

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, MAY 28, 1904

1336

The Catholic Record.

LONDON, SATURDAY, MAY 28, 1904.

THE "MODERATE DRINKER."

To say that the first drink of liquor is for many the first step on the way to failure may seem to some the language of fanaticism. Still there are facts which indicate that it is well within the bounds of moderate statement. We know that in this community, and elsewhere, there are men who have struck the rock-bottom of degradation, and what is the reason. They had opportunities to become self-respecting and respected citizens, and in some instances had equipment enough to be leaders of their fellows. That they would ever become the besotted things they are to-day never entered into their mind at the beginning. The young man fresh from college had visions of noble living. And we have seen him fall by the wayside. We have seen him incredibly mean and selfish with never a thought of his duty to man or to God and a prey to the vices which follow in the train of intemperance. To keep a family in sorrow and oftentimes not far from starvation, to break the heart of wife and mother, to court the danger of damnation—this is what the drinker does every day of his life. And the beginning of it all was the trip to the "road-house" on Sunday, or the visit to the nearest saloon. Not every man who observes the Lord's day in this manner is known as a drunkard. The individual who prates of taking it and leaving it alone rather prides himself on his sobriety. He may get muddled now and then—accidents will happen—but he beguiles himself into believing that he is not within hailing distance of being a drunkard. But what he should understand is that the patronage of the road house and the saloon gains for him a drunkard's reputation. Sensible men regard him as a weakling. He may be popular with the bar-tender and his convivial companions and stand high in his own opinions, but the citizens whose opinions are worth having view him with suspicion—or, as one of them said recently, the drinker, the "moderate drinker," so-called, cannot be employed to-day by a business firm in any confidential capacity. Physically and mentally he is, or becomes so, inferior to the total abstainer. Said Dr. Richardson, of London:

"It is the duty of my profession to show, as it can show to the most perfect demonstration, that alcohol is no necessity of man: that it is out of place when used for any other than a medical, chemical or artistic purpose: that it is no food; that it is the most insidious destroyer of health, happiness and life."

THE DANGERS OF ALCOHOL.

The Belgian Academy of Medicine at its meeting of 1896 declared:

In modern society alcohol is in fact the most to be dreaded of all pathological agents. It empisons individuals by thousands and ruins generations. It saps the foundations of social prosperity—the power to work, the development of intelligence, the moral sense. . . We doctors and representatives of the medical profession, who see every day in private practice, in the hospitals, the asylums for the insane, the prisons, the lamentable victims of this great social poison: we, who are witnesses of the degeneracy which affects the progeny of alcoholics, cannot but protest against every law that touches alcohol otherwise than for the purpose of fighting it and raising a barrier against its ravages.

A NARROW-MINDED WRITER.

A correspondent sends us Gertrude Atherton's impressions of the people of Italy. Among other things she says they are degenerate and degraded. Judged by the D. Annunzio standard they are degenerate enough to suit the tastes of the most pornographic. But there are other standards.

It strikes us that some tourists must get into very undesirable company when abroad. They really ought to forego the sight-seeing which seems to shrivel up their sensitive souls, or if they must do it, they should keep the record for private entertainment. Italians, of course, are degenerate—at least they have not advanced so far as the water cure and lynching bee, and the most of them know nothing of the delectable pastime of stock-watering. But in the things which make for civilization they can give lessons to those who think that the sky-scraper and factory are the hall-marks of pro-

AN OUT-OF-DATE NEW YORKER.

In the Pulpit Monthly Magazine for April there is a sermon on "The Church and Society" by Bishop Potter of New York. The sermon is an object lesson in the tolerance which is discarded upon so eloquently in the press, but which, however, is rarely visible.

But we are not displeased with that. Far better to have an avowed antagonist than one who smiles from the teeth outwardly and waits but a favorable opportunity to put a knife into us. And the Bishop does not mince his words when he refers to the Church of Rome. Instead of the urbanity of phrase for which the gentleman is distinguished we have a crudeness which is archaic and unbecoming to any preacher.

His description of the Church's attitude towards society is vague, but when there is question of paying his respects to Rome he is all there with both feet planted on statements that are used by the low-grade controversialist. He takes a good deal of space to say that in the darkest hours of modern history there has always been some heroic witness, some smaller fellowship which has stood for the things for which Jesus stood.

Rather a ponderous way of saying the Lord promised to be present with and to assist the Church even to the consummation of the world.

"I am not speaking now," he continues, "of that disclosure of truth and light which we who are the sons of the Reformation recognize in that great movement; but in disclosures which long preceded it."

We may here remark that, according to another Anglican, the Reformers were utterly "unredeemed villains," and the success of the Reformation was due in Germany, according to Frederick the Great, to self-interest; in England, last, and in France the love of novelty. He has but to look at his own distracted diocese and to remember how he and his peers fronted the divorce question to get an idea of the disclosures of truth and light of the great movement. The light which enables one Episcopal minister to see Seven Sacraments and the Real Presence, and another to see the opposite, does not lend itself to eulogy. Doctrine which is as mobile as water would not commend itself to the Apostles. And any student of the Episcopal Church in the United States cannot but be struck by the methods of compromise and uncertainty of doctrine. There, as in England, it is, to quote an Anglican, the "most absurd and indefensible of all institutions now existing in the world."

In connection with the disclosures of truth and light which preceded the Reformation, Bishop Potter alludes to the careers of Savonarola and St. Francis of Assisi. To associate them in any way with the Reformers is absurd. That Savonarola taught the Catholic faith and preached doctrines antagonistic to Protestantism is not denied by any scholar to-day. To claim him as a precursor or harbinger of the Reformation cannot be upheld by any solid argument. From first to last he was unwavering in his allegiance to Rome, and his scathing eloquence was never directed against the Church, but against the Catholics who followed after sin. Lesmondri says that

"Savonarola in no way departed from Catholic teaching, but confined his efforts to the restoration of morals and discipline."

The Bishop's assertions that Rome smothered the Franciscans with her smooth and oleaginous patronage, and that they became before a great while the tool of the Papal authority, are out of date on the lips of a gentleman who abides in New York. But it will, we presume, never fall to our lot to record that Bishop Potter smothered anything or anybody. If we remember correctly the Rev. Dr. Briggs, attainted as a heretic by the Presbyterians, sought and obtained, without turning his back on the Westminster Confession, admission into the Protestant Episcopal Church. As we read the sermon the words of Cardinal Newman came to our mind. Speaking of the Anglican Church he says: "Heresy and scepticism and infidelity and fanaticism may challenge it in vain, but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its conatural foe."

The editor of the Pulpit Monthly Magazine should use his blue pencil more judiciously or else we may be inclined to view his declaration that only the sermons containing logical reasoning and originality of thought are pub-

WHO ARE "OUR OWN?"

STRIKING MISSIONARY SERMON AT CONSECRATION OF MISSIONARY BISHOP, BY REV. THOMAS F. CUSACK.

The Rt. Rev. Thomas F. Cusack was consecrated auxiliary bishop of New York by Archbishop Farley at St. Patrick's Cathedral Monday morning in the presence of five hundred priests and about seven thousand laymen. The ceremony was very simple. Only male voices, rising and falling in the solemn tones of the Gregorian chant, accompanied the service. The usual display of flowers and myriads of lights was absent. The avoidance of all unnecessary pomp was at the request of the new Bishop. Nine Bishops assisted at the ceremony. Archbishop Farley read the Pope's mandate elevating Father Cusack to the episcopate, with the title of Bishop of Themisycra.

The sermon, a striking discourse, was preached by Rev. Walter Elliot, the Paulist. There is a strong likeness between Father Elliot and Bishop Cusack. Both have spent their lives in missionary work among non-Catholics, both are noted preachers and what is unusual among Catholic priests, both wear beards.

At a banquet following the consecration service, the new Bishop was presented with a purse of ten thousand dollars by the clergy of New York. Rev. John J. Keen, rector of Holy Name Church, made the presentation speech.

In his response Bishop Cusack pledged his interest and labor anew to missionary work, and said that his life and his heart would ever be with such endeavors. A eulogy by Cardinal Merry Del Val, Secretary of State, was read, in which the Pope bestowed his special Pontifical blessing upon his newest Bishop.

Father Elliot's sermon was in part as follows:

"All power is given to me in heaven and in earth: going therefore teach ye all nations; teaching them to observe all things, I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt. xxvii. 18-20.)

Our Redeemer gave to the ministry of preaching the high privilege of his last command on earth; as if to say, My universal sway in heaven and on earth is given to preachers. By preaching salvation to the earth and heaven one. This dominion of his spoken word he extended to the end of time to all the nations of the world. And so the Apostles understood their Lord; for "They, going forth, preached everywhere," as ever since their successors, the Bishops of the Catholic Church have done.

How very proper, therefore, that the head of the Archbishop's band of missionary preachers, the New York Diocesan Apostolate, should be raised to the episcopal dignity, having, by seven years of incessant preaching to non-Catholics and Catholics, proved himself worthy, His ministry of making converts is to-day adorned with Apostolic grace and dignity.

The Church of Christ is essentially missionary. An attitude that is merely defensive, in the face of error is inconsistent with her normal condition. We see unto her if her ministers preach not the Gospel to all accessible unbelievers. Simply to hold her own is to self-imprison in sloth. Hiding in entrenched demoralizes an army.

Looking mainly to offensive measures against error and vice, is to the Church of Christ but a passing phase. Like her Founder, she goeth forth conquering and to conquer.

She must force error and vice into forts and ditches. Catholic Truth is essentially aggressive.

The Lord never said to her: "Hold thy own, stand thy ground, and it is enough." But He gives her all his power for her preaching, and He bids her teach all truth, save all nations; and He stakes His honor for her success to the end of the world.

There is no room for racial narrowness here, nor personal religious selfishness; no, nor for the tactics of a timid defense.

God is mighty to save all by means of a living organization of preachers, resolutely bent on winning all hearts to Christ's blessed salvation.

The Church's active apostolate must be equal to her charter.

It has been a reproach to the Church in America that she has had no missionary among the heathen. Please God, that blot will soon be effaced. To-day's great event shows the effacement of the deeper stain of the neglect of our separated brethren at home. There should now be an end of the objection sometimes made to the non-Catholic missions: Why not expend all our energies on saving Catholics? We need every priest for our people. The Archbishop of New York answers, with his petition to the Holy See, make his chief missionary to non-Catholics his assistant Bishop, "Well and good," proclaims Pius X., in the Bull of appointment, read an hour ago before you. It all means that non-Catholics are "our own" equally with the Catholics. Whose own could they be? Shall the adversary have the American nation for his own? If they are God's then they are to be enlightened and saved by God's own and only Church. "Our own" are all people during all ages, for all truth, and with all the power of Christ the Lord to sustain our claim.

It is an important thing to realize that all the non-Catholics who have strayed away are Christ's sheep. "Other sheep I have, that are not of this fold: they also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." All non-Cath-

olics are our brethren. They may feel kindly towards us, or they may hate us; but they are none of our home, children of the same Heavenly Father, heirs, though lost heirs, of the heritage of Catholic truth and love. If we fail to seek them out and save them, we rob them of the Christian faith which is theirs by as clear a title as it is our own.

And how great is this Apostolate of America. Our country is rising steadily to the supreme place among the nations of the world. In a commercial age, to be master of the wealth of mankind is to rule; and we are the richest. America offers the safest sanctuary to liberty, and clothes its aspirations in the robes of order and peace, opening a school of discipline to the unquitted races of the world. In an age of freedom this makes our government the queen of nations. Will America for Christ's truth and love and all its won. Liberty and order, wealth and genius, most all be won into the service of true religion. The justice and peace of Christ are to be found only in His Church.

To-day's event is the Holy See's approval of the American Apostolate. Bishop Cusack is Peter's living descendant. It is a message saying to the Catholics of America, "Go forward with the missions to non-Catholics."

Let the diocesan clergy make every parish a centre of education and of conversion of our separated brethren.

It was in the New York Apostolate that our new bishop was all unconsciously fitted for the episcopate. He is now made a Bishop because he was so good a missionary. What can he ever be but a missionary Bishop? God made him a missionary that he might be worthy of the episcopate—a servant of all the people, a devoted lover of Christ's "other sheep." We knew him as a powerful preacher and as a stalwart character, but yet as a humble, unassuming, simple, averse to parade and unfounded show, yet knowing well the apostolic uses of the public press; a foe to indolence, routine, legalism; low views of priestly perfection; a diocesan priest winning the affectionate admiration of the religious orders, in whose chosen work he has been privileged to assist.

In his field of labor he has led a band of unparaded missionaries of the pastoral clergy, the advance guard of a great army of diocesan missionaries. He has not been a noisy reformer, nor a self-invested inquisitor; yet a terror to scandalous evil-doers, saloonkeepers, bribe-givers and vote-sellers. A priest of all the people and for all the people, but more especially for our brethren outside the Church, so cruelly suffering from error and doubt concerning eternal salvation.

And now, O beloved Father in Christ! you are to carry all these gifts and endowments upward. Trim the lamp of priestly and missionary prayer and self-sacrifice, obedience and charity, for you are set upon a candlestick to light the whole household of God.

You are to be the main support of him whose heart, by God's grace and the appointment of Christ's Vicar, bears the weight of all religious authority among us. May both of you measure your zeal by the heart-beats of the Good Shepherd!

"SOCIALISM."

THE NATION OF FATHERLESS CHILDREN."

By David Goldstein.

As the Boston Herald said: "This book has an eloquent title and it will doubtless attract wide attention." It is unique in its field, dealing forcefully with the principles of Socialism as they stand related to religion, family life, civil government, and to the labor movement.

Mr. Goldstein has a thorough acquaintance with its propaganda, for it is after eight years of work for that cause, which he now adjures, that the author terminates his connection with the movement. His arraignment of its doctrines is not therefore based upon fanciful speculations, but upon an intimate knowledge which experience gives of its so-called science and its claims as a bona fide labor movement. He quotes more than one hundred authorities who hold undisputed sway in that party in substantiation of his claims.

The fatalism of Socialist philosophy is brought out by strongly contrasting its materialistic postulates with the principles of Christian philosophy, which oddly enough (Mr. Goldstein being a Hebrew) are put forward as the standard by which to measure the issues raised among us by the formidable presence of "the pest of Socialism." It is notable also that Catholic authorities are quoted as a climax to the arguments upon the vital points of controversy between the ideals of Socialism and those of Christianity. The author makes it clear that the Catholic Church is the object of special hatred on the part of Socialists.

The book is popularly written, and its scope may be indicated by the headings of its thirteen chapters. They are as follows: The Material Doctrine of Socialism; Origin of Socialism Opposed to Christianity; Socialism International; Socialist Tactics; Public Ownership; Evolution; Morally Irresponsible; Political Atheism; Free Love; Homeless Children; Two Socialist Leaders; The State; Trade Unions.

Under Morally Irresponsible, the argument that free will is utterly repudiated by Socialist philosophy is amply sustained by quotations from the "Fathers of Socialism" and from the most highly accredited authors of

to-day the world over, and that the doctrine of natural rights is alleged to be an invention of cravily ecclesiastical with a view of centering abstract morality in the individual that the masses may thereby be under their control. Consequently Socialism asserts that the individual man is a non-moral and a non-conscious being. Through the evolving consciousness of society does the man become conscious and moral. Once Socialism is ushered in, the assertion of the collective will shall enforce duty upon the individual man; then, and not until that time, may the law of personal morality justly hold one accountable for his acts. And only then to society; for Socialists gravely declare that science long since "deprived God of His role as Creator of the Universe." "It is not the conscious mind of man that determines the form of his being, but vice versa, the social form of his being that determines the conscious action of his mind" says Karl Marx.

Political Atheism gives the animus of Socialism as purely irreligious while masquerading under cover of a labor movement. The point is made that neither at home nor abroad is there a national leader who is not conversely a materialist proclaiming war to the knife on Revealed Religion. The author appends a long list of names in substantiation of this claim. "Christianity to-day stands for what is lowest and basest in life," says Prof. George D. Herron, the gentleman who holds the highest elective office in the gift of American Socialists, that of International Secretary, controlling the international propaganda. While Marx, "the founder of Modern Scientific Revolutionary International Socialism," in unmistakable terms sounding in the middle of the last century the tocsin for universal revolt, declares: "We shall do well if we stir hatred and contempt against all existing institutions; we make war against all prevailing ideas of religion, of the State, of country, of patriotism. The idea of God is the keystone of perverted civilization; the true root of civilization; the true root of liberty, of equality, of culture, is atheism."

The matter under the caption Free Love brings out with hideous distinctness the logical practice of atheism when related to its disruption of the marriage bond. The validity of God's law of purity being denied there is left no standard to guide mankind save the inclinations of the flesh and the persuasions of the devil when under the intoxication of sensual emotion. Thus it is avowedly the purpose of Socialism to destroy the sacred institutions of family life. The only hindrance to the immediate execution of their philosophy with the thoroughly "class conscious" devotees is found in the presence of the policeman's club. For it is considered an act of heroism in the interest of the oncoming revolution to establish free families along the Socialist way "that is, to break families by divorce, etc."

Homeless Children is devoted to showing that Socialists contemplate supplanting home life by state rearing and education under Godless instruction. In preparation for this change the "International Socialist Sunday School" is being organized in all the large cities in the country to purify the minds of "class consciousness" upon the plastic minds of innocent and hapless children—Pray God forefend!

Two Socialist leaders are introduced in proof that the application of free love as far as may be is now no barrier to holding the highest places within the Socialist camp. The author tells us that occasioned his moral revolt against the party and led him to make a study of its philosophical literature, which, he claims, is not generally known by the rank and file of the workmen who make up the large majority of this political cult, while those in control of the party machine are entirely unconscious of the ultimate aim and end of the "revolution," citing its 29 articles of abolition in substantiation of this position.

It is a remarkable fact that this book coming from sources wholly outside the direct influence of the Catholic Church, steps into the purely secular field doing valiant battle for the principles which the Church holds dear. In the preface the author says: "It is my personal conviction that upon the religious aspects of this great issue the fight now centers around the Catholic Church, which is the only Church which has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor in so great, so masterful a struggle. They may be assured that if this institution fell in the fight (if that were possible) all religious sects and cults would collapse in its ruins."

The book is dedicated to the American Federation of Labor.

Expensive Funerals.

Bishop McPaul of Trenton, N. J., has advised his flock against expensive funerals. "The Church Progress," says: "It would be well if all those not of his flock would also follow the admonition. There is no mistaking the fact that many persons incur liabilities far beyond their means, in this particular, merely to avoid criticism of their neighbors."

CATHOLIC NOTES.

The Sec'y Catholic Directory for 1904 gives the Catholic population of Scotland as 513,400.

Up to date 50,000 teaching Sisters and 30,000 teaching male religious have been driven from France and their property abandoned.

A number of the French municipal councils have protested against Combes' order taking the crucifix out of court-rooms.

The Birkenhead (England) town council has agreed that Catholic Nuns may teach in the denominational public schools and draw salaries as teachers.

The Emperor of China has made Bishop Lavert of Kwang-si a mandarin of the second degree on account of his devotion to the people of that province during a recent famine.

A new Catholic periodical, in Gaelic and English, has been started in Edinburgh with the title Guth na Bhliadhna (Voice of the Year)—Antigonish, Casket.

The provincials of the Dominican Order in this country sailed this week for Rome, to attend the election of a Dominican Master-General. The election takes place every twelve years.

The Mass for night-workers at 2:30 a. m., which is celebrated in St. Andrew's church, New York, was offered up last Sunday morning by Bishop Cusack, the new auxiliary-Bishop of that See.

Lord and Lady Halifax, with their son, have had a private audience with the Pope. Dr. Gasquet and the Archbishop of Quebec were on the same day received in farewell audience by his Holiness.

In testimony to the unexampled virtue and noble Christian life of the late Empress Elizabeth of Austria, Pope Pius X. has ordered the "golden rose" to be deposited at the tomb of the deceased Empress.

The late General Longstreet, who died a Catholic, having been received into the Church after much study and reflection, was formerly an Episcopalian.

On Sunday, June 5, His Lordship Bishop Casey will visit St. Joseph's University, where His Lordship will raise to the dignity of the priesthood one of the two ecclesiastics who were ordained deacons in the Cathedral there on Thursday, March 24.

Archbishop Gauthier, on Thursday last, was presented by the clergy of the Kingston diocese with a purse of \$1000 to be used for purchasing a team of carriage horses. His Grace was deeply affected over this fresh mark of esteem on the part of his clergy.

Father Walter Elliot says that the appointment of Bishop Cusack in New York is Rome's token of approval of the work of non-Catholic missions. Then let no one any longer hold back. We have 60,000,000 neighbors to convert. It is high time we left the rut of routine work to go after them.—Catholic Columbian.

Pope Pius X. has appointed Cardinal Vannutelli as head of the committee of religious defense, just organized at Rome. The committee is to have a central executive and administrative Board in Rome, and is to extend its work in all parts of the world where the rights of Catholics are invaded by the civil powers.

Mother M. Loyola of Jesus, prioress of the Dominican nuns of the Congregation of St. Catharine de Ricci, died at the motherhouse, Albany, N. Y., April 23. She was a convert to the Catholic faith, and with her sister Lucy founded this Branch of the Dominican order in our country. Their mother and grandmother followed them into the Catholic Church and died within the shelter of their convent home.

A rare volume and one to excite the envy of a bibliomane is in the possession of Rev. William D. Hickey, rector of St. Joseph's church, Dayton, O., being the first edition of the Catholic version of the Bible published in the English language. It is a small quarto in three volumes. The first volume, containing the New Testament, was issued in the year 1582, at Rheims, France, by John Fogny.

Archbishop Farley one evening last week administered Confirmation in the Colored Church of St. Benedict the Moor, to the largest number of converts ever confirmed at one service in New York City. Of the ninety candidates, sixty-one were converts. One of the largest gatherings that ever filled a parish church in this city witnessed the ceremony. Nearly 3,000 were unable to gain admission.

Because of the edifying example set by the Catholic girls employed as servants in one of the hotels in Lakewood, N. J., Miss Cornelia Nash, who is prominent in Baptist Church work in Brooklyn, has given \$100 to Father Healy of that village for the benefit of the Church of St. Mary of the Lake. Father Healy announced Miss Nash's gift and her reason for making it at all the Masses on Sunday and asked his parishioners to remember such good Christians in their prayers.

One of the curiosities of the Vatican of which we hear little in the journal published there daily. This journal consists of brief abstracts of everything of interest which the papers published in Germany, the United States, England, France and other lands have recorded. A large staff of linguists prepares this newspaper. The resulting publication in Italian is intended not only for His Holiness the Pope, but for the hundreds of attaches. Of course, such news as would not be of interest to Vatican circles is omitted in the resume.