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

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THE RELIGIOUS AND THE SECULAR WEEKLY.

The Christian Guardian, echoing the cry of the Montreal Witness, tells its readers that the election of a Jew as Mayor of Rome, is the Roman reply to Pope Pius X.'s thunderbolts against Modernism.

The Pall Mall Gazette says: "Plain men, however—if they happen to be Christians, whether Catholic or Protestant—should be grateful to Pius X. for his outspoken condemnation of views which are incompatible with belief in the historical truth of the fundamental doctrines of the Christian faith."

THE EDITOR AND THE JEW.

A correspondent sends us an excerpt from the *Osservatore Romano* with the query "What do you think of intolerant policy of the Roman Catholic toward the Jew?"

The excerpt embodies the editor's disapproval of Ernest Nathan as mayor of Rome. It contains not a word about hostile policy toward the Jew, and reverts Nathan's success, not because he is a Jew, but because he is a Freemason of the most virulent type. That the Jew has ever found a friend in the Vatican is a matter of history. Without citing many facts to substantiate this assertion, suffice it to say that the Marquis de Fontenay points out that the first member of the Jewish race who ever obtained a European title of nobility received it at the hands of a Pope Leo XI., who raised to the patriarchy, a Jew of the name of Perleoni. The latter at the time of his death filled the office of prefect of Rome, while still a professing Jew—a dignity which may be regarded as the mediæval counterpart of that now filled by his co-religionist Ernest Nathan.

THE MONTREAL WITNESS.

In a note appended to a letter from a reader in the Montreal Weekly Witness we notice that this paper is wandering from the path of journalistic rectitude. When he says, "ancient miracles, that the Roman Catholic Church has been fair to record 'puerile portents with no moral significance,' etc., we are justified in asking for proof of this assertion. We are, of course, not ruffled by the dictum, but we are of the opinion that an influential paper should arraign it in the clothes of argument and not thrust it naked into the presence of its readers. The editor is not among those who scoff at miracles, and reject them, not because they are unsupported by evidence, but because, as Middleton confesses, that if they admit their testimony they must accept the facts and with them the Church they so luminously illustrate. Admitting the Scriptures, can he prove that the mode in which at one time God dealt with his people has been changed and the gift of physical miracles has been withdrawn from the Church. As to 'puerile portents' we content ourselves with saying that the editor is ignorant of what the Church commands us to believe in the question of miracles. In deference to his reputation he should abstain from disseminating misinformation, not to say anything of prejudice.

UNAFRAID AND UNDEFEATED.

Despite the prediction that the Church in France would be vanquished by tyranny and spoliation, euphemistically styled democratic ideas, the London Saturday Review says that the Church is still in a perilous position, but the thing which has suffered most in the fight has been the conception of the omnipotent state. The taking up of the gauntlet thrown down by French Jacobinism was an act of the highest heroism. To-day the cathedrals and churches of France hold larger and more earnest congregations than ever they held in the days of the Second Empire.

THE LADIES HOME JOURNAL.

In the Ladies Home Journal Dr. Box gives much and varied information about anything from a dolly to a doughnut. He tells the gentler sex how to scramble eggs and manipulate the buckwheat cake; how to build and decorate houses— to make useful articles to cost about 30c and to look like the price. Not content with being arbiter of fashion and gastronomy he sighs for new worlds to conquer; and putting his doctor's cap on straight he marched into the domain of theology, brandished

the newest creation from Paris and made a few tactless remarks about beliefs which are held by the majority of his readers. Why the gentleman, whose temper we opined, was as sweet as one of those steaks referred to now and then in the *Journal*, should have deserted his millinery-strewed path passes our comprehension. He writes so beautifully on what to give the baby, and how to fashion curl paper and to enter a train without falling over the conductor, that we regret to see him wandering so far afield. It may be an advertising scheme, or a bid for notoriety, or a proof that he has a soul above a bonnet. We are certain, however, that the subscribers can make Dr. Box wary of printing crude preachments by touching his most vulnerable part—his pocket.

THE CHRISTIAN GUARDIAN.

Writing on progress in the Palladium, The Christian Guardian says: "There is elsewhere the policy of the Roman priesthood seems to have been one which made rather for popular ignorance than for popular education."

We are not surprised to see a paper which referred to blasphemy as "not very sensible remarks" bearing false witness. When the editor penned the foregoing words he either knew they embodied an untruth or he did not. If he knew, he slandered, if he did not, he manifested his ignorance. In either case he is an exponent of the journalism that is a disgrace to any country. Where the Church is concerned this individual is un-Christian enough to satisfy a rabid infidel. He does not consult learned Protestant writers; he is merely a recorder of prejudices, a disseminator of slander that intelligent Methodists are ashamed of. And yet he is an editor of a religious weekly for the household.

WHAT PROTESTANTS SAY.

Protestant writers of reputation scorn to use the slander that the Church is opposed to popular education.

Canon Farrar in his "Christianity and the Race," Lect. 7, p. 186, says: "Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education incomparably superior to the mere athleticism of the nobles' hall was extended to the meanest serf who wished for it."

The Scotch Calvinist, Laing, in his "Notes of a Traveller" answers the Christian Guardian in the following manner: "In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals, is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands. . . . Education is, in reality, not only not repressed but is encouraged by the Popish Church and is a mighty instrument in its hands and ably used." Again, this writer, no lover of Rome, says in the same work, p. 413, that the Popish Church is advancing stealthily but steadily . . . adapting herself to the state of the public mind and to the degree of social and intellectual development in every country from the despotism of Naples to the democracy of New York.

Catholic Italy, says Hallam, supplied the fire at which other nations lighted their torches. Guizot, Gibbon, and others, do not allow their hostility to the Church to blind them to the facts of history. And these facts are so clean-cut as to allow no man, jealous of its reputation, to say that the Church is opposed to popular education. We venture to say that the intelligent Methodist would recoil from the slander to which we have referred. But the Guardian editor is whose pugnacity knows no discrimination, and whose methods are devoid of either thought or learning. He should vote for prohibition of intemperance in assertion.

Our joys are joyless unless we have some one to share our delight. The mind forgets much of its sufferings when our griefs have found a mate, and in every emotional occurrence our social natures cry out for company and companionship. The noblest actions of a man are seen in his efforts to rear a family and provide for them a home, and he cannot descend to a baser use than to destroy his home or the home of another.

THE BUSINESS SIDE OF RELIGION. PIOUS VAGRANTS—WHAT'S IN A NAME!

In one of my former missions there was a Methodist minister who told a strange story of his early religious experiences. That it was substantially true I have every reason to believe. According to this story, he was the son of Catholic parents, and the name bore out his statement. Some of these Methodist clerical names are well calculated to set us a thinking. He had been "roughed up after the usual manner of Catholic boys; had gone to confession several times, and had received his First Communion. A good old grandfather had taught him to say the beads, and even as a minister he retained a few lingering traces of his early devotion to the Blessed Virgin. His parents had no sittings in their parish church, and pew rent was in those days the general rule. When he heard Mass on Sunday, he was obliged to stand or sit in some one else's pew. When about thirteen years old he was the star performer in a little tragedy, which left its impress upon him during the balance of his life. On one occasion he unwittingly entered the pew of a somewhat crusty individual. The pew was far up in front, and the owner had not yet arrived. When he did so, he passed in front of the pew and in the gruffest manner possible ordered the little fellow out of the seat, and bade him stay out. Smarting under the public humiliation, the boy left the church, and no form of persuasion could ever induce him to enter it again. The parents themselves were rather negligent, and they did not seriously object when later on he became a regular attendant at the Methodist Sunday school. A wealthy lady of the same religious persuasion took a fancy to him and offered to put him through college. The parents were flattered of course, and eagerly accepted the offer. They did not wake up to the importance of such a decision until their son returned to his home a daily-accursed Methodist minister. Vagrant Catholicity had once again demonstrated its ability to undermine the foundations of Catholic faith. It was a few paltry dollars versus a child's soul. The price of a few sittings in church versus their boy's eternal salvation, and the boy was sacrificed on the altar of Mammon. We hear a great deal now-days about the barbarism and savagery of the idolaters who sacrificed their children to the cruel gods of pagan times. They were at least animated by religious motives, and their heroic sacrifices were dictated by genuine, if mistaken zeal. They compare favorably with present-day parents who wilfully endanger their children's salvation rather than make the sacrifices which duty and religion imperatively demand.

NOT PAUPERS.

The vagrants are the original tax-dodgers. They stood church, as I have already asserted several times, but bear none of its burdens. They hear Mass, but refuse to contribute to the maintenance of him who ministers at the altar. They will do anything rather than pay. They are not paupers, except when it comes to contributing. They have their expenses of course. They do not come to church often enough to rent a pew. They cannot afford it just now, but they will do better at some indefinite future date. They are not going to remain long in the parish, and it is scarcely worth while. Then there are two or more parishes of different nationalities, and they have not arrived at a decision as to the one with which they will associate. It is a safe guess to make that they never will. When some emergency arises, such as baptism, a marriage or a funeral, they are very profuse in their promises. They are well aware that in such cases the traditional zeal of the priest can be relied upon, and that of two evils he will always choose the least. The canonical regulations as to parish affiliation were rigidly enforced, they would be in sore straits for a pretext, but the brazen reed is seldom broken and the smoking flag is seldom quenched. Where the system in force is a combination of pew rent and seat money, they will enter a pew with all the assurance of the real owner, and when discovered they will merely smile at the collector for his pains. Sensitive! Oh, no! If they were, they would have given up going to church long ago. They are simply miserable and mean and penurious and stingy, and they go through life dodging a financial responsibility whenever and wherever possible. They are in reality the recipients of the charity of those who make it possible for the Church to exist. But charity has been imposed upon them from the beginning, and there are nearly enough of the generous and self-denying to make up for the shortcomings of those who are the reverse. The reader will please notice that I put it nearly always. There have been instances in which meanness became epidemic, and the priestly victim, bound by the vow of obedience to his Bishop, live to regard with bitterness the day he became a priest. No priest would dare stand in his pulpit and treat in plain terms of the miserable, contemptible, small subterfuges to which many people will have recourse in order to avoid paying what they justly owe; no pastor could well put on paper all that he has learned of human meanness in the care of the temporalities of religion. There is a saying in the medical profession that if Epsum salts were \$1 an ounce, its popularity as a medicine would be greatly enhanced. The cheap things are seldom appreciated, even by those who take

advantage of their cheapness. The fact that it costs them nothing, or next to nothing, has much to do with the lack of appreciation shown by the vagrants for the priceless heritage of Catholic faith, known by the generic term of "religion."

SOUNDS FINE.

We often hear it said by well informed laymen that if exact business principles were employed more generally by priests, the results would be more satisfactory in every way. Exact business principles mean presentment made by competent laymen, which assessment every professed member ought to be obliged in some way to pay. All this sounds fine, but there are a few difficulties. The chief difficulty is that the wealthy will seldom consent to an equitable assessment. Another difficulty is that it makes the condition of the deserving poor a matter of common parish gossip. A third and final objection is that the system has yet been devised which can effectually reach the vagrants and the bad boys. You can assess them until you are black in the face, as the saying goes, and you are as well off after the assessment as you were before. The country at large finds many problems insoluble; so does the Church.—Rev. J. T. Roche, LL.D., in *Catholic Standard and Times*.

MUST GUARD THE YOUNG.

It cannot be too often repeated that the future welfare of the Church and of society in the United States, as in all other countries, lies in the teaching of the catechism by parents and pastors and teachers—in the home, in the church, in the school, says Bishop Casanova of Pittsburgh in a notable pastoral just issued. Religious faith, morals, character, come from that source. That a work is difficult is no reason why it may be neglected. No matter how difficult it may seem to gather all the children of the parish under sixteen years of age for religious instructions on Sundays; no matter how difficult it may seem to retain in the Sunday school boys and girls who have been confirmed and who have made their first Communion and have left the parish school, pastors should never relax their efforts or allow their zeal to flag. It is at this period of life that boys and girls most need the light and strength of Divine truth and Divine grace, and they should not, in the most perilous period of life, be deserted by their pastors and parents and left to their own ignorance and weakness to become the sport and prey of the world, the flesh, and the devil. Where the priest is in earnest, parents become in earnest, children become in earnest, the classes are well attended, and piety and virtue prevail.

Pastors and assistant pastors are bound by a solemn obligation of duty and of strict justice to instruct all who are entrusted to them in the knowledge of God. We are responsible to God for those who are baptized, and for those who are not baptized; and for those who are Catholics, and for those who are not Catholics. We are to preach the Gospel to every soul within our reach. There are hundreds of boys and girls, growing up to be men and women, who have never had the opportunity of a Catholic school, or of the influence and example of a Christian home. Some of them are surrounded by irreligious and corrupting influences, and exposed to every kind of evil forces. They are without any guide or protector, ignorant of their true fate among ignorant and vicious companions, familiar with coarseness and brutality, with obscenity and blasphemy, with drunkenness and depravity in their worst forms. These we must seek out and save.

The Confraternity of Christian Doctrine is now canonically established in this diocese as the Holy Father has decreed, and every parish is to have, according to its size and condition, a Society of Christian Doctrine. There should be a number of men and women well trained in the best methods of teaching Catechism, to assist the pastor on Sundays and on one or two other days in the week, to assemble and instruct the children, especially those children who do not attend a Catholic school. Not only the well disposed children, who present themselves at the appointed time, are to be instructed, but the ignorant, idle, negligent, and wayward are to be sought out by the pastor and his catechists in the streets, alleys, in remote country places, and wherever the most careless and godless dwell, that they may be taught to know Christ and obey His precepts. The most strenuous efforts ought to be made to reach those boys and girls who are ignorant of religious truths, and to teach them the catechism, else they will be a reproach to the Church and a danger and torment to society. Where there are religious teaching in a parish, the lay catechist may not be so necessary for children of the parochial school, but they will be useful to seek out the careless and wayward, and if they have the true missionary spirit they will be able to save many who are now being lost to the Church by their zeal in instructing poor, neglected boys and girls, and even men and women, and by bringing them to Mass and the sacraments. Wherever there are public institutions in a parish, there should be catechists to teach the principles of faith and morality, and to assist the priest in other ways in caring for the Catholic inmates of such institutions.

There are some who will think that the need of catechists and mission workers is not so important or so urgent as this pastoral letter represents it to

be. The need is very great; the need is apparent to those who are not blinded by sloth and indifference. We have so many coming to our churches and schools that we may neglect to seek out those who do not come. The good shepherd will give his first care and labor to find and save the strayed and lost sheep. Italians, Syrians, Slovaks, Poles, Croatians, Slovenians, Lithuanians, Austrians, Belgians, and other immigrants, who are scattered throughout the diocese, living apart from other Catholics in small colonies, are some times left without anyone to speak to them in their own language of the truths of salvation and encourage them in the practice of Catholic faith and morality. We should not be content until the society of Christian Doctrine has reached every small settlement and provided our immigrant brethren with religious books and papers printed in their own language. Pastors should endeavor to provide teachers for these people—teachers who will catechize the children and instruct them in the truths and duties of a good Christian life. Our most important work is to instruct the ignorant, remove prejudices and save souls. No matter how ignorant and indifferent the people may be; no matter how little money they may contribute to support religion, a pastor is responsible to God for the spiritual welfare of all within the limits of his parish; and the more ignorant, superstitious and timid men may seem, the more earnest and zealous will the true pastor be to gain them to Christ.

Our Diocesan Apostolate has done excellent work, and with more missionaries and larger means its labors could be extended still farther. But it cannot do the work of catechists and mission helpers in distributing religious books and papers and gathering together the children for instruction in labor camps, small mining towns, country districts and other places where there are immigrants and their children to be cared for.

There is a far reaching need of more extensive and more thorough knowledge of Catholic truth among all classes, even among Catholics educated in colleges and academies. Religious education in parochial schools, and in all higher schools, ought to be the first aim of the teacher, and the most systematic, the most thorough, the most extensive course of study. Time and care should be devoted to religious instruction and practices, so that education may perfect the spirit as well as the intellectual faculties of the student. It is important that teachers be well trained in secular sciences and the best methods of imparting the knowledge of reading, writing, spelling, arithmetic, and so forth; but it is vastly more important that Catholic teachers should be true Christians, and able by instruction and example, to make the study of Christian doctrine easy and attractive to the young. Such teachers we have in the faithful, devoted and self-sacrificing men and women who devote their lives to Christian education. A Catholic is not educated until he knows his religion, and the knowledge of his religion becomes the ruling principle of his life.

ST. FRANCIS DE SALES DAY AT THE MISSION HOUSE.

Correspondence from Washington, Feb. 15, '08.
The most interesting event in the Catholic University life last week was the celebration of the patronal feast of St. Francis de Sales at the Apostolic Mission House.

It was a very notable crowd that gathered for the event consisting of representatives of the student body from all the affiliated houses as well as from the faculty of the university. These university affairs are conducted on a very high plane and no where can such assemblages be seen as events like this bring forth.

In the cluster of buildings may be found the brightest young men in the Church, who are preparing for careers of usefulness in the various religious orders in which they are associated. The Paulists, the Salpeterians, the Marists, the Dominicans, the Franciscans and the Holy Cross have gathered all their ablest scholars about the university and events like these call out a very representative crowd.

The programme included an address by Very Rev. A. P. Doyle, rector of the Apostolic Mission House. The Benediction was given by Right Rev. Mgr. Chase, of Texas, and the music was rendered in first class style by the choir of Paulist students.

Father Doyle said in part: "St. Francis de Sales was a great missionary in the cantons of Switzerland, and the recent disestablishment of the national Church in Geneva gives the story of his life a peculiar freshness. He was the apostle of the non-controversial methods of the presentation of the religious truths.

"The priests who are living at present in the Mission House have come from all over the country—from Florida on the South to Baker City, Oregon, on the west and Canada on the north—and it is their purpose when they have finished their course to return to their respective dioceses to be the home missionaries, working according to the policies and after the methods that made St. Francis de Sales so eminently successful a missionary."

What If We Had Been Aggressive?

A priest living in a densely Protestant town wrote to a friend to this effect: "It is quite amazing what a change has taken place here in the feelings of non-Catholics. I can remember the time when an anti-Catholic meeting was attended by the best people in the community and in great numbers. They were all against us bitterly. But now things are so different that at a recent concert for our church, the Protestants made up the majority of the audience, and the whole city is very friendly. And yet in those thirty-five years we have done nothing to influence them, except to creep about in black clothes and old hats and always pay our bills. What would not have been the change, how many might have been the converts, if we had carried on a zealous though pacific propaganda?"—The Missionary.

CATHOLIC NOTES.

By the will of the late Leopold Vilsack, which disposes of an estate of over \$5,000,000, Catholic churches, hospitals and homes in the vicinity of Pittsburgh are bequeathed \$105,000.

By the will of Mrs. Charlotte Kohl-haus of Lancaster, Pa., the sum of \$2,000 is left to Bishop Shanahan for the education of young men for the priesthood, and the bulk of her large estate is left to the Sisters of Mercy of Harrisburg, Pa.

English Catholic papers announce the selection by the Sacred Congregation of the Propaganda of Right Rev. Mgr. Cannon Ward, president of St. Edmund's College, Ware, for the vacant see of Northampton, despite his earnest "solo episcopatu." Mgr. Ward is a son of the famous Dr. William George Ward and a brother of Mr. Wilfrid Ward, editor of the *Dublin Review*.

The possession of a prayer book obtained the last rites of the Church for an unidentified man believed to be Edward O'Keefe, twenty-five years old, 747 West Forty-eighth street, Chicago. He was fatally injured when he attempted to board a train on the Atchison railroad at Lemont, Ill. Rev. T. Hemlock, when notified that a stranger was dying, having in his possession a prayer book, hurried to the scene and administered extreme unction. A few minutes later the man died.

Nearly all the property of Mrs. Annis Vernon, the blind authoress, who died recently is bequeathed for charitable and religious purposes. The Maryland School for the Blind is given all real estate, consisting principally of ground rents. Mrs. Vernon was a graduate of the school. Cardinal Gibbons is bequeathed \$5,000. The residue of the estate goes to the Little Sisters of the Poor. Mrs. Vernon was a widow. Her maiden name was Keane. The value of her estate is estimated at \$50,000.

The County Kerry, Ireland, has been plunged in grief by the death of Mother Ignatius O'Connell, superioress of the Presentation Convent, Cahirciveen. Born near Abbeylee in 1826, she entered the religious life in 1852, and was professed in 1854. Two classes were the special objects of her solicitude—young girls anxious to become nuns and boys who showed a vocation for the Church. There are in Great Britain, America, Australia and Africa nuns and priests working for the glory of God who owe a deep debt of gratitude to Mother Ignatius, and who will bear of her death with deep sorrow.

The Cincinnati archdiocese has sustained a great loss in the death of Right Rev. Mgr. John M. Mackey, Ph. D., president of Mt. St. Mary's Seminary, Cedar Rapids, and one of the wisest and most prominent priests in the province. Mgr. Mackey died late Wednesday night, January 15. He was stricken with apoplexy Tuesday morning, following an attack of the grip, and passed away without regaining consciousness. Surrounding his death-bed were Archbishop Mosler, who had watched at his side all day, and a number of priests. The announcement of his death was unlooked for and was received with great sorrow by all classes and trends in the community.

Everly is the memory of a Catholic Bishop honored as was that of the late Right Rev. Frederick Z. Roeker, D. D., of the Diocese of Jaro, P. I., on January 22 in the library of the High School. In presence of a distinguished gathering, and in behalf of the class of 1880 there was presented to the High School a photograph of the dead prelate, showing him as he appeared in his Pontifical robes a short time before he left to take up the post where he laid down his life. The photograph will be replaced later by a handsome and dignified oil painting which will hang upon the wall of the school chapel, a memorial for years to come of a worthy alumnus. This is the first time in the history of the school that a graduate has had his picture hung there by his former classmates.