

The Catholic Record

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POLITICAL GROUPS IN ITALY

In Italy the members of Parliament are divided into groups rather than into parties. Already we are becoming accustomed to this in Canada. A group is properly called a party when it can assume the responsibility of government without alliance with another group.

For many years the Liberal Party in Italy was strong enough to govern. It stood for national unity and a moderate anti-clericalism. It seized the States of the Church in the name of unity and thus came into conflict with the Pope. Now it is assuming more and more the position of a group.

The next group to emerge in organized form is that of the Social Democrats. It stands for class war and anti-Christian views. It has a right wing of Socialists and a left wing of Communists. It has a good deal of influence in Parliament, because it voices undoubted economic grievances.

As long as there was active conflict with the Church, men of strong Catholic sentiment could not take part in Parliament, because to enter Parliament at all in Rome was to assume an attitude of antagonism to Papal claims. In recent years the conflict has been disappearing, and in the time of Pius X. individual Catholics were elected. Then in January 1919 they organized and called their group the People's Party, *il Partito Popolare*. The platform adopted is interesting and consists of the following twelve planks:

1. Integrity of the family. The defence of its existence against any kind of corruption or dissolution. (There is no divorce in Italy.) Safeguarding of public morality, protection and help for children, tracing paternity in the cases of illegitimacy.
2. Liberty of teaching in all grades—i. e., to defend the rights of private and denominational schools, colleges, and universities.
3. National and international social legislation to assure full rights to labour.
4. Development of arbitration in the case of industrial disputes and development of co-operation. Insurance against illness, old age, and unemployment.
5. Organization of the whole productive power of the country, with special reference to mineral and water resources. Development of agriculture with the settling of colonies on the great estates by means of intensive cultivation. Increase in the mercantile marine. A national solution of the problem of the south and that of the conquered and redeemed territories. (This is very pressing.)
6. The liberty and autonomy of local public authorities. Recognition of the respective functions of the Municipality and the Province in relation to historical tradition. Reform of the bureaucracy, and a large measure of administrative decentralisation.
7. Re-organization of the office of poor relief in the form of a social benefit society. (The *assistenza pubblica* is practically a kind of poor law.) Development of the relief given to the victims of the war; orphans, widows and totally disabled. (This is the one

purely temporary article on the programme.)

8. Liberty and independence of the Church for the complete exposition of its spiritual teaching and discipline. Liberty and respect for the Christian conscience to be regarded as the foundation and stronghold (presidio) of the nation's life, of the individual's freedom, and of the final victory of the civilization of the world.

9. General reform in finance and taxation.

10. Electoral reform on the basis of proportional representation. Votes for women. An elective senate (i. e., without immovable senators) with due representation of the academic, municipal, and provincial bodies.

11. National defence (not merely armaments). Safeguards and moderation of Italian emigration. The colonial policy to be in the interests of the nations and inspired by a progressive idea of civilization.

12. The League of Nations with all its corollaries to be a legal organism of international life, with arbitration and the abolition of secret treaties and conscription to lead to universal disarmament.

There are about one hundred followers of the People's Party now in the Italian Parliament.

After the War, Italian militarists and ex-soldiers formed a jingo political group which they called by the untranslatable name of *Fascisti*. This group attracted the idle, the violent, and the dissipated youth of the country. It is violently opposed to the Communists, and rather serious faction fights have occurred between these two groups. One source of trouble in Europe is the conviction which spread among the soldiers of the armies at the front that the victors would have a life of idle enjoyment after the War. Hence a state of disappointment and a disposition to violence. The Fascisti are a diminishing influence and will gradually be merged in other groups.

PROHIBITION OF BOOKS

The Associated Press reports that the Vatican has forbidden the reading of books whose author enjoys an international reputation. The prohibition of this kind of books is only promulgated when it is discovered that an author in some or all of his works teaches doctrines contrary to the dogmas and morals of the Catholic Church. Probably no action of the Church receives such severe and widespread criticism as when she forbids her members to read writings which she considers dangerous either to faith or morals. In this regard she is looked upon as a reactionary, if this much abused word may be used. All the libels of the anti-Catholic bigots are brought forth and the Church is painted as the foe of progress and enlightenment and the advocate of reaction and ignorance. To the unthinking this libelous abuse stands in the place of facts. It is putting into practice the old argument, "If you haven't a case, abuse the other fellow's lawyer." In the early days there was not much need of a court to protect the faithful against insidious principles destructive alike to faith and morals because of the secrecy of writings. No one denies the State has a right and a duty to protect its citizens from the demoralizing influences that offend public decency. To this end the State has passed laws and formed commissions and established a censorship over practically all places and pictures which cater to the pleasure of the public. The State, too, takes cognizance of flagrantly obscene literature and punishes with severe penalties those who publish and circulate such filth. Here the duty of the State ends. To the State every religion in theory is the same, and every sect has not only the protection but the use of the machinery of the State. The atheist can talk and print and circulate his tenets with the same freedom as the Christians or Jews. As long as they in no way tend directly to subvert the laws of the country, belief and unbelief are equal in the eyes of the State and receive the same privilege.

The State is not the appointed guardian of morals and doctrine. The Church alone has received this commission and she alone can decide authoritatively what ought to be done and believed. To carry this end out effectively she established the Congregation of the Index, where all books which have been reported as teaching a doctrine contrary to faith and morals is

critically examined and if found to contain pernicious teaching is condemned and the members of the Church are forbidden to possess or read such a book.

Competent authorities were obliged to take measures against the spreading or reading of writings which were highly detrimental to the public. Long before the Christian Era, therefore, the heathens as well as the Jews had fixed regulations for the suppression of dangerous books and the prevention of corruptive reading. From numerous illustrations it is evident that most of the writings condemned or destroyed offended against religion and morals. Everywhere the books declared dangerous were cast into the fire—the simplest and most natural execution of censorship. When at Ephesus, in consequence of St. Paul's preaching, the heathens were converted, they raised before the eyes of the Apostle of the Gentiles a pile in order to burn their numerous superstitious books. No doubt the new Christians, moved by grace and the Apostolic word, did so of their own accord; but all the more was their action approved by St. Paul himself, and it is recorded as an example worthy of imitation by the author of the Acts of the Apostles. From this burning of books at Ephesus as well as from the second Epistle of St. Peter and the Epistle of St. Paul to Timothy and Titus, it clearly appears how the Apostles judged of pernicious books and how they wished them to be treated. In concert with the Apostle of the Gentiles, St. John most emphatically exhorted the first Christians to shun heretical teachers. To the disciples of the Apostles it was a matter of course to connect this warning not only with the persons of such teachers, but first and foremost with their doctrine and their writings.

During the earlier Christian centuries and till late in the Middle Ages, there existed as compared with our times, but few books. As they were multiplied by handwriting only, the number of copies to be met with was very small; moreover none but the learned could make use of them. For these reasons censorship was not necessary until, after the invention of the printing press and the subsequent large circulation of printed works, the harm done by pernicious books increased in a manner hitherto unknown. Nevertheless censorship was not altogether unknown in more remote times, and in the Middle Ages it was even prescribed in some places.

The end of the Church founded by Christ is the propagation and preservation of the genuine teachings of Christ and a life after these teachings. One of the most formidable dangers threatening purity of faith and morals among the members of the Church arises from pernicious books and writings. For this very reason the Church has from the beginning and at all times taken such precautions against bad literature as were appropriate for the different times and the peculiar character of the dangers. If the Church had ever neglected doing this, she would have failed in one of her most important and solemn duties. In our own days the danger caused by bad books has risen to a degree never thought of before. Unrestraint of intellect and will is the real cause of this increase. The so-called freedom of the press or the abolition of public censorship is largely responsible for this unrestraint. All the more the Church is bound to put an end to the evil by wise and just laws.

To this end laws have been passed which forbid all irreligious, heretical, superstitious, and immoral writings. It will readily be understood that these classes of books constitute a serious danger to faith and morals and consequently must needs be forbidden by the Church.

The Index of forbidden books is a general law strictly binding on all, inclusive of the learned, and this even if in a particular case no great risk would be incurred by the reader or owner of a forbidden book. The obligation refers to the reading as well as to the possession of the book in question. It is in itself a grave obligation by reason of the importance of the matter, since the safe-guarding and protection of faith and morals are involved. It is, of course, absolutely impossible for both the Pope and the Congregation of the Index to

watch over the press of all countries in order to suppress at once each and every writing. Nor is this necessary, since the general decrees of the Index cover all classes of writings which may in any way endanger faith or morals.

Consequently Catholics, even when they do not know that a particular book is forbidden, if they find that it teaches anything against their faith, or propagates doctrines which are contrary to the moral teaching of the Church, are absolutely forbidden to own or read such a book.

RENEWED FELLOWSHIP WITH GERMANY

By THE OBSERVER

I referred recently to Rev. Harold Anson's report in the Manchester Guardian of the visit of "a small party of Oxford men" to Germany, and of the impressions they got there. They found a strong desire to be friends with England; a great puzzlement and bitterness that anyone should dislike them; and a strong conviction that the war guilt belonged to Russia.

"Under pressure," they admitted that there was a Prussian party headed by Tirpitz who "willed the War." They spoke of the Kaiser as weak, vain, and easily deceived, but not as a man who desired war, or as being very responsible for its outbreak.

I do believe that history will not rank the Kaiser as the chief War-maker; but he was the official and effectual War-maker; for without his consent there could have, and would have, been no War. It is rather late to shift the blame to Russia, or to confine the blame due Germany to some particular faction, whether "headed by Tirpitz" or by someone else.

What we Canadians are more concerned with; and concerned principally because Canada's future is at stake in it; is, the question of England's attitude towards Germany; for, in the present acceptance in Canada of our relations with England, we must fight the Germans whenever she wants to fight them, and pretend to be friends with them whenever she wants to be friends with them.

It is of no great consequence to Canada, nor even of any great interest, that Germany should now find it convenient to pretend friendship for England. We do not believe them; and have no reason whatever to suppose they are honest in that; but it makes no difference to us whether they are or not, so long as English statesmen, do not take them at their word. English statesmen control absolutely the foreign policy of Canada; we may talk; but we shall do exactly whatever they tell us to do.

Therefore, it is a matter of great importance to us that England should suffer Germany to slobber her over with hypocritical pretences of friendship, and should act as though she believed her to be sincere.

At this very moment, General Bernhardt, of sinister fame, is urging Germany to get ready for another war. Rev. Mr. Anson and his fellow-travellers "had the privilege of meeting many of the best-known professors in Berlin, as well as the Chairman of the Reichsbank, representatives of the Berlin Chamber of Commerce, the headquarters staff of the trade unions of Germany, and the Rector Magnificus of the College of Technology at Dresden."

And, whilst they "formed the opinion that the Revolution is a very great reality," they also "gathered that many of the most thoughtful and moderate people in Germany believe some kind of monarchy to be as essential to the stability of Germany as it appears to be in other Teutonic countries." So here we have a people who have by no means given up the idea of monarchy, who do not admit their responsibility for the War, who don't want to pay their War reparations, who are working day and night, and who pretend to admire England because they understand that England is protecting them as far as possible.

Of course there are wheels within these wheels. Mr. Anson says that "no one could help being struck by the extraordinary prestige of Mr. Lloyd George in Central Europe." He means in Germany; not, for instance, in Austria. Well, Mr. George deserves to be popular in Germany; he is "doing the best he can for them pigs," like the old

woman in the story. But the wheels within wheels. Mr. George is a politician; and politicians have great facility in persuading themselves that what is good politics for them is for the benefit of the world in general; and Mr. George has special natural talent for such self-persuasion. We say this, assuming that he is sincere; not knowing whether he is or not.

Mr. George is a politician; and party political success in England depends (1) on "Big Business;" and (2) on the Labor vote. Both these powers are being exerted in favor of Germany; "Big Business" for two reasons, (1) The opportunities for international finance; (2) the dread of German competition abroad which it is supposed must enter into a war of price-reduction and cost-reduction if Germany is to pay her Renarrations.

The Labor vote is influenced much by men who dream of an international confederation of working-men, without reference to existing governments, dynasties or constitutions, and who, consequently, regard mere national securities as a matter of secondary importance.

Mr. George is a politician; and these are the forces and powers he thinks he has to consider if he would not become an ex-politician.

NOTES AND COMMENTS

THE DEATH last week in Montreal of Mr. Louis J. A. Derome, removes almost the last of that generation of enterprising publishers which raised Montreal to the dignity of a publishing centre, and made the literature of French Canada something to be reckoned with by the world at large. Mr. Derome was for years the chief partner in the firm of Cadieux and Derome, whose imprint is to be found on the title page of many books relating to the early history of Canada, and on a multitude of reprints from the standard religious literature of France. Through their enterprise in this direction the firm came to occupy the leading position among Montreal publishers and their name grew to be a household word throughout French Canada and wherever its expatriated sons were to be found.

PERHAPS THE two principle undertakings of Cadieux and Derome as publishers *Canada Ecclesiastique*, the Directory in the French language of the Canadian clergy and religious institutions, which from its initial issue some thirty-five years ago to the present time has made its annual appearance with unflinching regularity. Although ostensibly a Directory, *Canada Ecclesiastique* is much more than this, being in substance and effect an epitome of ecclesiastical history from the earliest period. In this respect, indeed, it is unlike any other directory of the kind that we know of, for it has not only given year by year full particulars as to the personnel of the living clergy, but a list of all the priests who have served in the various parishes from the date of their foundation, thus making it an indispensable handbook to the student and the historian. With the retirement from business of Cadieux and Derome *Canada Ecclesiastique* passed into other hands but it remains a substantial monument to its original projectors and publishers.

THE OTHER enterprise to which we have referred is *Melanges Religieuses*, a summary of historical events, particularly those of a religious character, which have transpired in French Canada from the very foundation of the colony. This, having regard to the limited population of Canada, was a huge undertaking, but it was carried through successfully and has been of immense service to historical students. From the nature of things the *Melanges* is comparatively little known in Ontario, but those who have had or may have occasion to delve into the past must realize its value. This was largely the personal project of Mr. Derome, who was not only an enthusiastic student himself, but the willing and kindly helper of others with kindred tastes or aspirations.

DISTINGUISHED AS Mr. Derome's career was as a publisher, he may be even better remembered as the friend of the poor and the constant supporter of every good work. He was practically a life-long member of the St. Vincent de Paul Society, and for many years of the Third Order of St. Francis, in both of

which capacities he came into close association with those with whom life was always a struggle. He was also an ardent devotee of the Society for Nocturnal Adoration, and the present writer will always cherish his introduction to that devotion in the Church of Notre Dame, some twenty-five years ago under Mr. Derome's tutelage. For his many services to the Church he, some years ago was made a Knight of the Holy Sepulchre by the Holy See, which honor he appreciated and cherished. With his removal Montreal will miss his handsome and distinguished presence and the Church mourn for the loss of a devoted son.

In a review of Cardinal Gasquet's latest production, "Monastic Life in the Middle Ages," The Toronto Mail and Empire designates the distinguished churchman as a Frenchman, who, while living in Rome, has found his literary material in England and "writes in English." Such is fame! It may surprise the Mail writer to know that Cardinal Gasquet is not only an Englishman by birth, education and training (he was born in London in 1846) but comes of a long line of English ancestors, his immediate progenitor being Dr. Raymond Gasquet, a London physician. Not only that, but the greater part of the Cardinal's life has been passed in England, so that it would be harder to name anyone more thoroughly English than he. But then, the writers of reviews in the so-called literary columns of the daily papers do not always seem to regard accuracy in small things as a necessary adjunct to literary criticism.

THE NEW Rector of the Scots' College, Rome, in succession to Msgr. Donald Mackintosh, now Archbishop of Glasgow, is Msgr. William B. Clapperton, for some years Vice-Rector. Clapperton is an honored name in Scots Catholic annals, and the new rector of the Roman College, therefore, enters upon his high duties under unusually favorable auspices.

AN UNCLE, the late Msgr. Clapperton, had a distinguished career, and his memory is still held in benediction. Two other members of the family were, one of the founders of St. Margaret's Convent, Edinburgh (the first conventual institution to be established in Scotland since the "Reformation") and her younger sister the late Mother Mary Bernard, for many years its superior, and if we mistake not, its historian, "History of St. Margaret's Convent, Edinburgh." Being still a young man, the new Rector of the Scots' College, Rome, may reasonably look forward to a long career. That the College will thrive under his guidance is a safe prediction.

MANY RACES BOW TO EUCHARIST

CONSTANTINOPE, June 15.—Of all the religious manifestations held throughout the Catholic world to mark the union of the faithful with the Eucharistic Congress in Rome, that of Constantinople was undoubtedly the most characteristic for the variety of races and rites which took part in it. Held in Pera, the European quarter of the Ottoman capital, the manifestation took the form of a great procession which moved from the church of Saint Anthony to the Cathedral of the Holy Ghost, with a station on the esplanade, where the repository was established.

By a curious coincidence, the ceremony, which was originally set for May 28 to synchronize with that of Rome, was delayed by bad weather and was not held until the Sunday of Pentecost, thus bearing a certain analogy to the first Pentecost at Jerusalem when there were assembled men "out of every nation under heaven." Men of every different religion were also represented in the triumphant manifestation of faith and love offered by the Catholics of Constantinople to the God of the Eucharist. Over 7,000 people took part in the procession, including Latins of every nation and Oriental Catholics of the Greek, Armenian, Syrian, Chaldean, Melkite, Bulgarian, Russian and Georgian Rites.

The clergy of all these different rites, in their various and many colored vestments, presented an imposing spectacle. The Blessed Sacrament was borne by the Armenian Archbishop of Trebizond, Msgr. Naslian. Behind him walked Msgr. Rokosian, the Armenian Catholic Archbishop of the titular See of Achrida; the French, Italian and British army chaplains, and the Spanish Minister. Two French army bands were stationed at intervals along the line of the procession, and a French military guard of honor and a detachment of Italian

carabinieri formed an escort for the Blessed Sacrament. Many houses were gaily decorated, and when the procession passed the Greek Military Mission, a platoon of Greek soldiers stood at attention and gave the salute. The Turkish police maintained perfect order. It was estimated that a crowd of over 100,000 persons witnessed the procession during the entire ceremony, which lasted over three hours.

After reaching the esplanade, the *Te Deum* and the *Credo* were sung by the clergy and a male choir, and when the Archbishop, from the steps of the repository, gave the Benediction of the Blessed Sacrament to the assembled multitude, a fervent prayer went up from every Catholic heart in order that this Benediction of Pentecost might descend not only on the faithful of all rites in communion with the visible center of Catholicity, but on all nations represented in that vast crowd, bringing to all peoples the grace of Christian unity and true universal peace.

The press of Constantinople has been unanimous in declaring that never has the great city of the Bosphorus seen such an important religious manifestation. Whatever may have been the splendour of the ancient Byzantine ceremonies, they could not compare with the present manifestation which was a true proof of the Catholicity of the Church and its unity of faith despite the diversity of peoples and rites.

KU KLUX KLAN

ATLANTA CHURCH COUNCIL BRANDS KLAN BIG BULLY

Atlanta, Ga.—Protestant leaders who have begun to realize the menace of the Ku Klux Klan in politics and the excuse which it furnishes for lawlessness are making a sincere and vigorous effort to dam the wave of bigotry and fanaticism which for several years has surged back and forth across this and adjacent States.

The Christian Council, representing all the Protestant churches in Atlanta, has thrown its powerful influence against the Klan and is now branding its members and its practices in stronger terms than any Catholic has used. The Christian Council has issued a statement in which the people of Georgia are besought to repudiate the Klan and oppose its secrecy and violence. This is only one of the signs that point to a revolution against the Klan in the section in which it had its beginning and shows its greatest strength.

The statement of the Christian Council had for its occasion the recent meeting of the Atlanta Board of Education and the report that Commissioner McCalley's allegation that he had been threatened with death in the event he should vote for the retention of Catholic teachers, against whom the Ku Klux and their allies were making a virulent attack. The fight on the Catholic teachers was made by Commissioner Hutcheson, who declared after the meeting in question that all the members of the Board of Education had taken a solemn pledge to discharge all Catholic teachers from their positions.

DOOM OF DEMOCRACY

"Can you doubt," says the statement of the Christian Council putting the question to the people of Georgia, "that democracy and our fellowship are doomed if we permit the night-riding mob, the masked bully and the secret assassin to drive the 'light' from Georgia, enthroning in this State the most evil of all tyrants, religious intolerance and hate?"

In this State, politically, the Catholics are powerless. Yet these methods, the mask of secrecy, are being used to attack them and all who dare to defend them in their constitutional rights. How do you account for it? Easily. History and experience prove that religious prejudice is the easiest of all passions to arouse, and that once aroused, is the blindest, therefore, to the demagogue. The Catholic Church being weak in Georgia and having few friends in this State, is a shining mark for attack.

Like the school bully who picks the weakest boy to beat to impress the gang with his great courage, the demagogue in our midst picks women school teachers, members of this Church, to jump on for their religion, counting on the ignorance of the many to permit him to impress them with his wonderful daring in attacking this supposedly mighty giant, the Catholic Church. He thinks there can be no comeback.

INSTRUMENT OF TYRANNY

"Having incited and organized the mob to work in secret against the Catholics, the demagogue would have in his hands an instrument of tyranny which would be a menace to the happiness, liberty and life of every man, woman and child in Georgia—a menace more threatening because of its methods than any Emperor, Czar or King possibly could be.

"The howls of this crowd which recently took possession of Birmingham's Chamber of Commerce and refused to let the lawmakers of the city hear citizens who had come to advocate an ordinance indorsed by the Bar Association and the ministers of the city forbidding the appearance of masked men in the city's streets are a warning to all