



CURRENT COMMENT

Our Catholic contemporary, "The New World," of Chicago, has a new and distinguished editor, the Rev. Thomas E. Judge, widely known as a brilliant writer, an acute thinker and a master of Catholic polemics. His first article on "The Policy of the New World," which we shall reproduce with pleasure, sets forth the urgent need of Catholic views on all questions. The following passage summarizes its general drift. "Comparatively few persons realize that Catholicity, besides being a divine system of doctrine and worship, is also a system of ethics, metaphysics, sociology and political philosophy. There is no opinion or movement, therefore, theoretical or practical, for which it does not supply a standard of valuation and interpretation. And, so far as Catholics are concerned, not only can they find, but it is their solemn duty to seek in their holy religion the standard by which they are to measure and estimate the significance and value of every social, political and philosophic movement of their times."

The editor having invited a contribution from a former editor of the "New World," Dr. William Dillon, the latter writes informally on Catholic Journalism, viewed especially as a means of correcting and refuting false news.

"When the present writer took charge of The New World he regarded it as part of his duty to search the daily papers of this and other cities for items of specially Catholic news. He was thus led to realize, even more vividly than he had done before, the extraordinary character of the statements which are commonly sent over the cable from Europe, and over the wires in this country, as Catholic news.

It would be easy to multiply examples of what I refer to, but for readers of The New World this is hardly necessary. Take one example. So far as the non-Catholic public of this country has formed any opinion regarding the recent and present policy of the French government towards the Catholic schools of France, that opinion is favorable to the policy in question. Yet this policy is totally opposed to every instinct of American liberty, and would not be tolerated for a moment in this country. Suppose some member of the legislature of the State of Illinois were to introduce into that body a bill to forcibly close all the Catholic colleges or seminaries and parochial schools of Illinois and to confiscate their property, what kind of a reception would such a measure receive from the vast majority of the people of this State? Yet measures equally atrocious and equally subversive of every principle of justice and liberty are passed and enforced in France and the sentiment of the great American public towards such action is one of languid approval. How are we to account for this? Simply by the fact that those who have had charge of supplying to the American people such news as they receive of what is going on in France have lied artfully and persistently until they have succeeded in conveying to the public here an impression wholly wide of the truth.

"In this respect the enemies of the Catholic Church are 'wiser in their generation than the children of light.' It is not that the American daily press, as a press, is hostile to the Church. Some of the great dailies are bigoted and unfair; others are not. We have in this city several daily papers which aim to be fair to the Church, and which would not knowingly publish calumnies against her. But they all get their cable items from a common source, and it is impossible for Protestant editors to tell what is true and what is false.

"The fact is that our enemies in this country and the anti-Catholic secret societies in Europe are fully alive to the vast importance of getting control of the sources from which news is given out, and using that control to slander and injure the Church. And this is just what they have done and are doing.

To use a familiar phrase, they are deliberately 'poisoning the wells.' They have money at their command, and are entirely unscrupulous as regards the means which they use to forward their ends. They have taken infinite trouble and gone to great expense in order to make the press of this country serve their purposes. They have fully realized and acted on that maxim of Napoleon's that a few hostile newspapers can do more harm than 100,000 men in the field. They have especially directed their attention to the dissemination of false items of news, realizing the great influence which these news items have upon the minds of men. There is only one way to meet this, and that is to have a press of our own which will display at least as great a zeal in spreading the truth as these men display in perverting it. If we could have a daily Catholic press, that would be very much better. But, failing that, we must only do what we can with the instruments at our disposal."

Our attention has been called by a friend in New York to a recent instance of this misrepresentation. The New York Herald, of Oct. 30, published a report from Rome headed "Church Rights in the Philippines," which is, in almost every particular, not only incorrect, but designed to make it appear that the American Bishops are not in accord with Secretary Taft and the policy of the U.S. government with regard to questions concerning the recovery of Church property and indemnity for the property which, for a time, had been appropriated or used by American officials in the Islands.

The report from Rome would seem to emanate from some one who would like to create dissension between the Church and the government in the Philippines, and prevent the amicable settlement of many points in dispute, which is now under way. It may be true that the American Bishops in the Islands are not pleased with the policy of General Smith, but it is not true that they have ever asked him for special protection of Catholic interests.

A far more glaring example of slander against Catholics is the one we give at considerable length on our editorial page. It will be remembered that some eight or ten weeks ago a cablegram went the rounds of the daily press to the effect that an aged parish priest in Italy had been poisoned by a young priest who had mixed corrosive sublimate with the altar wine. The case was thoroughly investigated by the courts, the chemists and the anti-clerical newspapers; the testimony of the victim, who was only momentarily indisposed, is given in full; and all agree that the wine was not poisoned. It was simply bad wine that burned the throat and turned the stomach of an aged priest. In this case, as in almost all similar ones, no contradiction of the calumny has appeared in the daily papers on this side of the Atlantic, although the Italian dailies, in spite of their hostility to the Church, promptly avenged the reputation of the young priest who had been suspected. But these benighted Italians, you know, are not initiated into the mysteries of British and American fairplay.

As some people have expressed surprise at the burial of the late Captain Lawler in the Protestant cemetery of St. John's, after a requiem service in St. Mary's Catholic church, it may be as well to state that, on the one hand, the Church cannot refuse its funeral rites to one who died thoroughly reconciled with God and who received the last sacraments, and, on the other hand, as all the late Captain's relatives in Winnipeg are Protestants, his widow and children included, the Church has no authority to forbid the Protestant burial service of which they assumed the entire responsibility. This incongruous closing of the late Captain's earthly career is, of course, inexpressibly sad to his many Catholic friends, and points an obvious moral to the danger of mixed marriages; but it is some consolation to note that his solemn repudiation of Freemasonry was respect-

ed by that body. No attempt was made to transform his military funeral into a masonic one.

The London "Standard" describes a scene in Paris which bodes ill for the great church of Montmartre built by the contributions of Catholics from every part of France. "The real aggressors are there," exclaimed M. le Grandais, a Socialist municipal councillor, speaking to a crowd of Freethinkers gathered around the statue of La Barre near the great grey facade of the Church of the Sacred Heart. Waving his arms expressively toward the building, he cried out: "They have got it; let them keep it until an avenging revolution makes it a people's theatre, and the chancel a stage for plays branding the clergy and the magistracy." In other words, says the "Standard," the churches are to be turned into theatres, concert halls, and circuses, if this gentry can do so.

When Mr. Bourke Cockran, the eminent American orator, was lately staying at San Francisco, after a journey to the Philippines, he was interviewed by Helen Dare, a woman reporter of apparently more than local renown. Her report appeared in the San Francisco Call, and provokes much thought. She asked him for the recipe for making orators, and according to Helen Dare he said "that you can't make them; that you can't take a little of this and a little of that out of any curriculum, mix well and produce an orator. He says there is just one requisite in the making of an orator, just one thing which, having it, he may be an orator, and, wanting it, he can never hope to be an orator, but only a spouting charlatan, a declaiming mountebank. And that one thing is—SINCERITY—absolute sincerity." Helen Dare's long and interesting interview is a mere development of that one excellent summary of oratorical requisites. But may not sincerity be simulated? Does not all acting aim at that? Yes, it aims but very seldom hits, so far as the portrayal of deep feeling and intensely tragic situations goes. We have plenty of good comedians, because comic situations elicit merely surface emotions; but we have few, very few great tragedians, because those who attempt these parts do not really feel them. Their stage tricks betray their unsuccessful striving after sincerity. Quite lately, many of the best English journals have protested against Sir Henry Irving's ashes being enshrined in Westminster Abbey, because he, even he, the most famous of recent English-speaking actors, was full of mannerisms. Garrick had no mannerisms; he lived his roles. The trend of modern life is all in the direction of display, than which nothing can be more fatal to sincerity. Hence the tendency of the fashionable actor of our day to excel only in his imitations of a spurious tophianness. He cannot be melodramatic without throwing his head back, so that the audience see his features foreshortened, that is to say, at their worst, like some of those over-rated Gibson girl creations. The natural poise of the human head is straight, or with a slight inclination forward, never backward, except in defiance, or when looking up to heaven. The fact is that the imitation of stage celebrities, except perhaps the best actors of the Theatre Francais in Paris, is fatal to real oratory. The only true preparation therefor is sincerity of life, earnestness of character. It is the man behind the words that gives them momentum and penetrating force."

As a timely corroboration of the letter we publish elsewhere from "A Belgian," we quote the following from "The Messenger" for November: "The speech of Sir Albert Rolliat at the Liege exhibition, disavowing the belief of Englishmen in the ill-treatment of the Africans by Belgians, has stirred up some part of the English public. Sir Constantine Phipps, 'a diplomat of standing and experience,' was reported to have led in the applause of Sir Albert. Phipps denies that he led the applause. Perhaps he joined in it. The 'Spectator' is exceedingly angry

about the whole affair. In addition Baron Moncheur, the Belgian Minister in the United States announces that Sir Brook Hitching, Vice-President of the International Commercial Association; Mr. Collins, member of the same Association; Sir Thomas Barclay, the eminent English barrister, and many others did not hesitate to state in public in Belgium, on the occasion of the great national festivities, that the accusations made in England about the atrocities were without foundation."

During this month of the Holy Souls all sincere Catholics pray for the dead, and, as the Council of Trent teaches that the souls in Purgatory are helped especially by the Holy Sacrifice, practical believers stint themselves so as to get Masses offered up for this purpose. We all have departed relatives or friends sighing for their deliverance. Shall we not have pity on them?

Persons and Facts

Dom Gilbert Higgins, writing to the London-Catholic Times, says: "I have lately come across an amusing instance of the pertinacity with which non-Catholics will miscall us. On the notice board, outside the Church of the Sacred Heart, in Norton road, Hove, there is put up every week a bill headed 'Catholic Church.' Every time this bill goes up some harmless lunatic writes 'Roman' before Catholic. Considering that this is the only Catholic church in Hove, the addition is as unnecessary as it is impertinent. But a sturdy indifference to facts, humor and logic supports the wielder of the lead pencil. The Bride of Christ does not object to being called Roman in the proper sense of the word, when it stands for the center whence her Divine Husband rules and governs. But when Roman is taken to mean, as our bill-defacer means, that she, the Catholic Church, is only one out of a hundred 'wives' claiming Christ for their husband the one bride scornfully and indignantly rejects the term. She is an honest woman, lawfully espoused to one husband, who has never taken but one wife, the Catholic Church."

Work has just been begun on the new chapel of the Jesuit Novitiate of St. Andrew-on-Hudson, near Poughkeepsie, which is the gift of Mrs. Thomas F. Ryan. The building is to be 124 feet in length and 65 feet in width, with ten side chapels. The cost, it is estimated will be about \$100,000. This is the latest addition to a long list of churches, chapels, hospitals and schools erected by Mrs. Ryan in various parts of the United States.

No Italian newspaper, however Masonic or anti-clerical, has been complete in these days without an interview with Padre Alfani, the humble religious of the Society of the Pious Schools, and one of the staff of the Osservatorio Ximeniano at Florence. He foretold the Calabrian earthquake a month beforehand and guided the studies and researches of scientists during the outbreak and after.

The damage caused by the earthquake is still far from being repaired. Churches, colleges and hospitals have been ruined, and those who have escaped with their lives have been left destitute. Fortunately, charitable people in all parts of the world have quickly come to their relief and many who were in danger of perishing have been saved from starvation. The generosity and devotion of the clergy have evoked general admiration.

Dr. Maurice Francis Egan endorses the principle of the Jesuit Reductions in old Paraguay. He has been studying the Chippewas in Minnesota and says it is impossible to make a white man out of an Indian. Educate the Indian as you will, he will return to his old race habits. Prof. Egan's advice is to segregate the Indians altogether, and while making them Christians, leave them much of their old Indian life of hunting and fishing.

Mr. D. A. Whelton, who succeeds the late Mayor Collins of Boston, is the youngest man that ever to hold the office in that city, being but 33 years of age. Quite an honor, indeed, but it is not all the honor attaching to the fact. He is also a pupil of the Catholic parochial school. Catholic parents who are given to unjust criticism of such institutions of learning are asked to bear the fact in mind.

The Toronto "Catholic Register," of Nov. 2, in a report of the fourth annual meeting of the Canadian Catholic Union in that city, says that the guest of the evening was Dr. J. K. Barrett, who had journeyed from Winnipeg to fulfil a promise made last year to read a paper. Mr. J. D. Warde presided and 52 members were present. At the guests' table were seated Rev. Father Canning, Dr. Barrett, Hon. J. J. Foy, J. D. Warde, J. P. Whelan. The title of the Doctor's paper, which the Catholic Register says it was an "honor" to hear, was "The Catholic Layman's Mission." "In developing his subject," writes our Toronto contemporary, "Dr. Barrett gave a most detailed and succinct plan of the many ways in which men in the world may contribute to the apostolate of the laity, thus assisting the pastor, benefitting mankind generally, and adding thereby to their own spiritual welfare. A sincere vote of thanks was tendered the speaker by Rev. Father Minehan seconded by Mr. T. Long. The discussion which followed was confined largely to the need of a society for Catholics something on the lines of the Y.M.C.A.—a point insisted on by Dr. Barrett—and on the need of a residence for Catholic students at the University. Both subjects are to be dealt with during the year. The Club has at present 117 members in good standing." We have received a copy of Dr. Barrett's paper and will soon publish it.

Erratum in last issue.—P. 1, col. 4, the length of the great single span of the Quebec bridge should be 1,800 feet, as the context shows, and not 1,000, as it was printed.

Mrs. Clarence Mackay, who wrote an insulting letter to a lady who had mistakenly supposed that she was a Catholic, has been put to shame by her mother and her husband. The former has just presented the woman's sodality of St. Matthew's Church with a gift of \$400 for charitable purposes, and the latter has given Father Duhiigg, the priest who administered an epistolary castigation to Mrs. Clarence Mackay, a donation of \$1,000 for his church, St. John the Evangelist's, Brooklyn.

Historic frauds, like historic lies, will find their last resting place only in the lumber room of the antiquarian. The articles in "Chambers' Encyclopaedia" touching the Church are to be rewritten; and the "Britannica" has given notice that Littledale will no more lie through its columns. The articles, "Monasticism," "Jesuits" and "St. Alphonsus," written by Littledale, are to be flung overboard, and others written by Catholics substituted in their place.—Western Watchman.

On Friday evening, the 17th of the month, the young people of the Church of the Immaculate Conception will hold a progressive pedro party in the class rooms of the convent. Elaborate arrangements are being made for the event and a pleasant evening is assured all tending. A varied musical programme will be given by the talent of the church and recherche refreshments will be served. The party will begin at 8 o'clock and a cordial invitation is extended to the public to attend.

Lord Brampton, formerly Sir Henry Hawkins, of whom we wrote last week, when asked after his conversion some ten years ago at the age of nearly eighty, what led him to become a Catholic, answered:

"It is not very easy to write a definite reply to the question—Why I became a Catholic? I will not, therefore, make