

The Catholic Record.

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

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AUTHORITY—THE WATCHWORD.

A few Catholics, more or less distinguished, are cited as pioneers of a new movement within the Church. They are acclaimed as thinkers, as men who are bent upon making Rome keep step with modern progress—in short, as advocates of Liberal Catholicism. Their talk is to no useful purpose. They but encourage the half-educated to write screeds which bear no signs either of good judgment or of labor. These evoke favorable comment from certain quarters, but the commendation of those who are ignorant of the Church as they are of progress, should not give any pleasure. Just why Catholics, who are conservative enough not to wax enthusiastic over new-fangled ideas, should follow the Liberals, is not very plain. Nor is it obvious why we should hearken to the voice of self-constituted teachers. These Liberals may be learned, but the Catholics who know that Rome is never antagonistic to true progress are not bereft of wisdom. To the remark that one of these men has been called a "star," we say that a star out of its orbit is not viewed with complacency. Our humble opinion is that the "Liberals" take themselves too seriously. They hear the voice of self; we, the voice of authority. That our methods are antiquated require more proof than the assertion of the "would-be reformers."

On the occasion of the recent creation of the new Cardinals the Holy Father referred to those who profess and propagate novelties under deceitful forms as rebels. They refuse submission in order to retain their own convictions. For their inspiration of the Scriptures is limited to dogmatic doctrines and these understood after their own fashion. The legitimate interpreter of the Bible is the Church, but the Church in subjection to the so-called critical science which dominates and enslaves Theology. And all these, and a thousand other errors, are propagated in pamphlets and reviews, and so wrapped up in ambiguous terms as not to incur an open condemnation and yet be calculated to take the unwary in their toils.

FROM ONE WHO KNOWS.

Conservatism, said a writer some years ago, can well be the badge of a party without any contradiction in terms, but it is only one here and there—a Dante or a Newman—who can be trusted to "liberalize." Indeed nothing hinders the sane and healthy progressive movements of the Church more than the crude extravagances of self-constituted coryphaea of advance, who contrive to disgust all men of judgment and to drive their sympathies over to the other side. No doubt every party is frequently brought into disrepute by its camp-followers, who are always its loudest, most popular and most incompetent exponents; but anything like a "Liberal" movement is tenfold more liable to such a doom.

A NOISY EXPONENT.

One of these noisy exponents wrote his piece some months ago in the columns of the North American Review. The Holy Father and his policy were subjected to an exhibition of bad manners on the part of a writer who is, according to the editor of the Review, "a prominent Roman Catholic priest in good standing." He may be, but we fail to see how a man can play the part of an undiluted son and be in good standing with his own conscience. The gentleman should come into the open. He is sore, doubtless, from the castigation given him by Archbishop Ireland, but he should not hide his light. A man who poses as a critic should not shelter himself behind the barrier of anonymity. It demands hardness of a certain kind to label scraps of gossip and assertions mouthed by every anti-Catholic as criticism, and an extraordinary acuteness of vision to discern in them evidences of scholarship. And when one hears men like Brownson and Newman and Pasteur proclaiming their devotion to the Church and their mental freedom, it is difficult to bear with equanimity the critics who have neither their ability nor their piety.

WHAT TO DRINK.

In an article, "What to Drink," in the Nineteenth Century for May, a writer asks: "What is this alcohol trouble?" The trouble, he answers,

is that while there are occasions for the use of alcohol, it is most generally used when there is no occasion for it. Moreover, when there is occasion for it, and the prescribed quantity has had the desired effect, the patient does not crave for more: while, if taken when not required, the tendency of alcohol is to create a desire for more of it, and this because some constitutional irritation, produced by the first dose, though in a certain sense pleasurable, needs to be allayed. There are states of which medical men know, in which certain regulated doses of alcohol are beneficial. The same is true of every other powerful drug. The notion that it is a food to be taken every day, as a matter of course, is a wholly pernicious one. Alcohol is not a food. It is a poison, useful, like other poisons, in its due place.

IN REMINISCENT MOOD.

Goldwin Smith is the old man garulous. He has these many years been weaving and re-weaving charges against the Papacy, and, though well down in the valley, he is still at it, as enthusiastic, to all seeming, as when he came to us from Oxford. He dwells, so far as this matter is concerned, in a land peopled by spectres invisible to reputable historians. He seems to be ignorant of the fact that since he began to write the world has moved on, with the result that the charges which had a look of plausibility to men of his generation, are now in controversial museums. Not even he can impart to them a semblance of vitality. They are dead and have no interest for this day save as a reminder of how truth was mishandled. So when we read in the columns of a contemporary that Christianity encountered the worst influence of all, that of theocracy engendered by the ambition of the monk, Hildebrand, we can but surmise that the sound judgment and critical acumen on which his friends set store, were not in working order when he penned the foregoing words. It is conceded now on all sides that Hildebrand saved Europe from anarchy and lawlessness. It is impossible to conceive (we quote Dean Milman's Latin Christianity,) what had been the confusion, the chaotic state of the Middle Ages without the Medieval Papacy; and of the Medieval Papacy the real father is Gregory the Great. Hildebrand, sparing neither the bribed nor the bribers, incurred the odium of all the delinquents. Hildebrand had no respect to persons or judgment. Sin levelled Emperors and beggars before him. (Sir Francis Palgrave. History of Normandy and England. Vol. I p. 112.)

The logic of events forced upon the role he played with such benefit to State and Church. He was a great Pope, a wise and fearless reformer, a statesman whose tact, foresight and wisdom are acknowledged by the historian. They who know anything of his life will not find a justification of Dr. Smith's assertion that he was ambitious, when the venerable professor avers that theocracy, which means, by the way, the direct government of a people by God, has been the source of the crimes of the Papacy, of the Inquisition, the Albigenses, the persecution of the Huguenots; he is but garrulous, and forgetful that the glamor of his name does not blind us to the fact that mere assertion is not proof. Thrumming over thread-bare commonplaces received by tradition from the easy credulity of times past, impels a Protestant authority to arraign the vanity and impotency of such tactics, which require little learning and less thought and no politeness or charity whatever. The Professor does not like Jesuitism and the unspeakable evils which it has wrought. What they are is not stated. But, being unspeakable, they are a temptation to any scribe with an imagination. This talk, however, is pathetically old and useless in a land which has live problems demanding solution. The Professor should cease being an echo of the partisan historian and make some original noise. Vapors such as we have alluded to may well be left to men of the type of Col. Sam Hughes, who represent nothing, and whose rancour and hate are not even the echo of any group whatever of the Protestant population of Canada.

THE MELANCHOLY ONE.

Once more the correspondent with a grievance against the public library chants his dismal lay in our sanctuary. Now, if a man can but talk we advise him to join the society of incapables and whiners. Men who know what

they owe to themselves, as well as to others, can make their influence felt in the public library. Not by resorting to and crying, but by the assertion of their rights as citizens. Moreover, the average librarian is courteous and anxious to satisfy his patrons, and the average non-Catholic is not on the planet for the purpose of annoying his Catholic brethren. If libraries maintained by the citizen contain anti-Catholic literature, intelligent and concerted action can remove them without a protest from any fair-minded citizen.

A REMARK.

If we have not some budding financiers in our midst our discernment is at fault. We refer to the clerks, clerks and young men of abundant leisure whose income is, though small, ample enough to cover "sporting," etc., expenses. How do they do it? Do they eliminate boarding expenses, that is, pardon us, do they "sponge" on their parents. Is the coin of the realm too sacred to be devoted to the prosaic uses of the household? We have puzzled over it, but so far we see no way out of the maze. And so, when we see the young bedecked in shining raiment, and flocking to the theatres and ball parks, we cannot but wonder.

"WHAT CAN WE LEARN FROM CATHOLICS?"

INTERESTING DISCOURSE AT CENTENARY M. E. CHURCH BY DR. HANNA, ITS PASTOR. WORDS OF PRAISE ELICIT FERVENT "AMENS"—VIRTUES THAT CHARACTERIZE THE FAITHFUL ARE HELD UP FOR ADMIRATION AND EMULATION—FOOD FOR THOUGHT ON BOTH SIDES.

Philadelphia Catholic Standard and Times: "What can we learn from Catholics?" This was the subject of the sermon at Centenary Methodist Episcopal Church, forty-first and Spring Garden streets, last Sunday evening. The preacher, Rev. John D. C. Hanna, D. D., was more than generous in treating as universal certain characteristics of Catholics which are at best general, and there was but little to object to, even a couple of what might be called "digs" being kindly put, and no doubt due to misapprehensions or to what is a born bias with Protestants.

One fact not less significant than gratifying deserves to be specially noted. The kindest remarks regarding the Catholic Church and her institutions and the strongest condemnations of prejudice elicited the most plentiful and most fervent "Amens." Dr. Hanna's text was Ecclesiastes ii, 14. "The wise man's eyes are in his head, but the fool walketh in darkness." "It is the part of wisdom, and we owe it to ourselves," said the preacher, "to observe any organization and benefit from the good that is in it. Let us take up the Catholic Church as a matter of study, and we shall learn that there is much in that Church worthy of our attention; and I can pray God's blessing on the Roman Catholic Church and hope that as the years go on, with that Church uplifting the people and the Protestant Church uplifting the people and all trying to honor our Lord Jesus Christ, we shall bring on a reign of righteousness."

HAVE THE COURAGE OF THEIR CONVICTIONS.

The first thing the speaker found to admire in Catholics is that they put their Church above everything, and always have the courage of their convictions. "Begin a conversation with them, and in a very few minutes they let you know they are Catholics, proud of their belief that their Church is the Church of God and ready to stand up for its doctrines. You will find Protestants of whom you cannot say that, whose convictions are not clear and who do not know what they believe. You find Protestants who are not fully persuaded and not strong in their convictions, and who are so badly spread over several denominations that their belief does not amount to anything. "Every Catholic has a Church home. Theirs is the wisest plan in the world. Whatever parish he lives in, there must he hold his Church membership. We have known Methodists to withhold their transfer letters until they had lost their allegiance to any Church and drifted away.

"The Catholic Church is in one respect the greatest democracy the world has ever seen. Down South a Negro can enter any Catholic Church, but if he were to enter a white Methodist Church it would almost cause a riot. Right in the same community he can enter the Catholic Church and take his place with the white man, because Catholics hold that no class distinction can enter there, and he is the marvelous Church in the world in this respect. Rich and poor meet together, and the Lord is Master of all. In Centenary Church the poor would be welcomed as the rich, but I have known respectable poor people to be requested to leave Protestant churches where they did not say it with the lips, but they froze them out. This is disgraceful. In God's sight we are not measured by our possessions or social standing, but by our souls.

"When the Catholic gets rich, he does not turn his back on the Church, but he pours out his money generously and builds convents, churches and orphanages. These people in their

prosperity do not forget their Church, and I am told their sons show the same loyalty. Yet I have known families which owed all they possessed to the Methodist Church which had uplifted them, none of whom are attached to any church to-day.

FAITHFUL IN ATTENDANCE.

"In the matter of attendance on church services, Catholics are not equaled by any others in the world. You hear the patter of their feet at early hours, going to Mass and thousands upon thousands have gone long before we are awake. Visiting a sick friend on a recent Sunday, I observed the crowds entering St. Agatha's Church—not only women and children, but hundreds of young men pushing their way in. You would think they came from all parts of the city, yet these were of one parish, and there had been Masses before that hour and there were others to come. When the winds blow, the sleet, the snow and the rain fall, do we go to church? I am afraid we are not so good as they along this line. We are likely, if the sky is overcast, to turn over and go to sleep again; or we stay away if a friend calls or if we have that "Sunday headache," or the one after another of poor excuses. We have 1,100 on our rolls. Do you believe 50 per cent. of them attend on any one Sunday? I doubt it 40 per cent. do, and still further, I doubt if 25 per cent. of the absentees have such an excuse as they could offer to God.

THE MATTER OF REVERENCE.

"Protestants of all denominations, with the possible exception of some branches of the Episcopal Church, could learn something from the Catholics in the matter of reverence. It is a solemn thing to enter one of their churches. The silence, the worshipful air is striking. Even the roughest Catholic man you could meet on the street reverences the sanctuary and puts us to the blush. It is marvelous the reverence they display. They believe it to be the place in which God dwells. I don't want to be hard on Protestants, for I believe in Protestantism, but how do we come into our churches? Not as if they were churches at all. We carry our conversation, our prayers, or what not, conversation should cease when we enter the church. Here we should meditate and pray. I have offered prayer in this church when I have heard voices louder than my own engaged in conversation. When we are before God in prayer, all other conversation should cease.

"Then there are the great benevolences of the Catholic Church, but we are learning those. We do not like the idea of payments for baptisms and Masses, but the humble Catholic, out of his pittance, puts on the altar the best of gifts. It may be in the form of an assessment, but he has no grievance against it. One-third of the people in all the churches I have ever been in have contributed nothing to the support of the Church.

"Another word on the point of attendance. Brother Smith showed me a programme for the Master Plumbers' convention, on which it was stated that there would be a six hours' stop at Centenary on Sunday, so that all could attend divine worship. This was put on at the instigation of a Catholic, so that even when away from home they look after attendance on Church. Some of our people go through a whole vacation and never think about Church.

PRaise OF THE SISTERSHOODS.

"Then we can admire their Sisters of Charity, with their quaint uniforms, but we are getting to that now with our deceases, so we cannot find fault. They go into homes and to diseases the most loathsome, and if you are so near a Protestant that you cannot attend them, I don't belong to your crowd. And what is more, the Catholic priest, while perhaps not at times as spiritually inclined as we could wish, goes without question into the greatest dangers, to the worst small-pox case to which duty calls him, and I admire him for it. Thank God, we are having more of such practical Christianity. It is better than serving on church committees, so let us resolve to be like them in the matter of getting out and helping somebody.

CARE OF THE CHILDREN.

"The Roman Catholics give us a strong lesson, and one we ought to learn, in the care of the children. It cultivates in them and teaches them loyalty. There is no criticism of the priest nor of the Church in the presence of the children. Our people at times get home from Church and criticize the preacher or the music, and the children, listening to all this, absorb such ideas, and when they become sixteen cease to go to Church. Then their parents cry, 'Lord, save my child!' and the answer might well be, 'You drove them out of the Church by your criticism, your disloyalty. Where are the numbers of children who ought to be here? They come if they please and they stay away if they please, and right here one cannot but think of the Catholic children. If they do not do anything else good, they at least go to Church.'

FOOD FOR THOUGHT.

There is much food for thought in the above discourse, both for Catholics and Protestants. Of course, we of the household of the faith know that there is much more for Protestants to learn of Catholics from Catholics that would be of advantage to them. But it is also possible that while some of the virtues which Dr. Hanna held up to admiration as characteristic of Catholics as a class, they are not so general as might be desired.

During his remarks Dr. Hanna at times apologized for things he said, if they offended any Catholics who might be present; but they were along lines to which the Catholic has got hardened, just as his Protestant brother has. The former doesn't mind it any more, and the latter seems to be incurable. One of these is the assumption that Catholics think it no harm to spend Sunday sinfully if they only attend Mass. Much of this is due to Protestant misconception of Sunday and of sin, or rather of its outward and visible signs. While it is considered a mortal sin not to hear Mass on Sunday, it is not considered a sin for a Catholic who has attended to that duty to row a boat or bat a ball, any more than to take a walk or other form of recreation not involving getting drunk, these are sins any day, and those who indulge in the last named are not usually in the class who "go to Mass and do as they please afterward." They, as a rule, do as they please to the extent of not going to Mass.

Another remark which grated concerned the doctrine of the Real Presence, to belief in which Dr. Hanna very properly ascribed the great reverence shown in Catholic churches and the lifting of the hat in passing the church. In this matter, however, Dr. Hanna claimed that Protestants have the advantage—they believe that Christ is spiritually present in their churches, which is a "better" belief than that of Catholics in the Real Presence, "which seems to be idolatry." If the Blessed Sacrament is Christ, and so a Catholic believes, how can adoration of Christ be idolatry? The hard thing for a Catholic to understand is how a believer in the Bible can read the sixth chapter of St. John and deny the Real Presence.

DISCOVERY OF WHITE GIANTS.

The discovery of a race of white giants is the somewhat startling claim made by Rev. Francis Barnum, S. J., who is now in Chicago.

This new people is said by Father Barnum to be of unadulterated Caucasian blood. Immense in stature and muscular development, the members of the tribe are found in Northern Alaska, beyond the settlements of the Alaskan Indians, north of what is known as the Indian line.

Intrepid hunters of seal and walrus, the tribesmen have strangely thrived in their frozen home, and instead of becoming stunted in stature each generation is the equal, if not the superior, in physical height and size of that before. During a stay of more than eight years among these people the priest did not find a single tribesman who was not much larger and taller than the average American.

Several years prior to the discovery of gold at Nome, Father Barnum was sent as a Jesuit missionary to Alaska. Preaching from village to village among the Alaskan Indians, but journeying northward always, he finally passed the Indian line, beyond which the population becomes strictly Eskimo. During his journeys Father Barnum heard from time to time of a tribe of white men living on the shores of the Pacific still farther north. He thought these stories proved the existence of a colony of indelible traders and trappers, who had settled along the ice bound shores to pursue their search for the wealth that seal and walrus men in that frozen zone. Father Barnum, who is a slight, frail looking man, apparently not in the least fitted for Arctic exploration, persisted in his journeys toward the aurora borealis and at last came upon, not the band of hardy hunters he had expected, but a race of purely white men of gigantic stature. These are of unadulterated Caucasian blood, with the faintest strain of Mongolian or American (commonly called Indian) ancestry.

ITALIAN "CONVERTS."

"Every now and then," says the Monitor, "the daily press regales us with the story of the conversion of many Italians to Protestantism. Just about the time the collection for 'Home Missions,' is to be taken up among our separated brethren some wonderful results of the harvest of zeal must be forthcoming that the dime may jingle in the collection basket. The favorite exhibition of missionary work now is the converted Italian. First comes a list of ex-priests with euphonious Italian surnames—brands just awakened to the error of Rome, saved by the reading of the Scripture, which they had never before heard of. Now, a finer set of fakes and rascals it would be difficult to find than these sanctimonious swindlers. Many of them, of course, were never priests. But every cute Italian knows enough of the abominations of Babylon to startle a prayer meeting or stir the pious sisters to unctuous ejaculations. The priests among the 'converts' are graduates from discipline and past masters in the art of hypocrisy. Their checkered careers wind through many dioceses. Peripatetic in person, they leave behind permanent memories. When they have converted to the power of truth, they sprout out into Protestant missionaries."

CATHOLIC NOTES.

Very Rev. J. J. Kough, rector of St. John's Cathedral, Milwaukee, has pledged his salary for twelve years to aid in building a magnificent new school.

The most Rev. Archbishop of Cincinnati has requested his official organ the Catholic Telegraph to refrain from publishing notices of eunuchs, fairs, suppers and similar catch-penny devices for raising parochial revenues.

The monument to be erected by the city of Boston to the memory of the late Patrick Collins will soon be finished and will then take its place among the finest works of the kind in that city of art and culture.

A cablegram from the Rome correspondent of the Boston Herald of June 16 announces the appointment of the Rev. Daniel F. Feehan, P. R., St. Bernard's Church, Pittsburg, Mass., to be Bishop of Fall River, Mass.

A gift of \$2,500 to be given by Mr. Carnegie towards the cost of an organ for the Cathedral in Newry, Ireland. The negotiations with Mr. Carnegie have been carried on by Rev. Father O'Hare, who is at present in the United States collecting for the Cathedral improvement fund.

A memorial to the Irish poet and novelist, Gerald Griffin, is proposed in Ireland. As this gifted Irishman became a Christian Brother before his death, it is proposed that the memorial will take the shape of a Christian Brothers' school at Limerick.

For the seventh time G. M. Arnold has been re-elected mayor of Gravesend, England. It is said the good life led by their Catholic mayor has done much to overcome the bigotry and intolerance that once existed among the citizens of that town against the Church.

Rumor again states that Archbishop Bourne, of Westminster, England, is to be a Cardinal at the next consistory to be held this month. Archbishop Bourne succeeded Cardinal Vaughan at Westminster in September, 1903, so that this great section of the Church has been without a Cardinal for nearly four years.

The Rev. A. H. Lang, one of the six preachers of Canterbury Cathedral, Eng., and for twenty years connected with the Anglican Archbishop's mission to the Assyrians, but of Persia, and as organizing secretary under three Archbishops of Canterbury, has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm, O. S. B.

The memory of Father Ryan, the poet-priest of the South, is to be further perpetuated in Alabama by a monument raised by popular subscription. The Mobile Register states that a not inconsiderable sum has been subscribed already, although the plan for a memorial to this singularly gifted poet is yet in its infancy.

Mrs. Navarro, Mary Anderson, has given a sum of money to a convent in the Connemara district, Ireland, to erect a building which will be used as a school. The pupils will be young girls desirous of learning the rudiments of housework as an equipment, should they be obliged to leave home and seek a livelihood in foreign countries.

While addressing a State temperance meeting at Charles City, Archbishop Keane suffered an attack of heart failure and was unable to speak for some moments. He finally concluded, however, to go to supper but had another attack while talking to those at the table. He soon recovered and with a few days' rest is expected to be able to appear in public.

The Protestant Gales of Dublin expect to have a service in Irish held in St. Patrick Cathedral or one of the city churches at least once a month. They will also have lectures on the work and aims of the Gaelic League delivered in the various parochial halls and hope to introduce the Irish language and history into the schools under Protestant management.

After Francois Coppee, Ferdinand Brunetiere and J. K. Huysmans, now Adolphe Retto has adjoined the error of his ways. Retto's conversion is quite as remarkable in its way as that of Huysmans and much more abrupt. Huysmans required three volumes in which to tell how he had trod forth from the black mass to a monastery. Retto is going to describe in one how from an atheist who reviled the Catholic Church, he became a fervent Christian, who is going into a monastery.

A pretty operetta, "The Land of the Sunrise Sea," has been prepared for the children of St. Ignatius' school, New York. The words and music were written by the Rev. J. F. X. O'Conor, S. J., especially for the children. It is written not too deep for children's voices, and the music is very attractive, without going over the borderland of comic opera. It was the aim of the author to translate into musical ideas the thoughts of the libretto.

According to a recently-published work entitled "Un Siecle de l'Eglise de France," the conversions to the Church in the nineteenth century number 26,000,000. This has been due in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries the world over. When this society was first organized eighty-three years ago, Catholic missionaries numbered but 1,000. To-day the number of priests, brothers and nuns engaged in missionary work has risen to 65,000.