

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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THE STANDARD AND THE IRISHMAN.

We are astonished to see the Standard, Montreal, a newspaper which is urbane, literary, and an observer of the canons of social amenity, thrumming over thread-bare commonplaces which are an affront to good taste. We refer to its article on "Bernard Shaw." What it thinks of Shaw and his achievements is of little moment, though we believe that the eccentric dramatist could not be guilty of the stupidity of which this writer gives evidence. He aspires to be Shawesque, but his humor is halting, with the result that the screech which he strives to make fanciful and witty is but low, comedian horseplay. How did he ever pass the scrutiny of the Standard? To tell us that the "Irishman can't do anything" may be an indication that the writer lives in some nook of Ontario whose inhabitants see "yellow." The wonder is that there are Irishmen on the planet. The fact that, despite persecution, penal laws, landlordism, Irishmen exist at all is proof, and to spare, that he can do something. He can cling to principle, and, because of it, go down into the valley of suffering and tears. The Christian tolerance that marks his history is something to his credit. The success of his meadowed schools confirms Cardinal Newman's words that "I would be paying a poor compliment to one of the most gifted nations of Europe did I suppose that it would not keep its ground; that it would not take the lead in the intellectual arena though competition was perfectly open."

THIS IS SOMETHING.

J. A. Frode, in his fifth lecture, New York, 1872, said: "Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. . . . In the last hundred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy. And this modesty of character is assuredly something that cannot be overlooked by the observer. And it is something also to be, as is the Irishman, the avowed enemy of infanticide and foeticide. This species of immorality is harbored by many of those to whom an Irishman is a monstrosity and a Catholic Irishman a thing accursed."

SAME OLD SLANDER.

The Standard man says the "Irishmen can't govern or be governed." The civilization of Ireland before the Anglo-Norman invasion and Grattan's Parliament indicate no small skill in self-government. As to being governed, the Right Hon. Mr. Chamberlain said in 1855: "Our Irishman at this moment cannot move a step, he cannot lift a finger in any parochial, municipal or educational work without being confronted, interfered with, controlled by an English official appointed by a foreign government and without a shadow of representative authority. Now can anyone tell us how an article which refers to Irishmen as "inefficient cattle drivers, etc.," eluded the blue pencil of the Standard's editor."

THE STANDARD JOKESMITH.

The Standard man tells us that the only thing an Irishman can do is to groan. He may be pardoned for groaning as he reads the foregoing statement. But the trouble with the Irishman is that he is slow to take offence at the scribes who lampoon and ridicule him in the columns of respectable newspapers. He has little time to give to the Standard humorist; but he is entitled to fair play and should see that he gets it in a paper that prides itself on its freedom from bias and prejudice. And Irish history is not laughter provoking. One does not laugh at misgovernment, fever-ships, famine, at the misery of the Gael for hundreds of years. The following statistics taken from Mulhall will reveal the terrible state of Ireland since 1800. During fifty years of Queen Victoria's reign, 1,255,000 Irish died of famine, 3,683,000 were evicted, 4,188,000 emigrated. Evictions have been more numerous after famines. The writer taunts the Irish with being lazy, despite the fact that round about him are men who give him the lie. And in

the old land the Irish peasant is the most industrious of men. He has been robbed and starved and hounded into the grave, and every incentive to toil taken from him, and yet, according to those who know him, he is not idle. We have no objection to wit even at our own expense, but we fail to see any evidence of it in the half-baked ineptitudes of the Standard writer.

HARD ON THE PREACHER.

At the afternoon session, June 18, of the Synod of Ontario, Bishop Mills said "that the modern pulpit has largely lost its power because it has not been fulfilling its God-appointed duties. He denounced the preachers who have changed the pulpit into a platform and sermons into popular lectures in which worldly questions are discussed." This is a severe arraignment, justified by facts, which have come under the notice of the prelate. But the pews are largely responsible for the condition of the pulpit. If the auditors care to have the sermon patriotic, or humanitarian, or devoted to literary topics, they are in a position to have their wishes respected. They regulate the policy of the non-Catholic pulpit. We do not mean to deny freedom of speech to the preacher, but this freedom must be exercised with due attention to the susceptibilities of those who hire him. The Catholic preacher is to his people the dispenser of the mysteries of God. When he stands in the pulpit he is there as Christ's ambassador, and is clothed with Christ's authority and the word he preaches is not his own, but Christ's. He is but the channel through which it comes. This word is revered by his hearers, and it quickens their faith and adds to their store of humility and of love. Before the pulpit the Catholic is as a child, receiving its teaching with unquestioning submission, and aware that the efficacy of Christ's words is as powerful now as it was when Christ passed through Palestine. He does not dictate to the preacher. He may, and does hear, truths which are not popular, but the thought of denouncing their utterer, never enters into the mind of the good Catholic.

The Catholic priest has a message, and he delivers it, not respecting persons. Whims and caprices of the auditors do not hamper his tongue. And his people say the Word of the Lord is good.

OUR SORROW.

We confess to a feeling of sorrow for the average non-Catholic preacher. His is a position that demands tact because he must know how and when to refrain from the utterance of anything that may offend his hearers. This we believe is one cause of pulpit sensationalism, because discussion of things that are dead, and pretty phrases about literature and righteousness, are not provocative of vestry meetings that give the preacher an opportunity to hear a call to another parish.

THE WORST KIND OF A PREACHER.

We have no hesitancy in saying that the preachers who go up and down the land shrieking against the Church should be banned by fair minded citizens. They are but noise, with a few stork phrases about the "open Bible" and the iniquity of Rome, and may be looked upon as proofs of the patience of the public.

CHRIST AND OTHER FOLDERS OF RELIGION.

Zion is hunting for a new location. Christian Science is threatened by the legal battle over the millions of its high priests. Dowdism accumulated money to its own destruction, and a like fate seems to hang over Christian Science. As it is a human institution, it is not likely that it will escape damaging consequences from the legal battle over Mrs. Eddy's ten or fifteen millions. The money which the founders of these two sects accumulated under the banner of religion is truly surprising. One can hardly believe that religious opinions played much of a part in their purpose, or that the cause of religion, even in the forms in which they saw it, was much of a factor in directing their actions. Of course, this is merely conjectural. But it is permissible, according to the rule of determining motives by the actions of individuals. And yet there is another method which we may follow, namely, a comparison of those religious makers with the ways, the doctrines and the life of our Lord, the Founder of Christianity. Compare them with His injunction to "go sell all thou hast and follow Me." Follow Him through a life of

poverty, not a life of wealth. Follow Him into a costly mansion, where luxury revels, but into the lowly dwelling of a poor carpenter. Follow Him not into the courts to wrangle over the possession of millions, but to hear him unjustly accused and condemned. Follow Him not with a retinue of footmen, and counsellors, and committees of publication, and trustees and all such, but burdened with a Cross, yes, even to die thereon if needs be, for that is part of the heritage of Christians.

THE CHURCH AND DEAF MUTES.

Sir.—Your article on "The Cure of Mutes," in the RECORD of 20th inst., recalls to mind a similar incident in the Province of New Brunswick, in 1897. In the report of that year of a private institution for deaf mutes, an institution that was aided by the Provincial Government, and by annual appeals to the public, made by itinerant collectors, the following high-sounding pronouncement appears: "It is a mark of civilization and refinement for a country to take notice of its deaf population and establish schools for their benefit, as it evinces a sympathy for a once despised class, and one that long bore the brunt of man's contempt. Its deprivation marked it as an object of scorn, and even Saint Augustine considered the members of his class beyond the pale of Christianity. 'Faith cometh by hearing,' and, said he, 'where there is no hearing there can be no faith, and without faith it is impossible to please God.' This was generally accepted and proclaimed until the fifteenth century. A brighter day came, a wider Christianity, etc."

Feeling slightly interested in this institution from the fact of being called upon periodically for a contribution to its support, and from being under the necessity of sending to it for his preparatory instruction, a deaf mute of my parish, I wrote to the Principal, and solemnly stated the contents of the report, and calling upon him for the reference in Saint Augustine for his quotation. He gave me only an evasive and unsatisfactory reply, adding, I suppose, by way of salve for my wounded feelings, some laudatory remarks about the successful efforts of Spanish and French Catholic priests on behalf of this afflicted class in the seventeenth and eighteenth centuries. This institution has since been closed for reasons that could not bear the light of investigation.

The extract from Saint Augustine, as given in the New Brunswick Report, is not to be found in his works; much less the conclusion that he applied the words of Saint Paul "Faith cometh by hearing," to deaf mutes. Among other things in his "De Natura et Gratia, Lib. I, c. 284." By their peculiar method of interpretation, chapter iv. would justify them in giving him as an authority against infant Baptism and salvation with as much or greater reason than against that of deaf mutes on the grounds of "Faith cometh by hearing." In his sermon (14 De Verbis Apostoli, chapter 18) he says: "Far be it from me to say that infants do not believe; for he believes in another, who has sinned in another; and in chapter 19 enquiring how infants believe, he answers: "By the faith of their parents." In many passages of his writings Saint Augustine explains that text of Saint Paul as the ordinary means of salvation, but he also expressly states that God is able to draw souls to Himself and communicate to them the benefits of salvation otherwise than by the ministry of preaching. He gives as an example the conversion of the very Apostle who wrote "Faith cometh by hearing," and quotes Saint Paul's own words in proof thereof: "The Gospel that was preached by me is not according to man. For neither did I receive it of man nor did I learn it, but by the revelation of Jesus Christ." (Gal. 1. 11. Lib. De Concept. et Gratia and De Dono Persever.)

When they speak of deaf mutes having been only objects of contempt and scorn, they betray their deep-seated bigotry and profound ignorance. So far from having been such at any period of the Church's history, Saint Augustine himself and Saint Jerome in particular, his contemporary, both of whom lived fully one thousand years before this unchristian view is said to have begun to disappear, give ample testimony to the contrary. In his dialogue "De Quantitate Animae" St. Augustine alludes to a deaf mute, whom he had known at Milan and whom he calls a young man of most presentable presence and polished manners: "honestissimam corporis et elegantissimam urbanitatis." These words do not indicate that this young man was an object of scorn and contempt to any other, nor that he was devoid of some degree of education and refinement. In the same work he mentions a whole family of four or more, children of parents who both had the use of speech, who were deaf-mutes. The drift of his argument with his interlocutor is that the use of speech comes from hearing others speak and

that if a number of persons were so placed from birth that they could not hear others speak they would practically be in the position of deaf-mutes, who would be under the necessity of using signs as a means of intercommunication and of instruction. In his epistle to Pammachius, who, after the death of his young wife, had become a monk and had distributed his vast wealth to the poor, Saint Jerome compliments and praises him for so doing. Among the different classes of the poor and afflicted who profited by his charity St. Jerome enumerates deaf-mutes, who, being unable from want of speech to expose their wants, deserved and received on this account more than the others. Does this language sound as if they were treated with contempt and scorn, and not rather with the true charity of Christ, whom the Church at all times considered in his afflicted members: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

The charitable compassion of Christians was always in proportion to the degree of affliction as evidenced in this example related by Saint Jerome and as witnessed in all ages of the Church. Even in this twentieth century the Catholic Church is foremost in every work of mercy. Her priests and her religious, men and women, devote their lives to the alleviation of every form of human misery, not for earthly reward, nor for fat salary drawn from the public treasury, but for the sole love of Him Who hath made the deaf to hear, and the dumb to speak."

These distortions of the doctrines and practices of the Catholic Church, blindly copied, and perpetuated even officially under the sanction of Ministers of the State, ought to prove to Catholics, if proof were needed, the great spiritual dangers incurred by Catholic youth in so-called nonsectarian schools and reformatories, and especially in institutions for the blind and the deaf mutes, for obvious reasons.

CATHOLIC.
New Brunswick, July 24, 1907.

CATHOLIC FEDERATION.

Receives high indorsement for its work from His Excellency, Most Rev. Dr. Falconio, D.D., Apostolic Delegate.—Significant address delivered at the sixtieth national convention at Indianapolis—a forceful word to organizations that have not yet joined the Federation. His Excellency, Mgr. Falconio, the Apostolic Delegate, after thanking the members of the Federation for their attachment to the Holy Father, addressed them with the following words: "Your Federation has always been for me an object of particular interest. I have carefully followed its steps from the time of its formation, about seven years ago, up to the stage of its present development. I have praised your endeavors; I have admired your courage, and to day I am happy to be present here, in order to give by my presence a more substantial proof of the interest I take in this important Catholic movement."

"This earnest interest on my part should not be a cause of surprise to you. As the representative of our Holy Father, Pius X., to the United States, naturally I have at heart the spiritual and temporal welfare of our people, and consequently I can not but appreciate and encourage a movement which tends to the protection and unity and temporality, in their individual and social capacity."

That such is the aim of the American Federation of Catholic Societies clearly appears from your constitution and by-laws. There, in article 2, we read: "The objects of this Federation are the cementing of the bonds of fraternal union among the Catholic Society of the United States; the fostering and protecting of Catholic interests and of works of religion, piety, education and charity; the study of conditions in our social life; the dissemination of the truth and the encouragement of the spread of Catholic literature, and of the circulation of the Catholic press." Then, the end of your institution is truly noble and praiseworthy, and consequently deserves our best encouragement.

The utility and, I may be permitted to say, the necessity of such organization nowhere is better understood than in America, which truly is the land of associations par excellence. The common adage, "in union there is strength," is the motor of our civilization, civil and religious life. Individual efforts, no matter how great will prove inevitable failure in regard to our social interest unless sustained by concentrated action. Lack of unity means lack of efficiency; concentration of activities means strength and power, which constitute the best elements for success.

Hence why Leo XIII. by his Encyclical Letter of March 19th, 1902, urges the formation of such unions among Catholics: "It has always been necessary," he says, "that . . . all the children of the Church should be sedulously united by bonds of mutual charity, and by the pursuit of the same objects, so as to form but one heart and one soul. This union is to become in our day more indispensable than ever. Those snares are not set on every side for those who believe? What obstacles are not multiplied to weaken and, if possible, to destroy the beneficent action of the Church? No wonder, then, that His Holiness, Pius X., sustaining the attitude of his illustrious predecessor, most heartily approved your Federation, and in blessing your

labors offered you his best wishes for its success. And truly it would seem that, by a special favor of Divine Providence, your association has attained up to the present time such a development as to fully justify the expectations of our Holy Father, and of those who so heroically took in hand its organization.

What the Federation has accomplished during the few years of its existence is clearly enunciated in your last appeal to the Catholics of the United States. There you state that besides the formation of a Catholic opinion, which is of paramount importance, the Federation has also produced many other beneficial results in regard to Catholic interests. I do not deem it necessary to recall to mind these results; however, I beg to mention that in your last convention, held in Buffalo in July, 1906, resolutions were adopted which breathe forth such spirit of Christian and civil fortitude as to gain for your union the sympathy not only of Catholics, but also of all who love to see the social, material and spiritual amelioration of the American people, irrespective of race and creed.

In said resolutions, speaking on the important question of socialism, you wisely recommend the great Encyclical Letter of Pope Leo XIII., where the Holy Father so wisely sets down positions to solve the momentous problem of capital and labor.

As regards the divorce question which is distracting modern society, relying on our Lord's sacred words, *Quod Deus coniunxit homo non separet*, you justly recall to mind the sacredness of lawful marriage and its indissolubility. Deplored the ever-increasing tendency to turn the Lord's day from its original divine institution, as a day devoted to the special worship of God, into a day of mere pleasure and of frivolous and sinful amusements, you appeal to the Christian conscience for its sanctification.

Acknowledging the necessity of Christian education, you strongly encourage the Catholic public to answer to the call of the American hierarchy, and to co-operate with them in opening and supporting Catholic schools with their generosity.

You also took into consideration the question of "The rights of the Indians to the tribal funds for the education of their children in schools of their choice." Deplored the alarming degradation into which in some places the stage and the press, forgetting their high mission, have fallen, you justly warn the Catholics to cease from patronizing in any manner whatsoever such agencies of corruption, and recommend at the same time the cultivation of the taste for good books and papers as an antidote to the religious, moral, philosophical and historical errors prevalent in our time.

You also wisely recall the attention of Catholics to the vast number of immigrants landing on our shore yearly, and to the necessity of an intelligent, systematic and united action on the part of the clergy and laity in order to safeguard their faith from the many dangers to which it is exposed, and to aid them in a practical manner in their difficulties both by words and action. Neither did you forget the necessity of a well-sustained missionary work, especially in the poorest and most abandoned districts, and the missions to non Catholics, so that the truth may be known, to the great advantage of all.

These and other important matters which you have taken in hand clearly show the noble aim of your institution, and, consequently, you justly deserve our gratitude and our best encouragements. Indeed, I think I am fully justified in applying the words which Pope Pius X. addressed to the members of the Nineteenth Catholic Congress, held at Bologna in the year 1903, and say the American Federation of Catholic Societies "has sufficiently proved to all the vigor of Catholic forces, and what useful and salutary results may be obtained among a population of believers when their action is well governed and disciplined, and when unity of thought, sentiments and action prevails among those who take part in it."

Yes, the progress made up to the present time by the Federation of the American Catholic Societies is for us a sure criterion upon which we may base our hopes that this organization, erected by its founders for the realization of noble purposes, and whose growth has been so rapid and encouraging, will be crowned with success. Of course difficulties and trials are to be expected, but you will encounter them with understanding and patience, stern determination and perseverance. I am glad to observe that you are well possessed with these characteristics. Rest upon the justice and holiness of your cause up to the present time you have acted manfully and with Christian fortitude. In proportion your efforts have been crowned with success.

Aside from the specific matters already mentioned and brought to a successful issue, the claim which you justly make, of having been "a large factor in educating American Catholic thought and opinion to a more correct understanding of what Catholicity really is and what it stands for in the nation," is in itself an achievement of great importance and of inestimable

value. This is what we want, this is what we need, namely, a clear enunciation of what we believe and of what we do not believe, in the hope that non-Catholics will, in the course of time, form of us a just and correct opinion as to the reparation to the injury done to the Catholic name for centuries by a falsified history.

In a reunion held at Cognie in February, 1901, one of the Executive Committee, Deputy Trimborn, could say with pride of the Catholic Popular Association: "The essential is accomplished, the edifice is entirely finished. I wish I could say all the same of the Federation. However, at present, I must limit myself in repeating, 'the essential has been accomplished.' Indeed, your present status shows that truly you have laid the foundation and raised up a solid and beautiful edifice. Notwithstanding, I could not say with the cited deputy, 'the edifice is entirely finished.' The reason is obvious; you have in view the coalition of the forces of all the Catholic societies of the United States.

Now, I am informed that up to the present time not all the Catholic associations have as yet joined the Federation. Consequently, in accordance with your plan, there are as yet some valuable stones which are to be put in position in order that your edifice may be said to be entirely completed and may present a totum of a colossal and striking beauty. Hence I cherish the hope that when the aims and exigencies of your Federation will be thoroughly understood, all Catholic societies irrespective of their nationalities and individual aims, will avail themselves of the opportunity for helping the Catholic cause in a more efficient manner, and that they will come forward willingly to complete with their co-operation, this colossal construction, destined to be, according to the wishes of our Holy Father, Pius X., an impregnable wall against the enemies of God and of our holy faith.

CATHOLIC NOTES.

St. Charles' college, Ellicott City, Md., may well be proud of the fact that the priests among its graduates number one thousand two hundred.

In September about forty Filipino students for the priesthood will enter American colleges. Eight will be received at Dunwoody Seminary.

At the late Presbyterian Assembly in Columbus, O., where the question of pastors' salaries was most earnestly discussed, one of the speakers said: "The minister is idolized at 30 criticized at 40, ostracized at 50, ostracized at 60 and canonized at 70—if he survives."

Amongst those to whom literary pensions have just been awarded by the British Government is Sir P. C. Barnard, who "in consideration of his services to literature" receives £200 per annum, and Mr. Standish O'Grady, to whom £75 is given "in consideration of his services to Irish literature." Mr. Barnard studied for the Anglican Church before he became a Catholic. He joined the staff of "Punch" in 1852. Mr. O'Grady has thrown much light on debated points of Irish history.

Previous to his departure for Atlantic City to take a prolonged rest, Rev. Dr. D. J. Stafford, Washington, D. C., was presented with a check for \$2700, the gift of his parishioners. Dr. Stafford had been ill in Providence Hospital for four weeks. His condition was due to overwork, and his physician ordered him to discontinue all work next October.

A heavy girdle cross on the spire of the Holy Name Catholic church in Cincinnati, Ohio, Sunday night, saved the church safe containing several thousand dollars from being robbed. The cross fell on two burglars, seriously injuring one of them, just as they were using their "jimmies" on the sacristy window. The burglars escaped, leaving a trail of blood. What caused the cross to fall is a mystery.

While in the act of administering the sacrament of Baptism in the Church of Our Lady of Refuge, at Eagle Pass, Texas, on July 14, Rev. C. J. Smith, O. M. I., was stricken with apoplexy and died. He died where he had fallen on the floor of the church, close by the baptismal font, surrounded by his assistant priests, the physician and the christening party. Father Smith was born in Ottawa, Canada, in the year 1851. His father was an English Canadian, while his mother was of Irish descent. He was ordained in 1875, and spent the greater portion of his priestly life in San Antonio.

A Message From Rome.

George T. Angell, the venerable editor of "Our Dumb Animals," who is a non Catholic, says: "If a message can go out from Rome to all Christian nations which he addresses to each other, urging that they take measures to have statues of Christ erected on their boundary lines similar to the 'Christ of the Ades,' with the understanding that no war shall be declared between such Christian nations until the statues have been taken down and destroyed, it may possibly accomplish as much for peace on earth as will be accomplished by the Hague Congress."

"The better Catholic you are the better citizen," said Archbishop Moeller in a sermon at St. Peter's Cathedral, Cincinnati, to the Catholic Knights of America. "The Catholic who abuses in any way his citizenship or his public trust, who appropriates the public money, or who is disloyal to the Stars and Stripes, causes the mother Church to weep."