

# The Catholic Record.

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

VOLUME XXXIV,

LONDON, ONTARIO, SATURDAY, FEBRUARY 10, 1912

1738

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### STILL AT IT

Some of the gentlemen who are still ranting about the Ne Temere decree have either got their ideas of it from prejudiced sources or are using it to stir up rancour and bigotry. When a divine tells us that no foreign power should be allowed to impose laws upon Canada, and refers to the Ne Temere as an illustration of what he means, we are disposed in all charity to believe that he is talking for the benefit of the very gullible. These big sounding words about safeguarding British freedom are but tawdry rhetoric. The assertion that the Ne Temere interferes with the civil status of the parties concerned is not founded in fact. As Mr. Ewart observed: "The Roman Catholic Church does not pretend that the decree affect the civil status of the parties concerned. And nobody questions the right of the Church to discipline its own members for breach of its own rules. I am afraid that many clergymen are somewhat too ready with their condemnation of those whom (as I think) they ought to regard not as enemies but as allies." A calm reading of the Ne Temere might be a deterrent to mischief-making and induce the fair-minded to correct the false statements that are all too current in sundry prints.

### A GRAVE DUTY

We presume that many parents are conscious of their duties and responsibilities even though certain conditions might warrant a snip on the contrary. It is inconceivable that any intelligent parent should be lax in safeguarding the boy and girl. Yet many young people act as if they were independent of all authority. They walk the streets night after night: they are seen unaccompanied at places of entertainment and are permitted a liberty which must eventually be a source of moral danger. At a time when they are most impressionable they are left to the mercies of the world. They are robbed of youth's heritage—the right to have ideas, to form strong enthusiasms, to discipline and toughen themselves against the enemies that will come. An education in the streets, by loose-tongued adults, by all the forces that tarnish modesty and dull the spirit of chivalry, is not the best passport to success. And yet what else can we expect from a boy who has no sense of values? Thrust him into the horde which has no reverence, whose God is a shadowy being, which reveres the world and all the things thereof, and he will become a part of it. He will be blind to the beauty and value of his faith, and he will be stirred by no noble impulses. In a word, he will become one of those who drift along into the eternal haven without any achievement to their credit. It goes without saying that the parent must cultivate the faith of the child by speaking to him about God who will reward the good and punish the wicked. He will teach him the mysteries of religion and impress upon him by word and example that the salvation of the soul is his chief business in life. Let it be remembered that no teacher can speak with authority as the teacher can to the child.

If the household were permeated always by a religious spirit: if parents were to regard the children as sacred beings entrusted to them of whom they will one day have to give an account, we should have everywhere Catholics enlightened, proud of their faith and anxious ever for its development and safeguarding.

### SOME KIND OF RULE

Some people say that a home is not a religious community. We admit, of course, that a household cannot be governed by rules of monks and nuns, but it is a badly regulated home that does not have some kind of rule. There should be a rule for daily prayer and the reception of the sacraments. What more beautiful spectacle is there this side of heaven than a mother gathering around her little ones and teaching them to uplift minds and hearts to God. Surely upon such a home descends the love that brooded o'er the Holy Home. In after years these children will remember and see through their tears the wise mother who never forgot their sublime and divine destiny. To shepherd immortal souls, redeemed and sanctified in the blood of Christ, to watch and to guard them, to teach them insistently the true purpose of life is the solemn duty of the parent.

### THESE WINDY SPEECHES

We like not these windy speeches from millionaires on the "art of getting on." They do take themselves seriously. They omit the dearest platitudes with a solemnity befitting gems of wisdom. Seated on their money bags they exhort their hearers to beware of smoking and drinking, to be honest and punctual and so to make a bid for fortune. Above all they deliver preachments on brotherly love. It is all very funny when one knows that in their days of money making they were untroubled with regard for their brethren. They used and broke them in the wheel of labor: they crushed them when they could, and went on their way as remorselessly as a buccaner. We suggest that instead of courting notoriety with libraries and ceaseless gush they should pension the widows of the men who helped them on their road to wealth.

### THE RELIGION OF THE FUTURE

We read but a short time ago that the Church is powerless to stem the tide that is bearing humanity to the religion of the future. Just what this religion is going to be the writer does not state. Science, however, is not an enemy of religion and if this scribe would go over the annals of the past and read them with opened eyes he would see that in every department of human activity, Catholics, upheld and supported by the Church, were ever in the forefront. No, true science leads to God. The shallow-minded and the makers of facts, to substitute materialistic theories, rant religion, but the men of profound research and acknowledged prowess in the field of true science proclaim always that the God Who wrote the Bible is the God Who wrote the illuminated manuscript of the skies.

### UNIMPAIRED VITALITY

Thoughtful men who owe us no allegiance are of the opinion that the vitality of the Church is unimpaired. In great centers her influence ministries to and soothes the many who are tempted to be sullen and discontented. She fills the school-room with the sweet odor of piety; she strengthens us with her sacramental help, and her prayers are as sweet music to those who go over the borderland into eternity. Undeterred by either the wiles and rage of her opponents, she blesses and preaches, confident the while that Christ is with her.

### THE SAME ENEMIES

It means nothing to say that the forces arrayed against her are all powerful. These forces may be tricked out in novel dress, but they are essentially the same as that which waged war against her in the beginning. Materialism was then, as it is now, her opponent. It failed, however, to stop her, because man could not draw from it either moral or spiritual sustenance. It could not solve the problems which tormented him. It was unable to teach or to guide. At the present day there is, we admit, a re-encouragement of pagan selfishness and luxury and animalism. But the Church will triumph over all this with the means employed by her against her former enemies. She will conquer them by the faith that overcometh the world, by her doctrines of repentance, by her infallible teaching. She will conquer because she alone can satisfy the spiritual instincts of man. Hence we look forward with calm assurance to the future. The Church has withstood the storm and stress of centuries; she has witnessed many political and religious revolutions, and yet is to-day youthful, pulsating with vitality and dominating the minds and souls of millions. While the sects lose ground, and bewilder the thoughtful by their disputes and divisions, the Church remains the same—strong and united, indestructible and everlasting.

### TO BE REMEMBERED

When we look back on the solemn and God-fearing Catholic customs of the early years, may we not fear, says Bishop Hedley, that the good old traditions of Catholic unworshipfulness will have to fight with the spirit of the age. Are not our young people beginning to imitate those hard and selfish principles which are now so common? The innocent heart expands like a blossom to its God, to Jesus Christ, to all that belongs to the world of grace. There is no possibility of this to a heart which is shut up in itself and which is only interested in the chances of this present. Yet we expose Catholic boys to this danger more freely every day. They mix with non-Catholic boys who are prematurely knowing and cynical, who speak with easy toleration of religion; and in the name of science all at once. This is true of Freemasonry, and of other pernicious associations.

world in which supernatural principles and childlike prayer are virtually unknown. They run the risk of falling into an earlier than they might and of suffering the destruction of that simplicity, that respect and that strictness of ideal which should characterize every Catholic.

We are told that the pure heart penetrates heaven and hell. The prayers and vigilance of parents can preserve this inestimable treasure to their children.

### THE SOCIALIST'S COMPLAINT AGAINST THE CHURCH

A socialist paper complains of our priests for attacking socialism. The ground of what it calls "detached utterances they quote from individual socialists." Let us see how this matter stands. Socialists say to us—"You do not condemn a whole political party because some of its leaders hold wrong views on religious subjects, or lead bad lives personally. You do not condemn your Church because there are some bad men amongst your clergy. Why do you condemn socialism because some of its advocates hold wrong opinions or put forth evil projects?"

This is begging the question, as any man can see clearly who cares to think about it even for a few moments. The question is, what are the programme, aim and tendency of socialism? There are people who talk what they call "socialism" who are merely radical reformers somewhat perhaps, in advance of time and possibility, but not necessarily wrong in principle. With those we are not just now concerned.

But, there is a movement; backed by a party which is talked to by orators and fed with a literature; a party which is taught a certain well-known brand of doctrine, and called on to admire the thoughts and theories of certain well-known men. This is a system, organized in several countries, having a common press, a common supply of literature—books and papers; and throughout this system there circulates constantly a certain stream of teaching and opinion, of theory, of plans, of dreams; and this system is controlled and influenced by a certain group of living leaders; and its adherents are sponged with the ideas of leaders, living and dead.

This is socialism, as the Catholic Church confronts it. Has she reason to battle with it? she has; and she may as well resign the task and the duty set her by Jesus Christ, if she fails to do so. There is no use in telling us that socialism is merely a political movement. Political movements may be made good, bad or indifferent; but when they enter the field of religion and morality, they will find, as they always have found, that the Catholic Church—her clergy, and her lay too—is on guard.

Neither is there any use in telling us that we must not judge the merits of a movement, or the character of a party, by the personal views or actions of individuals; because we have no intention of doing any such thing; unless the "personal views" are wide the teachings of the party, and the party is called on to receive those "personal views," and to frame its policy in accordance with those views.

And it is on this ground that the Catholic Church meets socialism. They talk about "detached utterances," but utterance which have become the socialist school books, that the Church considers them important. A political leader may be an atheist, or a bad man in his personal affairs, and not do any great harm as a politician; but, if his atheistic views, or his morally loose opinions are put down in black and white, printed in his party literature, circulated as teachings or suggestions to his party admirers, and boldly laid down as indicating the ends for which his party is expected to strive, and as pointing out the conditions which the future policy of that party is expected to bring about—How stands the case then? He is then a trespasser in the domain of religion and morality; and if his party choose to make him a hero, to read his immoral utterances with respect, to class him as one of their great leaders, to wait eagerly for his next word, and to move in company with their whole body on the path he points out,—then the Church is against that man and that party; and if she were to hesitate to denounce them, she would have no reason for existence.

The "utterances" of which the Church complains are not "detached utterances." They are drawn from those writings and speeches of socialists which are devoted to the advocacy of socialism, and are an integral part of such advocacy.

The attempt to dismiss such "utterances" by making them as private and personal opinions is not new. It has frequently tried; but it will not do. The "utterances" complained of are contained in books such as Socialism, Scientific and Utopian, Woman and Socialism; and Socialism and Positive Science; and are gobbled eagerly as real food, by speakers, writers, arguers, and leaders of socialism, in every country where the movement has got a start. These utterances are not mere chance remarks. They are put out in the name of socialism, not in the names of individuals; and in the name of socialism they are treated up, re-printed, and passed from lip to lip wherever socialism exists. We do not doubt that, locally, the new adherent or the man whose mind is not yet quite made up, or who has yet some degree of religion; and is given the full dose all at once. This is true of Freemasonry, and of other pernicious associations.

This system of gradual revelation is not new. It is a most dangerous system; and one which has furnished the most dangerous movements the world has ever seen, with thousands of vigorous defenders amongst the new beginners, who have most of the evil of the thing yet to learn.

In the name of common-sense, let Catholics who are approached with propositions of this kind, first find out what it is all about; who are the engineers away behind the machinery, who make the wheels go around. Let them take some advice from the Catholic Church which has seen the rise and fall of dozens of dangerous anti-religious movements in her time, and is destined, no doubt, to see many more that have never yet been thought of. And let them not make the mistake of being misled by insidious and poisonous teaching; dishonest suggestion; and pleasing but impracticable schemes, have been given them; their power of clear thinking damaged, and prejudices implanted. Let them see to it in time. Next week we shall give our readers some of the utterances of socialism; and we shall label our "detached utterances" as individual socialists.—Antigonish Casket.

### THE CATHOLIC CHURCH IS A GREAT REPUBLIC

#### THE WELL-DESERVED HONOR TO CARDINAL FARLEY IS ONE OF THE RESULTS OF REPUBLICAN GOVERNMENT WITHIN THE CHURCH

Chicago American, Jan. 23.

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that church, in the great republic of our era, and that it is a great republic now. In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth. The kings and emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disappeared. Within the Catholic Church went forward through the centuries steadily, gaining in power, because from the first the government of the church was a republican form of government. No accident of birth determines any important fact in the government of the church. There is no body of lords and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the church—just as our Electoral College was established by the founders of this government to elect a President.

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the church was chosen to rule. A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on a hard bed or no bed, while the boy Emperor was in his palace, lived to see himself upon the throne of St. Peter and to see the Emperor grown to manhood humbly submissive without the gate. That was the result of republican government within the Catholic Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican government.

Cardinal Farley who returns to America with the highest honor save one that the church can confer, illustrates in our day the republican methods of the Catholic Church—methods that date far back before the day when the proud German Emperor stood for hours outside the Pope's door at Canossa. Cardinal Farley, greeted with enthusiasm and affection by the people, welcomed with respect and pleasure by the entire citizenship, represents in his person the republican system of government that has done so much to make the Catholic Church the greatest useful power in the world. Cardinal Farley began life humbly. He was studious and earnest from his childhood, but he was a poor boy; his father had no fortune to give him except intelligence and character. To-day Cardinal Farley stands with the princes of the church, one of a governing body intensely interesting, dramatic and marvelous in its long history. It is well for those that read about him in this country to know that the church which has made him a cardinal has been for many centuries as truly republican in government as the system now put a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy other than that of intellect, character and devotion.

### THE HOME-COMING

At the present time, when Portugal is ignominiously expelling its bishops from their country; when France is dragging them into court like malefactors; when the Mayor of Rome and other officials are continuing to insult the Sovereign Pontiff with impunity; when the attitude of the United States towards the ministers of religion may cause no little surprise in some of the countries of Europe. The Archbishop of New York returns to his see as a cardinal. A vast multitude meets him and greets him at the Battery in a manner that seldom even the fact of home-coming of ex-President Roosevelt. Fifteen hundred policemen greet the immense and enthusiastic throngs from the roadway which they would have only too eagerly invaded to greet the new cardinal. Officers of the fire-boat guard the pier where the steamboat, crowded with them to stern with American and Papal colors, lands its great delegation of distinguished laymen, who had taken his Eminence from the ocean liner; two or three hundred automobiles precede and follow the open carriage in which the cardinal, in his robes of office, is seated; Broadway and Fifth Avenue, perhaps the two busiest streets in the world, are for two or three hours without trolleys or vehicles of any kind, so as to make way for the imposing procession, and no one complains; buildings are decorated along the way, Hebrews as well as Christians participating in the general jubilation; multitudes throng the sidewalks; bands of music are stationed at different places along the route; thousands of school children wave their flags and shout their welcome; further on are associations of men representing every race and condition of society, one and all cheering and happy people from the end of Manhattan Island to the cathedral, a distance of five miles in extent, forming, as it were, a living passageway to the splendid sanctuary, with its banners fluttering from every pinnacle, and portal and spire, to be transported at night to a picture of dazzling beauty, with its myriads of electric lights that glittered from the crosses on its twin towers, 350 feet in the air, down through every line of its graceful structure. It all seemed, as some one of the myriads that came at night to contemplate the marvelous spectacle described, like the New Jerusalem. Within its great expanse, awaiting the cardinal's coming, and weary with their long waiting, were six or seven thousand happy children, who had come to look on him whom they have such reason to regard with admiration and love.

Such was the welcome home of this great representative of religion in the United States. The papers next day seemed to be given over to descriptions of the event both in print and elaborate pictures. Every one rejoiced that an American, and especially one so loved and honored, had been selected for this great Republic. Even the synagogues were decorated, and the Legislature of the State of New York, both Senate and House concurring, passed a resolution of congratulation to His Eminence. And all this is only the beginning of the nine days' rejoicing. Evidently the statesmen and the people of this great Republic understand the immense importance of religious feeling and teaching in a nation, especially at a time when so many elements of destruction are at work to undermine the foundations of society.—America.

### THE WORLD'S TEMPLE

#### IT IS FULL OF DISORDER AND ABUSE

By Rev. James F. Irwin

To-day in the temple of the world, there still exists disorder and abuse; men are being tossed about by every wind of doctrine and passion; the temple of the world is full of thieves; the house of prayer is forsaken; the gambling houses are crowded; the world is in a state of unrest and either there is no voice of Christ to cry out against the abuses of the day or the voice of divine authority is hidden in the din of the clamorous sects, each crying, "Lo! here is Christ or there is Christ!"

This twentieth century was ushered in at a time of great change. Never before has the world known such unrest. It is a scientific age when the inventive genius of man is striving in all directions to discover the secrets of nature. Industry is being revolutionized and men's minds are daily being turned into new channels. It is an age of material comfort. Medicine is conquering disease; life is being prolonged; pleasure has more and more part in man's life. Yet in spite of all this, it is an age of unrest. The social problem is becoming more acute. Machinery instead of lightening the burdens of men in general is but making the breach wider between the rich and the poor. The resultant cry of the poor against its miseries comes to us in the form of socialism. The progress made by science and study instead of leading men to God is filling them with greater conceit. The conquest of the air by the aeroplane and wireless telegraph, the knowledge of the bacteria and the microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. In spite of it all, men are not sure bacteria and microscope only lead the world to the hope that they will solve the mystery of life and then will come the rejection of the future. "Seeing is believing," is the motto of the day hence, the supernatural is being rejected. 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