

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

LONDON, SATURDAY, SEPTEMBER 10, 1910

CHURCH UNION

It seems that the Methodist General Conference has by a sweeping majority adopted the recommendation for Church Union with the Presbyterians and Congregationalists. Well and good. Divided Christianity is a spectacle to men and angels.

THE SISTERS OF ST. JOSEPH

There is no community of women so closely associated with the work of the Church in Ontario to-day as the Sisters of St. Joseph. The reason of this is that they are for the most part daughters of the people with whom they are brought into daily contact by their labors in the parochial schools, hospitals, orphanages and houses of Providence.

A VERTABLE PLAGUE

Who shall we blame for the present condition of things which allows all manner of literary poison to be found in stacks upon our news stalls. The law makers may be somewhat blamable for not making the statutory enactments strong enough, but those in whose keeping has been placed the administration of the law in the different provinces are still more at fault, because they luxuriate in official repose when they should be taking action or employing detectives to do the work of arresting

and influence but affording no help in the imperishable unified Church of Christ. There is, when we sum it all, one thing bright where much is dark—the desire of union—much the weakness of division. To fulfil the one and heal the other we know only one way—to return to Mother Church, from whom their ancestors separated in that rebellion of heart and mind of the sixteenth century.

PUBLIC OWNERSHIP

Elsewhere will be found a communication anent the above subject, which we heartily welcome, for discussion brings the truth to light.

In reply, we may state that we broached this subject, which is an important one, because we are convinced that socialistic theories have so befogged the public mind that many have lost sight of the fundamental principles that underlie the existence of municipalities and states, which in our day manifest a tendency to encroach upon the rights of the individual.

Our Toronto contemporary, in dealing with the pronouncement made by the Bishop of Joliette, concerning the Freemasons, is, we think, somewhat incongruous. In what, the Freemasons are Christ-haters there can be no manner of doubt. At least this applies to those countries in which is established the heart of the organization. In England, Scotland, the United States and Canada, the order is very strong, and consists in part of men who wish to be recognized as Christians, including even a few clergymen, and in part of men who, while recognized as Christians, give the craft the first place in their affections and faithfully attend lodge meetings, whilst church attendance troubles them but little.

A TINY CLOUD

From one end of the Dominion to the other there is anticipation of a splendid demonstration of Catholic faith in Montreal, and advice from that city give us to understand that even the members of the Protestant sects display the very kindest feeling in regard to the Eucharistic Congress. Many of them regard it as a demonstration which will bring out in bold relief the strength of Christian faith. We regret, however, to state that there is a note of discord coming from the Capital of the Dominion.

A BELGIAN MONASTERY

At present there is a serial story being published in the Northern Scot, at Elgin, Scotland. The author is a Presbyterian minister. Having paid a visit to a Belgian monastery he gives us a very interesting sketch of his experiences. It bears the stamp of kindness and truth.

NOTES AND COMMENTS ON THE EUCHARISTIC CONGRESS

THE EUCHARISTIC Congress now in progress in Montreal is remarkable for three things. It is the first gathering of the kind to be held in the New World, and, as such, marks distinctly the beginning of a new epoch in the history of the Church. Until the present glorious Pontificate, North America occupied the status of a missionary continent, but in pursuance of his determination to restore all things in Christ, Pius X., with that penetrating insight to the needs of the time which has already made his reign memorable, has raised the Americas to full canonical status in the Church and made them participants in the manifold privileges and responsibilities which that distinction implies.

and punishing those who are guilty of circulating immoral literature. True, once in a while action is taken, and punishment inflicted, but the law officers are only touching the very fringe of the disease. The administrators of the law remind us once again of the Emperor of old who took the notion to play some very sweet airs on his violin while Rome was burning. Why we refer to this matter once more is because, in the police court of this city, over a dozen boys appeared on a charge of having robbed a bonded freight car. The magistrate remarked that never before in the history of the city had there been so much criminality amongst its youth. That drastic measures are necessary becomes more apparent every day, and a strong effort should be made to get at the seat of the trouble. What would be thought of a doctor who would prescribe a sedative powder for a grave constitutional disease? The law makers and the law administrators are in this class in not protecting the morals of the rising generation. We cannot do better than quote from that splendid paper America, the following article concerning the production of that class of literature which is doing so much to demoralize the youth of our country. We commend a careful study of the article to those who have at heart the welfare of Canada:

"On one of the broad avenues of lower New York City, admirably located for the convenience of its huge shipping departments, there stands a lofty building, imposing and solid in construction, that gives external proof of the substantial well-being of the industry carried on within its walls. There issues through its doors and windows, wide open during these hot summer days, a ceaseless hum of busy workers, and huge vans piled high with their product are forever hurrying to catch trains and steamers, which shall carry that product into every city and town and hamlet of our continent. One would not hesitate to affirm that the business carried on in this busy hive, covering well-nigh an entire block of lower Manhattan's valuable real-estate, must represent a capital running up to \$1,000,000. Quite an investment, to be sure, when one reflects that its increase depends on pennies. Yet it does, for this solid, substantial and imposing skyscraper is one of the factories—there are several of them in New York—whose output is made up of the five and ten cent cheap literature with which America is flooded. Who has not seen its flaunting vulgarity in our shop-windows and book-stalls of the streets, on our railway news-stands, and heaped high on the arm of railway news-dealers? One recalls the sounding titles, the highly-colored pictures, that distinguish a traffic which under the name of literature corrupts good taste, good sense, and common decency; which teaches the language and the manners of the streets, and which begets the filippic in the mouths of some fathers and mothers, who in ordinary matters are normally sane and prudent, is almost incredible.

THE GLOBE AND THE FREEMASONS

Our Toronto contemporary, in dealing with the pronouncement made by the Bishop of Joliette, concerning the Freemasons, is, we think, somewhat incongruous. In what, the Freemasons are Christ-haters there can be no manner of doubt. At least this applies to those countries in which is established the heart of the organization. In England, Scotland, the United States and Canada, the order is very strong, and consists in part of men who wish to be recognized as Christians, including even a few clergymen, and in part of men who, while recognized as Christians, give the craft the first place in their affections and faithfully attend lodge meetings, whilst church attendance troubles them but little.

"It were labor lost, to be sure, to remind the authors, the publishers, and the sellers of this wretched stuff that their enterprise is a sinful one and that they are morally responsible because of their formal co-operation in the evil, for the corrupting influence their 'five-cent dreads' exert upon the youth of the land. The income earned them by their vile truckling to immorality is too alluring a bait. But it may not be equally futile to warn Catholic parents that there are sins of omission as well as sins of commission in the matter of the training of children. Failure to exercise careful supervision over the reading matter of their children is not the least of such negligence in this respect of some fathers and mothers, who in ordinary matters are normally sane and prudent, is almost incredible.

AN ORNATE ORATOR

A gentleman named Dr. Shaw, speaking at an Orange gathering on the 12th, of July, in the city of Belfast, Ireland, gave vent to a very pretty piece of oratory, but, unfortunately for the orator, the tail piece spoiled it. Said the doctor: "The forest birds might forget their songs; the ocean might forget the tides that kept it pure; the night might forget the stars; the flowers of summer might forget the dew that made them fair; the sun might forget the day; the patriot his fatherland; but while the Boyne had a stream, Britain a history and memory a plea, loyal Orangemen would never forget William III., of glorious, pious and immortal memory."

AS A TIMELY COMMENTARY UPON THE REALITY OF CATHOLIC FAITH IN THE BLESSED EUCHARIST

As a timely commentary upon the reality of Catholic faith in the Blessed Eucharist—a truth quite incomprehensible to the stranger without our gates—there comes to us from the world's metropolis a touching story which we transcribe as we find it in the columns of a contemporary from the other side of the globe, the Catholic Herald of India. The story is related by its well-informed London correspondent, and it serves to illustrate the living faith of the people whom Canelejas seeks to betray; and at the same time to impress upon all the source and origin of that extraordinary unity of diverse peoples in the Faith, of which the Blessed Sacrament is the ever-abiding centre and pledge:

WITH ALL ITS AMBITIONS AND PLEASURES, MOTIONLESS HE LAY, AS IF HE REALLY WERE WHAT HE WAS SUPPOSED TO BE UNTIL THE WORDS "HOC EST CORPUS MEUM"

SECONDLY, THE Congress is remarkable for the number and eminence of the strangers which it has attracted to our shores. Never before in the history of Canada, or of this vast hemisphere of the West, have so many distinguished ecclesiastics been gathered together in one place. From almost every country in Europe they have come, and Asia, cradle of the human race, Australia, youngest daughter among the nations, have each sent representatives to pay their homage to the Prince of Peace, and to testify by their presence to the Pentecostal character of the event. From South America, too, and the Isles of the Carribees, pilgrims have wended their way to this City of Mary and joined hands with their brethren from every state in the great American Union, in this magnificent public act of faith in one of the most vital articles of our creed as Catholics and followers of the lowly Nazarene. It may be questioned indeed if outside of the Eternal City, within the past fifty years, there has assembled anywhere so cosmopolitan a gathering of ecclesiastics or so representative a body of Catholic laymen.

THE THIRD REMARKABLE FEATURE OF THE CONGRESS IS, TO OUR MIND, THE EVIDENCE IT SO CONSPICUOUSLY DISPLAYS, ON EVERY HAND, OF THE PROFOUND FAITH OF THE CATHOLIC COMMUNITY OF MONTREAL AND ITS CAPACITY FOR DOING IN A MAGNANIMOUS, LARGE-HEARTED WAY WHATEVER IT UNDERTAKES FOR THE GLORY OF GOD AND THE ADVANCEMENT OF HIS KINGDOM ON EARTH.

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with all its ambitions and pleasures, Motionless he lay, as if he really were what he was supposed to be until the words "Hoc est corpus meum" were uttered by the celebrant. Then the pall was removed, and neophyte arose and went forward to the altar, and partook of the holy Eucharist. He had been raised from death to life—from the carnal to the spiritual—and his first act after his resurrection was to receive the "Every Church, of course, has its own methods, its own ritual, its own accepted emblems. In most, and perhaps all of them, there is some service or ceremony whereby a priest or minister is received. I have seen a considerable variety of these, both Presbyterian and Anglican, and have always been more or less solemnized by them—have been impressed at any rate by the finality of an irrevocable step. But the reception of this lay brother was the finest thing of the kind I have ever seen. It managed somehow to embody and sum up the spirit too elaborately. It avoided commonplaceness on the one hand and emotionalism on the other. It was exactly right. It satisfied one's sense of the appropriate."

TIMELY ACTION

The coarse and unenlightened people who imagine that it is a rich piece of fun to caricature the Irish character will hereafter be dealt with by the post-office department. In making representation of the Irishman a certain class of artists imagine that if they paint a hideous looking creature in knee-breeches, with a short pipe in his mouth, under the influence of whiskey, and looking for a fight, they give us a type of the real Irishman. This conception betrays the handiwork of men who hate the Irish people. It had its inception in the English press generations ago, when an effort was made to cover up a system of tyrannical rule on the part of the English government which the Czar of Russia would blush to acknowledge as taking place in his dominions. The Irish, however, lived it down, and to-day they in great measure occupy the places then held by the Irish-laborers of old. They are now strong in numbers, strong in character, and well able to take care of themselves in the world's work. In this our day no man can afford to cast odium upon the Irish. If he attempts it he is made to know that he will suffer the consequences. Hereafter post cards bearing caricatures of the Irish people will be thrown in the waste baskets in the post offices, and we may take it that this will be the end of the anti-Irish crusade. They were designed by men who vent their spleen in this way because they are by the Irish left behind in the race where personal worth and brain power count for much. A word to the Irish themselves: Do not patronize any exhibitions in our theatres where the Irish character is represented as something very different from what it really is.

THOSE OATHS ONCE MORE.

The Bishop's oath and the Jesuits' oath, two execrable pieces of fiction, will not down. In this respect they are somewhat akin to the chain prayer. In Sydney Mines, a Rev. C. W. Vernon, editor of Church Work, has got himself into trouble with Father Phalen of North Sydney by printing the Bishop's oath and the Jesuits' oath and thus giving them semblance of their genuineness. Father Phalen asks the rev. gentleman if he would take the responsibility of asserting that any bishop, giving his name and the name of the diocese, ever took such an oath. In reply he had to say that this oath has been going the rounds of the papers, and that he would be delighted to see an official statement issued by the authorities of the Roman Church in Canada that no such or similar oath was ever taken by them. It can hardly be expected that high dignitaries of the Church, or the Pope himself, could take notice of every statement made against the Church by coarse, ignorant people who have no regard for the truth. In June last, the Rev. Canon of Montreal, asking him to make a statement in regard to this oath. In his absence the Vice-Chancellor, Rev. Luke Callaghan, wrote us that the only oath of office taken by the Bishops in the Province of Quebec on the occasion of their consecration is so be found in the Pontifical, and that the Bishops of the entire world take that oath. This we published at the time, and it is of such a character that even ultra-Protestants cannot find anything in it deserving condemnation. The Jesuits' oath is also referred to by the Rev. Mr. Vernon and he quotes the New Zealand Free Press as authority for its correctness. If we were to ask the editor of the New Zealand Free Press where he found the document he would of course be compelled to go back to the time of Titus Oates. The editor, however, asserts, on his own responsibility, referring to the Jesuits, that "every sounder among them has been compelled to take that oath before coming to New Zealand." Very brave words indeed! But will the editor of the Free Press name any particular Jesuit who is compelled to take this oath? Coward that he is, he will not do so, because he is afraid of bread and water fare. But we must not refer further to the editor of the New Zealand Free Press. Words are wasted on men who are of the same class as the editor of the Calgary Eye-Opener. In conclusion, we may say that clergymen or others who now advance the Bishop's oath and Jesuits' oath as genuine literature, hold a very low place in the minds of educated people. It is Orange Lodge reading matter.

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