. His transference later to the British Museum extended this sphere of usefulness and added to his reputation. He was also one of the leading spirits in the Folk Lore Society and the English Dialect Society, so that, as may be seen, his interests in the realm of science were neither "confined, cabled or confined."

It is by his service to Catholic literature and polemics, however, that his name will be longest remembered, at least by those of his own Faith. His position as Secretary of the Catholic Truth Society, combined with an innate literary bent, made him the natural champion of the Faith in the periodical literature of the day. After his retirement from the British Museum especially, practically his whole time was, without fee or reward, given to the dissemination of the truth in questions of English history, or in rebuttal of those innumerable calumnies against the Church or its institutions which are constantly finding utterance on platform or in press. So much so was this the case that he became the especial target of the Protestant Alliance, and of the Kenaitte following with whom calumny and vituperation against Catholics is the chief stock-in-trade.

It was to Mr. Britten, too, that the establishment of the annual conferences were due. In these, which after twenty-one years recurrence have now been merged in the National Catholic Congress, Mr. Britten was always the animating spirit and a leading contributor to their proceedings. That they have had a profound effect upon the rehabilitation of Catholic life in a country so long borne down under the weight of penal laws has been testified to by Cardinal Bourne, Cardinal Gasquet, and other eminent churchmen. Mr. Britten's part in them, and his services to the Catholic cause generally won formal recognition at the hands of the Holy See itself when Pope Leo XIII. conferred upon him the Knighthood of St. Gregory.

Of Mr. Britten's Catholic writings, which are so well known, it would be superfluous to speak. Suffice it to say that besides a vast amount of incisive controversial literature he has to his credit much of a more enduring sort in the shape of biographical studies, devotional manuals and literary criticism. His botanical writings, though familiar to students of that science, are not so widely known. For the British Museum he edited a volume of illustrations of the Australian plants collected by Captain Cook during his voyage round the world; he was editor of Nature Notes and the Journal of European Ferns, and with Prof. Boulger is compiler of a Biographical Dictionary of British and Irish Botanists. It may be seen, therefore, that the life of this great Catholic apologist was one full of achievement, and of service to humanity. Above all, he was a faithful and loyal son of the Church, and as such deserves long remembrance on a part of those who have benefited by his useful life.

LOVERS of good literature, and all those who aspire to cleanliness of life and the triumph of Christian ethics will endorse the words of a Congregational clergyman at the annual Union of his denomination in Liverpool. Some 20,000 novels, he said, had been published in England since the century opened and as these were being read by millions of people professing Christianity might very well enquire as to the result. The disquieting element, he affirmed, was the immersion of a powerful array of writers in experiences pertaining to the relation of the sexes. These disquisitions on sex were serious enough—so serious that humor itself had perished. It was a sheer ethical misfortune that so many of our novelists, men and women, with an authentic and transmissible experience, seemed to be in touch with a deplorable type of character and conduct. Furthermore, that in too many cases they made this the standard of human life, glorified it, and animated the rising generation with their pernicious maxims. A calamity indeed, against which Christendom should wage unremitting warfare!

**DIVORCE COURT JUDGE ON MARRIAGE**

Chicago, Ill.—The time to curb the divorce evil is before marriage, according to Judge Joseph Sabath of the Superior Court, and of long experience in the divorce mill of Cook county. Judge Sabath is a Jew. His statement was apropos of the series of her laws proposed for Germany by Dr. Marie Munk, the German Portia, chief of which is the compelling of divorced

couples to live singly for two years, "to think it over."

"Responsible people, and they are the only ones who can help, usually have done their weighing pro and con before they enter the divorce court," said Judge Sabath. "It is the irresponsible ones that crowd the courts."

"The time for probation is before marriage and not after divorce. There ought to be a law prohibiting the marriage of a couple until at least thirty days after they have secured a marriage license."

"Young people ought to be made to look upon marriage as a sacred institution, to be entered into only after mature deliberation. Why, would be surprised to know, who get married just because they dance well together. When they get tired of dancing, they want to separate."

"Parents, not lawmakers, are the group who hold the solution of the divorce evil, by making their children understand that marriage is a sacred state, and not a temporary arrangement."

**BISHOP GALLAGHER LAUDS PROTESTANTS FOR VOTE ON SCHOOLS**

Detroit, Nov. 8.—Bishop Michael J. Gallagher, today issued the following statement in regard to the vote recorded against the proposed School Amendment in Michigan:

"The smashing defeat of the School Amendment, aimed at robbing parents of their natural and God-given rights over their children and handing them over as the property and wards of a passing majority in the State, is a signal triumph for those old-time American principles, proclaimed in the great Charter of Liberty, the Declaration of Independence, and enshrined, let us hope, forever in the unparalleled work of statesmanship, the Constitution of the United States."

"The greatly increased majority, which has overwhelmed this un-American and un-Christian measure, gives proof of the loyalty of the American people to the spirit of liberty that guided our forefathers; and it demonstrates that when they fully understand that the import and effect of such a proposal as the School Amendment would be to tear the soul out of the Declaration of Independence with its assertion of 'inalienable rights to liberty' granted by the Creator, and would make them parties to tyranny and persecution, they will rise up in their might, (although some may be misled for a time by sophistry and deceit), and smite such measures of oppression with death blows at the ballot box."

While American Catholics appreciate and defend at all costs the priceless liberties guaranteed in the Constitution, they gladly confess that they owe them to the love of liberty of the framers of the Constitution who were in their great majority Protestants. Catholics are well aware that at any time since 1776 and 1789 these liberties would have been curtailed or destroyed, if not protected by the strong arm of their non-Catholic brethren who outnumber the Catholic population five to one.

"We were indeed glad to find in the recent campaign that the spirit of the men who fashioned our liberties and of the men who preserved them for nearly a century and a half still lives unenfeebled in the hearts of their descendants, and we gratefully acknowledge that when the battle was raging for liberty of education in Michigan, our non-Catholic fellow-citizens from every walk of life took the leadership in defense of sacred rights, as much theirs as ours, and by their influence and votes made possible the victory that has been won."

"In Detroit the work of the newspapers, without exception, was beyond all praise. Their campaign of Education to preserve true Americanism, it was, that changed a majority of less than two to one in 1920 to three to one in the election of yesterday. They have nobly lived up to the highest ideals as teachers and molders of public thought, and utilized the power without stint in the cause of human liberty."

**SEMINARY TO TRAIN PRIESTS IN GERMANY FOR WORK IN AMERICA**

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Cologne.—A new missionary seminary for the training of German priests to take care of the spiritual wants of German emigrants abroad has been opened at Godesburg near Bonn in the Archdiocese of Cologne. The Right Rev. F. X. Geyer, Titular Bishop of Trocenede, who served for many years as a missionary in America, is at the head of the new institution.

According to the plans made public by Bishop Geyer it is proposed to accept students from any of the nations where the German language is spoken and to train them to serve as missionary priests among German emigrants in North and South America and among the German population of territories lost to Germany by the World War. Graduates of classical high schools, university students, and young secular priests who have no parents or relatives to support and who are well recommended by their ecclesiastical superiors, are to be accepted as candidates for the missionary work.

Bishop Geyer visited Rome recently and laid his project before the Pope and the Sacred Congregation of the Propaganda. He returned with the announcement that his plans had been approved and with a strong recommendation from the Propaganda to the German Episcopate. The Pope, it is said, encouraged Bishop Geyer and pointed out that Italy has three such institutions as the Bishop has now established in Germany. The plan was also approved by the recent Conference of the German Bishops at Fulda.

**EDUCATION NEEDS**

The fundamental principles underlying Catholic devotion to higher education were outlined by the Rev. Charles H. Cloud, S. J., newly appointed President of St. Louis University, St. Louis, Mo. Father Cloud spoke at a banquet given, in honor of his accession to the Presidency, by the faculty and student body of the University. Approximately twelve hundred persons attended.

After outlining the early difficulties of St. Louis University, "The Oldest University in the Louisiana Purchase," and telling how they were met and overcome Father Cloud said:

**SERVICE ANIMATING MOTIVE**

"It would seem to me a fit time and occasion to answer a question often put to us and not infrequently indicating a suspicion of sinister motives on our part. 'Why are you engaged in university work? Why do you Catholics, you Jesuits, devote your time and talents, your energies and financial resources to higher education?' The answer plainly and simply, without gloss or concealment is that it is our conviction that we can thus render best service to God and country. We do not seek power or influence, we do not ambition personal distinction, we do not crave material wealth. Our purpose is single and simple,—service to God and man."

"The realization of this purpose is sought in the carrying on of university work in accord with the ideals of truest education. A university's first function is to train rightly and strongly the youth that come to her halls, to develop fully their capacity for orderly, efficient, happy and holy living, to draw out to their fullest and finest maturity the many faculties with which nature has endowed them. She must look to their physical well-being; weakly and diseased bodies are unbecoming and inefficient instruments of strong and healthy souls. She must marshal her endeavors for their intellectual well-being, training their minds to correct habits of thought and quick accurate judgment, filling them with abundant, rich, inspiring knowledge; disciplining their intellects to ways of sureness in the discovery of truth and recognition of truth, arousing in them a love of the truth and a conviction that man's best interests in life rest wholly upon the foundations of truth."

**MUST ENLARGE KNOWLEDGE**

"A university has further duties in this intellectual part of her work. She must enlarge the domain of useful knowledge; she must enter deep into the heart of nature and read there the truths which make for a better world and a better manhood; she must labor to discover the invaluable secrets of God's marvelous world and distribute them generously to man's world. Call it research, call it 'investigation,' call it 'creative scholarship,' call it by whatever term; the thing must be there. It is not a new thing either, for Herodotus and Aristotle, Roger Bacon and Francis Bacon, Isaac Newton and Linnaeus, Franklin and Rumford, Harvey and Pasteur and hosts of American fore-runners and contemporaries, eager in the pursuit of knowledge, have made contributions to the storehouses of mankind. Let us put it in the words of Cardinal Mercier: 'To form, in greater numbers, men who will devote themselves to science for itself, without any aim that is professional or directly apologetic, men who will work at first hand in fashioning the materials of the edifice of science, and who will thus contribute to its gradual construction; and to create the resources which this work demands, this a university must do.'"

"In philosophical and theological circles our University is the recognized protagonist of the fundamental harmony of science, philosophy and religion. She has put herself on record through the publications and lectures of her professors through the 'academic freedom' which her scientists enjoy, through the sacrifices she has made for the encouragement of scientific and, specifically, medical and biological, research, as favoring the tendencies and aims of neo-scholastic philosophy, which gives to science its full value in the world-view of the thinker while safe-guarding to God the rights that belong to Him as the world's Creator."

"Nor is this all. A university that aims to render beneficial service to God and society must do more, far more than this, and failing to do more is rather a fearful menace to the well-being of man, not a beneficent power for it."

**DEVELOPMENT OF WILL**

"Man, let us understand, is specifically what he is by reason of his will than by reason of