

The Catholic Record.

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

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CHARITY BEGINS AT HOME.

It may not be necessary to warn the average reader against giving credence to the accounts of scandal in Italy or elsewhere. But the restoration of nauseating reports of the misdoings of clerics may cause the unwary to believe there is a medium of truth in them. We are not so blind as not to see a scandal, but we are averse to cackling over it in a bazaar fashion. We have no stones to cast at anyone who stumbles, and we venture to say that the individuals who have, could, and with profit, reserve them for their own use. If we have any denunciatory epithets at our disposal we should not forget that charity begins at home, and remembering this we may not have any wrath to expend on our neighbors.

A CONTINENTAL CESS-POOL.

With regard to the "scandals" offered for the delectation of the public it is well to remember that they are hatched for the most part from the putrescent imaginations of those who are at war with all that is true and pure. That they direct their attacks against the Church is a sign that they look upon it as the embodiment of all to which they are opposed.

Deploring the lack of censorship of the press which exists on the continent, a writer in the Catholic World (Sept.) says that the excesses of the press abroad are almost incredible. It is a perfectly horrible sight to anyone believing in a God and a future state to see even the little children daily looking at, being permitted to read whatever garbage a certain set of atheistical and impure-minded men may choose to throw and strew around them. He advocates the formation of a Press Syndicate which shall have funds invested for the sole purpose of—whenever some strikingly obnoxious species of newspaper is making its way—there establishing a counter one, outbuying it, underselling it, stamping it out entirely.

Despite the character of a section of the continental press, some of our editors have no scruples in using reports of "scandals" which are either manufactured out of whole cloth or tinged with prejudice against the Church. And we have heard the editors of a non-Catholic weekly giving vent to slanders against the Religion of France in a way that was bewildering to believers in Christianity. The paper to which we refer owes an apology to its readers for its advocacy of the policy of the French Government with regard to religion.

OUR ENLIGHTENED AGE.

In this enlightened age, to quote the individuals who exude rhetoric in praise of the Carnegie library, it is discouraging to note that some of our scribes are in doubt as to the meaning of the New Syllabus. They talk about it, and around it weave phrases, and denounce it as if they were herating political opponents. They assume that it is a gross affront to human reason, and in expressing their approbation set in motion polemical machinery dear to 12th of July orators. To tell us that the Syllabus disavows the ablest Catholics, and by hampering the progress of science tends to weaken the Church, is but a revelation of ignorance of the subject. On these counts it is blameless. It is not a hindrance but a help. It charts the sea of modern opinion, pointing out the reefs which bode destruction to the faith. It cannot interfere with scientists or theologians who know their business. So long as the world does not run counter to the divine message of the Church it can go far afield in the domain of speculation without evoking a protest.

A WASTE OF TIME.

Words meant the opposition of the Church to science are futile. Her work is not with science. She is busied primarily with the things which are not of sight—with dogmas which are above reason. She has an answer to the questions which baffle the scientist. But she is not antagonistic to science. This is clear from her history. It is evident from the lives of men whose faith was not incompatible with scientific achievements. And as natural and supernatural truths are both derived from the Author of all truth, there cannot possibly be any real antagonism between them. A scientific hypothesis may conflict with

some of our dogmas, but this is always due to an imperfect observation of the facts or wrong deductions from them. Sometimes the scientific Charlatan fashions facts to suit his hypothesis. Again, the science of the day may give way to the clearer light of to-morrow; but supernatural truth is immutable, though new glimpses of its meaning and beauty may be given us. The Church is a spiritual organization founded for a supernatural end which is to guard and dispense to all men the revelation received from God.

WITHOUT POINT OR TRUTH.

The assertion that the Church disavows her ablest children is devoid of point and truth. It is pointless, because the Catholic, however gifted, who gives vent to dangerous opinions and heeds not the voice of authority is the victim of his own self-conceit. He is shattered by his own policy. And the assertion is without truth, because men whose names are not written in water or history have sat at the feet of the Church, happy and secure in the knowledge that she has the words of eternal life.

LOYALTY HIS WATCHWORD.

The abler a man is, the more humble and reverential he is. The more he knows, the more he discovers that he does not know. He looks up with awe at the starry heavens. He sees mysteries pressing daily upon him. His loyalty to the Church is stainless. He may have his opinions, but when the Church speaks he comes up to the salute, respectful and obedient. Hearing her he hears Christ—and the world's babble is meaningless.

A GOOD ANSWER.

To those who contend that it is an intelligence-crunching thing to submit one's reason in the matter of divine revelation, a writer, formerly a rationalist, but now a Catholic, says: "I believe the Catholic Church to be the messenger of God I have this advantage, that I have the knowledge of truths which you can never obtain by reason. How can that be determined to my intellect? Thousands of years ago man tried to build a tower which should reach to heaven, and the result was confusion of tongues. Babel is the symbol of the confusion which has attended similar efforts ever since. The only point in which the Rationalistic Babel becomes at all coherent is when it raises its voice in a multitude of discordant cries against the Church, and the message which came down from heaven."

THE "INDEPENDENT THINKERS."

We are not disposed to wax sentimental over the men who either do not believe in the existence of the world of spirit or fall back on a "I don't know." This attitude is not the fruit of independent thinking, but of no thinking, and, in some instances, of evil living. They think that they think, but they are recording machines for the thoughts of others. Their minds are littered with ideas and notions picked up here and there. And these notions are gleaned betimes from men who, like Haeckel, make up in cocksureness what they lack in argument. If they would not be so ignorant as to what the Church really teaches and give over the blind following of scientific charlatans, they would be in a condition to know something.

Another word. The pure of heart see God. A man mired in the slough of sensuality has no liking for heavenly things. He has no will but for matter. He may prate about his independence of thought, but the seat of his trouble is not in the mind but in the heart. Impurity disturbs his intellectual view. He is not clean, and any reason will be pressed into service to show that wallowing in filth is a fit occupation for a human being. It is a far cry from them to the Christians who know: "This is life everlasting to know thee, O Father, the only true God, and Jesus Christ whom Thou hast sent."

AN OBJECT LESSON.

What can be done by Catholics who give their purses and hearts to the cause of Catholic education may be learned from our brethren of Antigonish. They are not wealthy, but they are as one in the belief that knowledge is power, and that the Catholic, imbued with the spirit of Christ, and equipped with the principles of true philosophy, is one of our needs. Hence they have a college that commands respect. What they have done we can do if we pay the price. If we put aside our captiousness, and forego for the moment the

amusement of praising non-Catholic institutions, and realize that a college cannot subsist on "hot air," we shall be in a position to do something.

We must have the educated layman if we mean to gain power and influence. To say that, owing to antipathies and prejudices, we cannot make our way, is to publish to the world that we are destitute of things that connote manhood. It is a proclamation of cowardice and degeneracy. It is not only unworthy of the descendants of those who wrested a home from the wilderness, and, despite obstacles, won elbow room, but it is also an excuse for indolence. They may whine about their rights: men do not whine about them—they get them. They may talk about the saints and sages of the past, forgetful of how little they strive to emulate them. Moreover, these men are dead. We have to do our own living. Indifference to higher education is to invite the bankruptcy of Catholicism as a social force.

"Laymen," says Archbishop Ireland, "are not scolded in confirmation to the end that they merely pay their pewrent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men. There is on the part of Catholic laymen too much dependence upon priests. Lay-action is to-day particularly needed in the Church. Laymen have in this age a special vocation."

THE RED PERIL.

We have, some of the papers tell us, a "yellow peril" in Canada. The Asiatics must not capture this country because of some reasons more or less valid and of others advanced by politicians who reflect the prejudices of their constituents. But we have also a "red peril" of which little is said in condemnation. We refer to the saloon, which is the personification of the vilest elements in our modern civilization. It is a greater menace to Canada than a hostile army from the East. It obeys no rules save those of expediency: it is a foe to every household and is the breeding ground of poverty, wretchedness and crime. Said Bishop Canavin, of Pittsburgh:

"The school question is important, but more money is wasted in intoxicating liquors than goes for education and religion. We hear much of Socialism, but Socialism in its worst forms and in its greatest extent has done little to destroy the religion of Christ in comparison with the devastation wrought among us by the vice of intemperance. Divorce has not claimed one victim from the Catholic Church nor destroyed one family for every thousand which intemperance has ruined in soul and body."

And we remember reading in a sermon by Father Morris, S. J., that "England would have been Catholic by this time but for the intemperance of Catholics." What about Canada?

THE ENCYCLICAL.

The full text of the Holy Father's latest Encyclical came to hand just as we were going to press. The late hour at which it was received made it impossible for us to place a translation of it before our readers in this issue. It is the longest official document issued from the Vatican since the accession of Pius X. to the Chair of Peter. Some estimate of its length may be made when it is stated that it would fill about thirty columns of the Freeman's Journal. The subject it deals with relates to questions affecting the very foundations of Christianity.

In refuting the doctrines of the self-styled "modernists," the Holy Father touches agnosticism, the doctrine of immanence, the origin of dogmas, the sources of religious certitude, religious experience and tradition, faith and science, immanence and symbolism, dogma and the sacraments, the Sacred Scriptures, the Church, the relations of Church and State, evolution, the arbitrary corruption of history, apologetics of the modernists, modernism as the rallying point for all heresies, the propagation of modernism, scholastic philosophy as the basis of sacred science, the duty of Bishops to exercise a strict supervision over books, periodicals and holding of congresses, the Church and scientific progress.

These headings show how extensive is the field covered by the latest Encyclical which is addressed to "All the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries who are at peace and in Communion with the Apostolic See."—New York Freeman's Journal.

Whoever has direction of souls should deal with them as God and the angels do—with admonitions, suggestions, entreaties, and with all patience and doctrine. He must knock at the door of the heart like the Spouse, and try gently to open it, if he must introduce salvation with gladness; but if a refusal comes, he should bear it patiently. It is thus that Our Lord acts.—St. Francis de Sales.

A NEED OF THE DAY.

MEN OF STABILITY AND VIRTUE.

By Bishop Conroy.

It is the mission of the priest professionally to explain and defend religion, but the layman who is a good scientist, a good lawyer, a good doctor, a good business man, has the world for his pupil where in his life work he is ever showing forth the harmony between all forms of knowledge and religion. Sound philosophy is the source of all true knowledge. It determines the truth of things in the uncertainty of opinions, in the contradiction of views upon the most important and vital questions. We need the light of God to guide us, we need the revelation of God to determine for us the solution of life's problems. We may exalt science to the highest, yet it never reaches beyond the natural and the natural can never be fully known except by the light of the supernatural. Religion is needed in the life of the most noted scholar as it is needed in the university as well as in the preparatory school. In fact to some extent it is needed more in the high school, for the simple reason that the dangerous principles are more likely to present themselves in advanced study.

The collegian who has had his mind trained under the illumination of the Divine Faith of the Catholic Church has received a blessing for which he can never be sufficiently grateful. It is a blessing which bears with it a responsibility, for his college education calls him into fields of intellectual and social endeavor into which he might not otherwise be competent to enter. His college training fits him to be a leader in the morals of the people as well as in the ordinary lines of business in which he finds himself. He should be an influence for good along the lines of the higher truths. His character formed in school and college under religious training should be the character that the world needs to-day to save it from its threatened dangers—the character of a man of faith, a man of virtue, because a man of knowledge and supernatural truth. The world needs to-day men who have the courage of their convictions, especially those who have the courage to be virtuous and to stand for the right things of the mind and heart, and who are unwilling to divorce private from public morality, who recognize that the fountain of true citizenship is in the unyielding morality of the individual.

THE ROSARY.

As the month of October is the month of the Rosary, a few words on the devotion is timely. The rosary of the beads, as it is most commonly called, is the best of prayers, for it combines meditation and vocal prayer. It is so simple that even the little child or most untutored person can easily learn it, and yet so sublime that no one can find any better form, contemplating as it does the chief mysteries of our religion. The rosary has come directly from the hands of the Blessed Virgin, for it is of pious belief that she herself gave it to St. Dominic in the time of the Albigensian heresy, and taught him the way to recite it. It is called the "Patron of Mary," because the one hundred and fifty Hail Marys that make up with the Creed and the Our Fathers, the full three parts of the rosary, are like the one hundred and fifty psalms of David. It is called the rosary, for it is like so many roses which we lay at the feet of the Queen of Heaven. Like the perfume of the roses, the prayers of the rosary ascend to heaven and is the delight of the whole heavenly court; and they leave their scent after them, in the odor of sanctity they give to the soul using that form of prayer.

There are some who affect to despise this prayer because of its simplicity but its very simplicity is its highest claim to sublimity. It is universal in its application and hence its greatness in supplying the needs of all. It is easy of grasp to the simple and unlettered and yet so profound and far-reaching as to be worthy the admiration and use of the most learned. All good souls in and out of religion make the rosary a daily prayer. The amiable St. Francis de Sales, notwithstanding his great episcopal cares, vowed to say it daily, and no one can pretend to a real holy life without this daily habit.

October is the month of the angels as well as the month of the holy rosary. It begins with devotion to the angels guardian, those heavenly spirits who watch so faithfully over each and every soul; but its daily important devotions are signalled by the feast of the Holy Rosary on the first Sunday of the month, which, with the prescribed daily recitation of the rosary, makes it far excel the month of the Holy Rosary.

Prayer to God, which is so sweet and consoling, is doubly sweet and tender when addressed to Him through the medium of the Blessed Virgin. The rosary is the most effective way of praying to her. Well is it called the rosary, since it is fragrant like the roses and just as loving in its significance. We cannot forget the mother's love she gives us and we wish to love her in return. Nor should we forget her power. It is this that bids us not only love and honor her for her goodness and worth, but likewise pray to her on account of our helplessness and our want. Thus the words of holy Church: "Pray for us sinners now and at the hour of our death." This is the refrain of the Hail Mary or angelical salutation, and it is this that is used over and over again in the rosary. It is the old tale of love and the

cry of distress alternating, and our heavenly queen receives our love and hears our call, and from the treasury of God's graces showers upon us countless blessings. All through October let our prayers reach up to God's throne through Mary, the Mother of God, and favors will be returned in abundance.—Bishop Colton in Catholic Union and Times.

DR. CAMPBELL'S NEW CHRISTIAN DOCTRINE.

The Protestant world is discussing at the present moment the Rev. Mr. Campbell's "New Theology," which asks for nothing less than a complete revision of the Christian doctrine.

The Rev. Mr. Campbell, it may be well to state, succeeded the Rev. Doctor Parker of the City Temple on Holborn Viaduct, London, on the death of the well-known preacher.

The nomination or "call" of this young, Oxford-bred, nonconformist minister—he is now but forty—to so important a pulpit as that occupied for many years by Doctor Parker, caused much uttering in the nonconformist circles of Great Britain. At least a score of experienced ministers expected to receive the appointment, and the nomination of the present incumbent was the cause of more private heartburnings and journalistic acrimony than had heretofore been heard of in London church circles.

Some said that the newly chosen was of ambiguous orthodoxy—if English nonconformity can be said to possess orthodox views about anything; others said that his appointment was due more to bouffant influence (if English nonconformity can be said to be so mundane as to boast bouffants) than to his own intrinsic merit or ability; and all the disappointed ministers who had been passed over, agreed that the chosen one was far too young and didn't possess in sufficient measure that general air of metuous provincialism that invariably characterizes the English nonconformist, to make his selection justifiable.

Soon, however, the doctor became a force that filled his temple to overflowing and among the preachers of the English metropolis he became a well known figure. Men and women were always, however, questioning his orthodoxy, and it has yet to be shown that the publication of his new views may not have rendered him a most unpleasant, if not actually impossible person to his very influential congregation.

That ablest of writers, Dr. J. J. O'Shea, in a contribution to the American Catholic Quarterly Review (Philadelphia), tells us very succinctly what Dr. Campbell's views really are. The "New Theology," he says, disclaims pantheism; but the disclaimer is useless. Mr. Campbell cannot place limitations on logical inference, no more than he can sweep away limitations, and then try to establish others. The doctrine he preaches as to sin and its punishment, sweeps away the whole Christian system resting on the doctrine of atonement. * * * Heaven and hell, says Mr. Campbell, are states of the soul; everlasting punishment is impossible; the true resurrection (the only) is spiritual not material; when a guilty soul awakens to the truth, hell begins.

As Mr. O'Shea points out, these theories are really very, very old. In one form or other they go back to Luther, were touched upon by Spinoza, the greatest of all Pantheists, were ethically enunciated by Bishop Berkeley and finally propounded anew by Renan.

Nevertheless the Protestant world is being much influenced by the new work, and nothing published since the days of Cardinal Newman has had so great a vogue in church circles. Nevertheless the Anglican newspapers affect to make light of the new work. The London Morning Post, the organ of the Church and State party, declares that it is impossible to take the book seriously and that there is not enough brain work behind it to make it of the least value to philosophical discussion. Still, twenty thousand copies of the "New Theology" were sold within ten days of its publication.

Everybody is discussing it in England, says Mr. O'Shea, including railway porters, salesmen, even cattle-realers. Again, says the reviewer in a pregnant passage: "There is nothing more striking in the moral phenomena of our age than the avidity with which the unreasoning world—the man in the street—snatches at novelties in the sphere of religion and particularly at such new ideas as tend to lessen its obligations as to practical fulfillment and conscientious satisfaction. The argument from conscience once removed, all restraint must be cast to the winds by the many. Fear of future punishment vanishes in the contemplation of a deity who looks with equal complacency on sin and holiness."

Mahomet, Dowle and Mrs. Eddy have demonstrated that the most successful theology is that which teaches that the "easiest way is the best way."

There is no essential difference between the Hedonism of Aristippus and this modern Theology as propounded by Doctor Campbell.

Human nature, says the reviewer, divested of responsibility before God, irresistibly inclines toward unlawful pleasure and the desire of gain. The gratification of sensuality is looked upon as a mere to-do. * * * To maintain (as Doctor Campbell virtually does) that sin is part and parcel of the agencies by means of which the Lord of Holiness works out His mighty will, is to maintain that two things

mutually destructive can meet and mingle in safety—to maintain that wisdom and madness, love and hatred, purity and lewdness are indistinguishable.

And it is precisely this ridiculous sort of proposition which the new school of homiletics has been started to maintain.—N. Y. Freeman's Journal.

CATHOLIC NOTES.

Brother Dominic, provincial of the Xaverian Brothers in America, died suddenly of apoplexy last Saturday at St. Mary's Industrial School, Baltimore.

Catholic population in Prussia is 35 per cent of the total; the Protestants have fallen from 65 per cent in 1837 to 32 per cent in 1905. In Berlin there are 228,984 Catholics.

The sister of the President of the Republic of Peru, Signorina Pardo y Burrea, has entered the novitiate of the Ladies of the Sacred Heart at Madrid.

The Sacred Heart Academy of Boston has reopened in its new quarters in the Back Bay district. This is one of the most eligible of the residential districts, and is close to Boston's great art and literary centers.

It is announced that the Rev. John Eveleigh Woodruff, formerly curate at St. John's Anglican church, Gainesborough, England, was received into the Catholic Church at Folkestone, by Mgr. Coste. He received Anglican Orders in 1904.

Saturday last, in the chapel of St. Joseph's Seminary, Baltimore, Rev. J. J. Plantevigne, the third Negro priest sent from that institution and the fifth member of the colored race raised to the sacred ministry in the United States, was ordained by Right Rev. A. A. Curtis, D. D.

Dr. Daniel Murphy, Catholic Archbishop of Hobart, Tasmania (says the Daily Chronicle), and the oldest working prelate in Christendom, has entered on his ninety-third year—in good health and spirits. Sir Robert Strickland, the Governor of Tasmania, and a representative copulation visited the venerable prelate to tender congratulations and good wishes.

The Schweizer Kirchen Zeitung publishes some striking statistics of Catholic progress in Switzerland. In 1800 there were 400,000 Catholics in the country. To-day there are 1,400,000. This is an increase of about 10,000 a year. While part of it is due to immigration from Italy and Alsace-Lorraine, the greater part is due to conversions from Protestantism.

The Oblate Fathers of the Buffalo province are about to establish a headquarters at Duck Creek, four miles from a Green Bay, Wis., which will govern the territory west of Buffalo. Bishop Fox has given his consent to the monks to found a monastery at that place. Rev. Jerome Diss will be at the head of the monastery and his assistants will be Father Duffy and Father Kawecki. There will be a mission established at Batley's Harbor and Father Nolin will be placed at the head of it.

It is proposed to form a great international association among Catholics for promoting science in all its branches and to enlist in it not only Catholic men of science, but all Catholics who take any interest in the promotion of science. The new association is to be under the direction of Cardinals Rampold, Mercier and Math, each of them eminently distinguished in his own branch of study. Rampold, in History; Mercier, in Philosophy, and Math in Mathematics.

A writer in a Southern paper mentions the interesting fact that the four patriotic songs of the South were written by Irishmen or men of Irish descent. Dixie was the work of Dan Emmett. The Bonnie Blue Flag was written by Harry McCarthy, and the Conquered Banner by Father Ryan, while Maryland, My Maryland is the work of James Ryder Randall, who says that on his father's side he is of Irish descent.

By the death of Archbishop Williams Archbishop Ryan, of Philadelphia, becomes the dean of the American hierarchy, he being seventy-six years of age. Cardinal Gibbons is seventy-three, and next in point of years is His Grace of St. Paul, Archbishop Ireland, who is seventy. Archbishop Keane, of Dubuque, is sixty-eight, and Archbishop Farley, of New York, and Archbishop Riordan, of San Francisco, are sixty-five.

Of 80,000 Catholics in the diocese of Antigonish, Nova Scotia, 45,000 are Highland exiles or their descendants, 20,000 are French and 15,000 Irish. There are sixty Gaelic-speaking priests of whom the doyen is Bishop Cameron. A wonderful old man he is, who has himself seen Popes Gregory XVI., Pius IX., Leo XIII. and Pius X. Besides the sixty priests there are about fifty Gaelic-speaking nuns in the diocese, who are chiefly engaged in the schools.

Rev. Bishop Danne dedicated a church last Sunday in the little town of Brownwood, Tex., of which Rev. P. J. Cusick is pastor. Father Cusick attributes the credit for the erection of the church to Father Lambert, of the Freeman's Journal, who devoted a special editorial to Father Cusick's case in response to the latter's appeal for aid in replacing the little church that had been destroyed by fire and could never be rebuilt unless through some such extraordinary aid as was secured through Father Lambert's kindly interest.