

The Catholic Record

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LONDON, SATURDAY, MAY 29, 1920

We call special attention to the article entitled "Americanization" on page 1 of this issue of the CATHOLIC RECORD.

"PAGAN AMERICA"

Bishop Rhinelander of the Protestant Episcopal Diocese of Philadelphia, a man outstanding for his Christian piety, learning and moderation, startled the recent Church Convention in that city by his outspoken assertion that America was lapsing into paganism. Asked by the New York Times to elaborate his views on the subject he said:

"I believe that we, as a nation, have turned away from Christ. I would not consciously nor willingly exaggerate. Hysteria is a miserable ally in a great cause. But is there exaggeration in this statement? If we look for gauges or tests of civilization as we do on the right track in taking as decisive signs education, in its ideals and results; literature, as popularly current, and the favorite amusements of the people. Apply these tests to our world—that is, to the world as we know it—and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in force and rapidity of movement."

This little preface is characteristic of the man. Coldly, or perhaps we should write, sadly convinced of the truth of his observation and experience, with a scholarly contempt for the exaggerated and sensational, his temperament poles apart from the hysterical, he states plainly the facts as he sees them.

He proceeds at once to lay down the gauges by which he would determine the character of our civilization. And no one can fairly deny the sanity, justness and adequacy of the tests that he applies:

- 1. Education, in its ideals and results.
2. Literature, as popularly current.
3. The favorite amusements of the people.

It would be difficult to suggest any other means at once so comprehensive and so decisive by which we might arrive at a conclusion as to whether or not our modern civilization is informed by the spirit of Christianity.

Declaring that the general trend and outcome of school and college education indicated a "phobia against belief," the Bishop was asked to be more specific with regard to his animadversions on education.

"This what I mean," he answered. "The almost universal tendency is to teach ethics or morals without any direct relation to the Christian faith, so that the average boy or girl comes out of school or college with the notion that Christianity is an interesting but outworn philosophy and that even its ethical and moral standards are not final and of no particular authority."

This is not only the sad truth with regard to modern education; but, with the avowed purpose and boasted ideal of secular schools, this result, though it may be delayed where Christian sentiment and the religious spirit are still strong, is sooner or later inevitable.

It is interesting to note that in slightly different words Leo XIII. emphatically asserts the very truth which Bishop Rhinelander so sadly recognizes. Though quoted recently we reproduce a passage or two:

"Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain. . . .—A phobia against all belief."

Again the great Pontiff: "This system of practical atheism must necessarily cause, as in point of

fact it does, a profound disorder in the domain of morals; for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself."

Compare Bishop Rhinelander's pithy summing up of the results of secular education: "The average boy or girl comes out of school or college with the notion that Christianity is an interesting but outworn philosophy, and that even its ethical and moral standards are not final and of no particular authority."

Truly there is here a marvellous agreement which is all the more striking in that Leo XIII. was pointing out the inevitable results of widely accepted modern principles; and Bishop Rhinelander is witnessing to the results of these principles as applied to education in the United States.

There can be no doubt that the Protestant Episcopal bishop would welcome from the depth of his soul a Christian system of education; but confronted by hopeless sectarian divisions now rapidly being submerged by practical atheism he proposes no such remedy.

He is not alone amongst non-Catholic Christians. In the hearts of many his plain-spoken convictions will find a sad echo. Publicly quite frequently, privately more often, Protestants who still place the Christian revelation above all things else, quite as openly recognize that secular education from which religion is excluded is destructive of Christianity.

To point the moral for Catholics is unnecessary. The deliberate conclusion of Bishop Rhinelander is the full and adequate justification for the Catholic position with regard to the place of religion in the schools. The light of the Gospel must illumine all other research; the standards set by Christ are the final and irrevocable standards of morality yesterday, today and to the end of time. They are and must remain for all men the definite and final revelation of the will of God.

A CHRISTIAN CONCEPTION OF SUFFRAGE

Fundamentally and at heart France is actively or passively Catholic; or, perhaps it would be better to say that though there is much that is actively, even bitterly anti-Christian in modern France, all that is Christian in the spirit of her institutions, in her history, her traditions, her literature, her national character, is Catholic.

Hilaire Belloc who, though English by education and, may we say, by choice, is, by virtue of his French extraction and inherited temperament and his study of the land of his fathers, able to understand France and Frenchmen as the average educated Englishman is incapable of doing, has pointed this out. He says that the Protestant way of thinking has so pervaded even the Catholic element of English speaking peoples that one writing in a frankly Catholic vein finds it difficult to make oneself completely and easily understood. And, that even French anticlericals 'coming to England find themselves opposed to many prevalent assumptions there and are constrained to uphold the Catholic position.

These thoughts are suggested by the new Franchise Bill introduced into the French Chamber of Deputies.

The proposed law, which has already the signed approval of 179 deputies, would give not only every adult, but every child, a vote.

It is not proposed, the despatch tells us, that children shall cast their votes on election day themselves. The plan is to allow one vote for each member of every family. If a man were single he would only have one vote, and so would a single woman over twenty-one. If a man and his wife had no children their family would have two votes, and married couples with children would have an additional vote for each child. If the family remained intact this collective vote would be cast by the father. In the absence of the father from the household through death or other reason the collective vote would be cast by the mother. Special provisions are

made for the votes of orphans and illegitimate children.

Now the Catholic Church holds and has long insisted that society is not made up of individuals but of families. In other words the unit of Christian society is not the individual Christian but the Christian family.

The new franchise is based on the recognition of this profound truth of Catholic sociology.

True, amongst those sections of the French population where the hold of religion has been relaxed or lost, that most abhorred of all forms of prostitution—race suicide—has made alarming headway. And this may be a consideration with the legislators; but, even so, the recognition of the family as the unit of society is of the deepest significance.

It is interesting here to recall that in Catholic Belgium before the War, a somewhat similar, though not so complete, recognition was extended to this important principle.

The Belgian franchise gave to each adult male one vote; to each married man with children one additional vote; to each man who had \$400 invested in Government bonds or in the saving banks, one additional vote; to university graduates one additional vote; and also to professional and to certain standards of secondary education one additional vote.

But—and this is of transcendent importance—no one could have more than three votes.

The Socialists attacked this franchise and demanded one man one vote. Our papers, either through crass ignorance or malice, grossly and persistently misrepresented the Belgian franchise, asserting and re-asserting that it gave to the wealthy and privileged classes undue preponderance at the polls.

As a matter of fact any and every Belgian could have three votes and no Belgian could have more.

The humblest workman if he were frugal and thrifty could have the modest savings (\$400) which would give him the additional vote that was falsely charged as being an unfair privilege of wealth.

Not Wealth but Thrift was here rewarded.

Then, though the anti-Catholic prejudice which was responsible for the distortion and misrepresentation with regard to the Belgian franchise always charged the Catholic Church with being the enemy of education, the electoral premium placed by Catholic Belgium on education was ignored.

Where, however, the former Belgian franchise resembled the proposed French law was in the additional vote given to the married man with children.

The fate of the proposed franchise bill in France will be watched with interest by Catholics everywhere.

ST. JOAN OF ARC

"Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has ever held supreme command of the military forces of a nation at the age of seventeen."—Louis Kossovitch.

Ten years ago Joan of Arc was beatified. At the instance of Bishop Dupanloup of Orleans, in 1889, the cause of her beatification was taken up in Rome. At the end of forty years, so properly deliberated was the process of inquiry, she became the Blessed Jeanne or Joan; that is, permission was granted for her special veneration in the diocese of Orleans, and a Mass and Office as well as special prayers for use in that diocese were approved by the Pope. Beatification is permissive and local. Canonization is a decree binding the universal Church. Sunday, May 16th, the Blessed Joan became Saint Joan. The thorough and elaborate processes of beatification and canonization in the Sacred Congregation of Rites are too long to be described here. Nearly five hundred years after her death—a moment in the life of the Church—this marvel of France, long ago rehabilitated, guiltless always of any other crime than her love for France, condemned for reasons wholly political in spite of the theological and ecclesiastical processes of her trial, her character and achievement tested by the slow centuries, shines today among the saints. Officially approved miracles are part of her record in the Roman inquiry. She herself was a miracle, a miracle of faith and love of country; and what shamaugure or saint ever worked a greater miracle than the liberation of France? Truly is the "Maid typical of the "gesta Dei per Fran-

ces;" nor can one easily forget the incident, briefly and unimaginatively registered a year ago by the Associated Press, how Ferdinand Foch in England, after all the grandiose pageantry of London's triumphal Thanksgiving closing with Pontifical High Mass and Te Deum in Westminster Cathedral, found his way to a little shrine of Jeanne d'Arc and there, unattended and alone, silently knelt in prayer.

One cannot help here recalling the Beatification of the Maid ten years ago, so soon after Pius X. had to say: "Non possumus!" to the French Government, and how, as he passed out of St Peter's in the Sedia Gestatoria, one of the thousands of the French people raised the tricolor within his reach, and he lifted it to his lips and kissed it.

"We think it so natural," says Pope Benedict XV., "that the memory of Joan of Arc should inflame the love of all French people for their country. We Ourselves are not French except in heart, yet join with all the French by birth in the hope and prayer that from this Canonization may come increase of glory and honor to France."

When Rheims of the sacred vial and the sacking of so many kings is become a monument of modern savagery and heroism as well as of Catholic and of French civilization; when Joan's passionate love and martyrdom for France have made her more than ever the symbol of her beloved country; when this martyr of France and martyred France have been fused and identified by the years in which French cleric and French free-thinker have died in the trenches together for the same noble and imperishable ideal; this heroine of France becomes a saint of the Church, as she has long been a hallowed figure to all who love France, heroic courage, unselfishness and achievement. Perchance, too, may France, resuming her ancient mission, take counsel with herself and give ear to the "voices" of Jeanne: "Daughter of God, go, go, and I will help thee." Sancta Joanna De Arc—intercede!

STAGE AND SCREEN

The decadence of the stage was apparent enough in large cities before the moving picture became a public craze; but the motion picture business, with its appeal to the multitude, and to old and young, with its capacity for gathering in the child's pennies as well as the money of the older folks, has extended the circulation of the worst of stage performances to the uttermost parts of the country; and has created in the quietest country town a taste for the salacious.

The motion picture business, also, has flooded the country with salacious advertising, by means of press and magazine notices. In this matter, the secular press is frankly venal and quite unscrupulous; and will lend its circulation facilities to propagating lust, every day in the week, for money. And a rotten mean act it is.

A man who leads others to sin whilst himself in the grip of a strong passion is bad enough, and great is his blame; but how shall we adequately phrase our opinion of a man who is willing to promote sin in others for money; for dirty dollars?

Here are some extracts from printed notes on stage plays:

"Lively, speedy, musical show with a large measure of vulgarity, but many pretty girls."

"A decidedly daring boudoir farce, in which a pink and white bed is invaded by every member of the cast during the progress of the evening."

"Described by the program as a wide awake farce, and lives up to its billing. Plenty of nerve and ginger."

"Daring drama . . . a typically girly garden show . . . speed, pep and dash."

"The chief blush producer is a sleeping porch."

"Dazzling series of sensuous stage pictures."

"Musical comedy built about the efforts of a loving couple to arrange a divorce in order to live up to the terms of a millionaire aunt's will. A co-represent is engaged, and troubles begin."

"Piquant, daring but decidedly amusing farce, built about the pursuit of a dainty pink undergarment."

Press notices of this sort go over the country in advance of the stage productions. The moving picture business, too, has as a regular department, publicity departments which advertise in a way to arouse prurient curiosity. At the same

time self-constituted, but interested champions of the whole moving-picture business, sometimes assure us that not a single idea or motive exists, save legitimate entertainment and instruction.

Not all the devilry of the stage and the screen, however; only a small part of it; is advertised in the papers and magazines.

As long as there is money to be made by provoking the human passions, man and woman will be found to do it for the sake of the cash.

We make these comments for the purpose of arousing the Catholic conscience. The modesty and chastity of youth is in danger; and is being attacked for the most conscience hardening of all motives; for the sordid love of money.

Parents and guardians of the young have a heavy responsibility under these circumstances. They ought at least to demand from the proprietors of motion-picture houses the assurance that if they permit their young folks to go to them, they will not be shown suggestive pictures or stage acts. They should follow this up; and see that the pledge is kept; and have the courage to forbid attendance if they find that the manager is not to be trusted.

Concerted action along these lines, by the Catholics of any parish, would have a good deal of effect.

NOTES AND COMMENTS

By the canonization of Joan of Arc and the Blessed Margaret Mary Alacoque, we are once more reminded that France has not by the apostasy of certain of her sons lost her title to be regarded as the fruitful mother of saints. A school of philosophers may attempt to explain away man's moral accountability to a Higher Power, and statesmen may think it their highest prerogative to make God a stranger in His own creation, but the inmost soul of France blossoms in that very flower of chivalry, the Maid, and her truest instincts find utterance in the instant response of the Blessed Margaret Mary to the pleadings of the Sacred Heart. The nation that, as France, can produce Saints like these cannot in the end be recreant to so great a trust.

THAT HAND in-hand with these "flowers blossoming in the garden of God," France also keeps in the van in the onward march of true science and civilization is proven by the announcement that by a discovery of a famous French biologist, there is reason to hope that man's greatest physical scourge, tuberculosis, has at length been conquered. If it is true that, as announced, Dr. Charles Cepede has discovered a serum that will eradicate the "white plague," he will take his place beside Pasteur as one of the great benefactors of the race. Pasteur, the man of science, was in his own person an humble and devout Christian; it will brighten the aureole on Dr. Cepede's brow if in that also he stands beside his great predecessor.

IN ANSWER to the query: "Which is the real Paris," M. Francois Veulliot, son or grandson of the celebrated Catholic journalist of the last century, M. Louis Veulliot, has some pertinent remarks upon the two different types of festivities which characterized the celebration of last Christmas in the French capital. On the one hand he described the "licentious and provocative festivities" that took place on Christmas eve and which were indulged in for the one part by the nouveaux riches, a direct product of the War, and made up of an element devoted always to pleasure and luxury, and for the others, by the foreign colony, mostly British and American. These flooded the cafes and the cabarets and marked their sense of the great Christian festival by an orgy of eating and drinking and a tawdry display of senseless and immodest finery. This M. Veulliot characterizes as a public scandal, which shocked the working classes, themselves, he adds, not as a class in Paris particularly devout or well-bred. This is the phase which too often is paraded before the world as the typical or real Paris.

BUT AS a matter of fact—M. Veulliot, himself a Parisian of the Parisians, affirms—this crowd of revelers, even if it does create an uproar in some quarters, is a mere nothing compared with the immense and serious mass of the faithful. The latter, he says, "make considerably less commotion when, as night falls, they hasten towards the

churches," and when the sacred offices are over hurry back to their homes or attend some happy family festival. And the reporters, on the look-out for some piquant and sensational news, do not see them pass along the obscure and less frequented streets, and they quite forget to mention them to the nasty-minded and unwholesomely curious. Nevertheless, these silent ones are not only the people of solid character; they are also the majority. Oh, yes, they are most certainly the majority!

THOSE ACCUSTOMED to visualize the Paris of the putative "French novelist," or of the scandal-monger abroad, may, if they will, draw a copious fund of instruction from M. Veulliot's picture of Catholic Paris as seen in the churches on the festival of man's redemption:

"During the night of Christ's birth all the sanctuaries of the capital—and the number is large, because it is by dozens that in the past fifteen years Cardinal Amato has erected new parishes and opened chapels of ease—all the sanctuaries of the capital were filled with a multitude at prayer. One saw the churches overflowing on to the sidewalks, and the crowds of the faithful even filling up the courts before the church doors. Never, so is the general opinion, has the solemnity of Christmas been celebrated with such impressiveness as this first Christmas after the Pesca. Who can number the thousands of communions administered to the multitudes hungry for the sacred Eucharist?"

This but bears out what others, not French and not Catholic, have said of the "real Paris," not usually visible to the distorted eye of the perambulating sybarite.

IT WILL be interesting to note the comments of the Canadian Protestant pulpit and press on the reunion, after two centuries of schism, of the Ukrainian Church with Rome, which has been brought about as one result of the Great War. Whenever, as occasionally happens, (and, having regard to the weakness and contradictions of human nature and the frailty of the human will is bound sometimes to happen), there is a pot-boiling in some country where the Catholic religion predominates, resulting in a temporary rift in the lute of unity, it forms a pot-text for sectarian commentators to moralize upon, and is usually magnified into a national schism and in effect a triumph for Protestantism. For this reason it will be instructive to note their attitude in regard to the event in Ukraine. It is more likely, however, to be discreetly ignored.

CANONIZATION OF JOAN OF ARC

POPE PRESIDES AT IMPRESSIVE FUNCTION—WHOLE WORLD REPRESENTED

Rome, May 16, (Associated Press).—The canonization of Joan of Arc, the French national heroine, was celebrated by Pope Benedict this morning in St. Peter's. It was the greatest and most impressive function performed in the historic basilica not only by the present Pontiff, but for several centuries past. The interior of St. Peter's was lighted by thousands of incandescent bulbs, and the soft radiance of innumerable wax candles, the flickering of which added fascinating beauty to the scene. The enormous pillars of the basilica were decorated with priceless ancient crimson damask, and pictures of Joan of Arc were prominently displayed. A passage was kept open in the middle of the basilica for the Papal procession to the high altar, behind which the Papal throne was erected, having a small tribune for the Papal family.

Another tribute that attracted much attention contained 140 descendants of the family of Joan of Arc. These belonging to all ranks of life and coming from all parts of France, had, for the most part, never met one another before. Three times as many applied for seats as relatives of Joan of Arc's family, but their claims were not admitted. Further along there was a tribune for the Roman aristocracy, the Knights of Malta, headed by Count Lambertenghi; the diplomatic body accredited to the Holy See, and a special mission headed by Gabriel Annottaux, sent by the French Republic. In the diplomatic tribune, which glittered with uniforms and decorations of all kinds, were the Duke of Vendome, Princess Irene Alexandrovna, Princess Jussouff, Princess Theodora Alexandrovitch and Prince Miguel of Braganza.

Diego von Bergen, the German Ambassador to the Vatican, made his first appearance at a function. He wore evening dress in striking contrast to the gorgeous uniforms of the other diplomatic representatives. The Ministers of Chile, Argentina and Brazil, with their wives; Count de Sails, British Minister to the Holy See and M. Doucet, the French representative at the Vatican, were among the 60,000 to 70,000 persons

present at the canonization ceremonies.

The vast temple was filled from dawn with the crowd which had gathered from all parts of the world. The Pontiff was received at the entrance to the basilica by Cardinal Merry de Val, Archbishop of St. Peter's, with the Vatican Chapter. The choir sang "Te Es Petrus" while the faithful sank to their knees, but did not allow any details of the magnificent procession to pass unobserved.

POINCARÉ SAYS HER SPIRIT MUST KEEP ENGLAND AND FRANCE UNITED

Paris, May 16.—In an article which Le Martin will publish tomorrow, ex-President Poincaré, writing of the canonization of Joan of Arc, says that the spirit of the Maid of Orleans links France and England today in unity upon which depends the future peace of the world. In part he writes:

"It is today," he says, "that Joan of Arc fulfils the last part of her mission in bringing together forever in the sacredness of her memory the heritors of those who sought to push out of her kingdom and the descendants of the chevaliers who fought beneath her banner. From the flames which burned Joan of Arc came the spirit of light and truth which has finally associated in common accomplishment, after long centuries of misunderstandings, the peoples of France and England."

"For long centuries the two peoples, seated on opposite sides of the Channel, regarded each other with persistent hostility which broke out too often in war. Then the day came when, united on the field of battle, they realized the power of their permanent union. Grown to full stature in the exercise of their liberty, they have come to understand what together they can do for the liberty of the world and have joined hands for that work."

LONDON HONORS NEW SAINT

London, May 16.—The whole Catholic world was represented in remarkable scenes of devotion at the celebration of the canonization of Joan of Arc at Westminster Cathedral.

The thousands thronging the cathedral included visitors from China, India, Russia and other distant parts. The shrine of Joan of Arc was decorated with laurel wreaths and the French and British colors.

The culminating point in the celebrations was a war pageant organized by the Catholic Women's League in the form of a long procession through the adjacent streets, preceded by the cathedral dignitaries in their robes.

British and French officers escorted Joan of Arc as impersonated by a girl clad in shining armor, mounted on a gray horse. There were many bands and banners, and French peasant children in the garments of the period, the whole forming a beautiful and impressive spectacle, which was witnessed by 100,000 people.

Celebrations were held also in all the French churches in London.

NO PROCESSIONS IN PARIS

On account of the menacing labor conditions processions in honor of Joan of Arc's canonization were not permitted.

THE DIVORCE EVIL

No sympathy need be wasted upon those whom Bishop Fallon has so bitterly denounced for attempting to make the obtaining of divorce an easy proceading by act of parliament. In his crusade in support of the permanence of the marriage tie the good Bishop will have the support of the entire province of Quebec and of the most moral elements of the community in the other provinces as well. Great as are the evils of drunkenness they are not to be compared, as Bishop Fallon states, to those which result from a free and easy method of granting and securing divorces. The province of Quebec has reason to be proud of the attitude on this question taken by its representatives in parliament. They have set a worthy example to many of those from the sister provinces.—Quebec Telegraph.

ENGLISH TAUNT BRINGS VIGOROUS REPLY

Senator Mason, of Illinois, recently referred to the British taunt that America had her own problem in the Philippines as England had in Ireland and India. He said: "I despise any nation that seeks to govern any other nation without its consent. We have been governing the Philippines without their consent, but now after twenty years we are beginning to see our way to get out of these islands. But we made a better job of it than England did with her colonies. We spend four dollars per capita a year for the education of the Filipinos, while England spends one cent and a half per capita in India.

"I have been reading reports of certain happenings in India which were so shocking that I thought they could not possibly be true. Yet they are confirmed from official sources, so that I am compelled to believe them. I refer to the treatment by General Dyer and his associates of unarmed assemblies in Amritsar and other cities who were hoping and praying for liberty and protesting against coercive acts. That 'brave' General (ought I not rather to say that contemptible coward?) when called before the Hunter Investi-