

The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JUNE 17, 1911

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OUR FEDERATION

We have referred in our columns to the proposed plans for the federation of Canadian societies under the auspices of the Church. We are of the opinion that much valuable energy, which is frittered away on trifles, might be directed into more useful channels. We believe that the enthusiasm which slumbers in the heart of youth could be awakened and made the motive power of the things which make for our intellectual betterment. It seems to us that a Federation which could effect an interchange of thought and aspiration and bring us together and give our movement cohesion and concentration should be approved by every fair-minded citizen. As we said before, some of us who have the faculty of seeing "politics" in anything are inclined to ban any attempt at Federation. But their vision is abnormal, and we are not presumptuous enough to suggest a remedy. Then again it is stated that Federation will foster prejudice and arouse hostility on the part of non-Catholics. Here again is an over-developed optic nerve. We must be prudent and walk with bated breath, we suppose, lest a word may cause the tempest of discord to break upon us. But what kind of a being do these prudent gentlemen make of our non-Catholic fellow-citizen. He is not a child to be terrified at the phantasies of our prudent friends. If we trench upon his rights he is able to take care of himself. But, being sane, and not disinclined to look kindly upon any movement for the good of Canada, he will view Federation in action with equanimity and pleasure. We may even wonder why the "prudent ones" are pessimistic and go their way with a "don't waste the baby air" in a country in which they are not on sufferance. The proposed Federation will give a sharper business end to our societies. It aims to disseminate good literature, to lead its co-operation to worthy schemes, to rouse us out of our apathy and to convince us that not all our energy need be expended on bridge whist and billiards. It will tend to unite, so that in any given object we can concentrate effort. It will take us out of our little rut and show us what our brethren in other places are doing, in what manner they are solving social problems, and what measure of achievement they have to their credit. Guided by the intelligent and well-balanced, it cannot but prove to be a potent factor for good. Now, since the individuals who many months ago warned us not to distract them while meditating on Federation are dead, would it not be advisable for a society in convention to take up this matter and press it to definite issue. Federation, of course, will not be child of any particular society. It should be born of the desire of the earnest Catholic layman to make Catholic action organized and consequently more efficient. But at a convention this project could be discussed and a plan be sent to prominent laymen and to our societies. But let us before the summer waxes take it out of the realm of talk.

WASTE OF TIME

Here it is again—a protest from one of our subscribers against some books in a circulating library in his town. He seems very worthy about it and invites us "to take up this matter." We have but one word to say to him—don't waste your time writing to us, but make your protest where you are. There are devout people in every town and they can, if they desire, keep a circulating library clean by touching the conscience, which is usually the pocket of its proprietor. We may add that "professional critics" are not safe advisers in the selection of fiction. Time was when a critic was a man of discernment, of learning and worthy standards, but in our days he is but an annex to a publishing house and is paid to see beauty in every kind of literary trash. The parent should be the book censor of the household. We pen the foregoing words with some misgiving because many fathers and mothers are so intent upon looking after the children of others, playing bridge-whist and frequenting places of entertainment, that they have little time to be responsible parents.

TRIBUTE TO THE GENTLE CARDINAL

Baltimore, Md., June 6.—Cardinal Gibbons missed his afternoon walk to-day. For the first time in years, one of the very few in the 25 years during which he has been the only prince of the Catholic Church in the United States he missed that afternoon stroll along the streets of Baltimore, where he is linked to the hearts of his people. Instead of the walk that has become a feature of that part of the city in which he lives, the Cardinal sat on the temporary stage in the Fifth Regiment square and listened to the great men of the nation eulogize him. President Taft; Vice-President Sherman, Chief Justice White, former President Roosevelt, Ambassador Bryce of Great Britain, Speaker Clark, Senator Root, New York Governor Crothers of Maryland, former-Speaker Cannon and Mayor Preston of Baltimore sat with the Cardinal, and all of them except the chief justice, spoke in praise of him. Among the 600 guests seated on the platform behind the President, the Cardinal and the other speakers, were more than twenty senators and members of the house of representatives. Probably never held in this country outside of Washington. The assembly holds 15,000 people, its builders said, and it was crowded to the doors. The Cardinal sat in a red plush chair in the centre of the stage. The ovation which greeted Mr. Roosevelt was the ovation behind the President, the Cardinal and the other speakers, were more than twenty senators and members of the house of representatives. Probably never held in this country outside of Washington. The assembly holds 15,000 people, its builders said, and it was crowded to the doors.

A VOICE FROM HALIFAX

The Presbyterian Witness of Halifax asks "By what right do Father Vaughan and his brother celibates claim the right to decline the responsibility of parenthood?" We answer, because celibacy is a disciplinary law of the Western Church. We justify this law on the ground that a single life is of itself a more perfect state and more becoming the clergy than the conjugal state. Calvin admitted that a married minister is divided between his wife and his master. And St. Paul says that "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and is divided." The conviction that virginity should be the glory of the man who is concerned with spiritual things seems to be a part of the history of religion. Demosthenes said, "I am firmly convinced that one who enters the sanctuary, touches holy things, presides over divine worship, should be chaste, not only for a time, but during his entire life. In the Old Law the priest who offered sacrifice must have been away from his family. And it is fitting that the priest who offers up the clean oblation should be chaste. The ideas of sacrifice and marriage are mutually repugnant. But from the point of view of preaching, says Prof. Mahaffy, "there can be little doubt that married life creates great difficulties and hindrances. The distractions caused by sickness and other human misfortunes increase necessarily in proportion to the number of the household; and as the clergy in all countries are likely to have large families, the time which might be spent in meditation of their discourses is stolen from them by other duties and other cares. The Catholic priest, when his daily round of outdoor duties is done, comes home to a quiet study where there is nothing to disturb his thoughts." (Decay of Modern Preaching, p. 42) General Gordon found none but the Roman Catholic priest living in the interior with the natives, as the natives lived without wife or child or salary or comforts of society, who came up to his ideal of the absolute self-devotion of the apostolic missionary. The Witness says

that the apathy of some of our people in regard to education is not an asset on the side of progress. Taking an interest in our colleges may entail self-sacrifice, but for the things worth while we must always pay. When we see the numbers who, undisciplined and uneducated, crowd the highways, and the college left to bitter and unending struggle with poverty, we seem to hear minor tones in our hymn to progress. What should be the first to enlist our energy and to receive our help is given but a grudging recognition. And yet what can render better assistance to our cause than a college well-equipped, up-to-date, that is conservative enough to shun fads of the moment, without, however, scoring any method that may be of service. A college acts as a tonic to a diocese. It quickens the intellectual impulse and lifts us from the dead level of the commonplace. It shames us out of the trivial and broadens our outlook. It is a source of life beneficent and useful. What greater glory and stimulus can a diocese have than a seat of learning that is turning out men imbued with right principles, ready and able to show in their lives our love and truth. It seems to us that neglect of education means stagnation. And we cannot, with consistency, dilate on our progress if we refuse the struggling college our support and warmest sympathy.

HERESY

A member of the Catholic Knights of Columbus writes and asks: "What is the meaning of heresy and are all heresies alike?" Heresy is derived from the Greek word *hairesis*, which signifies a selection, or a choice, and as applied to religion would mean the act of choosing opinions contrary to the religious community to which one's allegiance is due, as the heterodox opinions thus adopted, and the party which may have adopted them. In the acts of the Apostles v. 17, St. Luke refers to the heresy of the Sadducees, which applies to sect or party without reference to its character, whether good or bad. Heresy, according to the theology, involves two ideas: first, the deliberate and voluntary rejection of some doctrine proposed by the supreme authority established in any church as necessary to be believed; and, secondly, a contentious persistence in such a rejection, knowing at the same time that it is in opposition to the requirements of all members of that particular community.

A GOOD ANSWER

A good answer, one which Catholics might well use when their religion is attacked by scoffers, is that which Robert Kimbrey, the honest unbeliever, gave to Lambert, the fallen-away Catholic, in Frank J. Spearman's novel, "Robert Kimbrey," which has just been published by Charles Scribner's Sons, New York, and is being read by the reading public. Mr. Spearman is one of the foremost American Catholic writers of the day. "Robert Kimbrey" is a strong book, uncompromisingly Catholic, and well worth reading. Lambert, the Belgian chemist, is a type of the so-called Liberal Catholic. His words show to what depth these people descend, and their foolish ideas of "liberty" and "enlightenment." Kimbrey's answer shows that he has studied the history of the Church, that though he does not believe her teachings, he respects her; that he is honest and does not so far as he can without an external union. As neither of the two persons could have saved mankind, this doctrine destroys the whole economy of redemption. One of the most zealous defenders of Catholic truth against the Nestorianism of the heretics, the Nestorianism in Constantinople. But his zeal led him too far, and his knowledge was not equal to the subtleties of the controversy. In his over-zeal to combat heresy, he fell into error himself, for he held that Christ there was only one nature which was contrary to the ancient faith, namely, that there were in Christ two natures, the human and divine, united in one divine person. These and many other errors, termed special heresies denying some particular article of faith.

STILL LIVING

Some sections of Ontario are still in the stages of the rabid and brutal anti-Catholic mania. There, for some mysterious reason, legends and calumnies are treasured as sacrosanct despite the public library and the enlightenment of which we hear. But without these burials there is a disposition to treat us fairly and to accord our doctrines the tribute of respect. We, however, could do something toward the dissemination of our principles were we to take an active part in the promotion of schemes either for civic improvement, the public health, etc. But as a rule we are not conspicuous as workers. We permit the non-Catholic divine and layman to speak for us. We are chary of interest, and thereby lose an opportunity to show that as Catholics are the very best citizens. We talk of our principles as being able to solve the social problems, but only to those of the household. If we met our fellow citizens on public platform and contributed our quota to the discussion of public questions our talk would be much more to the purpose.

OUR PROGRESS

A few weeks ago we heard an address on our progress. He had statistics, well-rounded sentences, a vote of thanks to the speaker. But while we have no doubt as to our advancement we are inclined to ascribe some parts of this oratorical exhibition to an overheated imagination. We may dream dreams and be comforted, but the fact remains

and ridicule the resurrection of Christ! Call yourself liberal, Lambert; call yourself enlightened; call yourself in debt to God's sake don't call yourself a Catholic." Further along in the book Kimbrey tells Mrs. McBirney that he once took a real and concrete interest in the Catholic Church. "I admire it greatly. I tried once to look into its claims. What in part discouraged me was the unpleasant thing Catholics themselves told me about their Church." And a third time this unbeliever hits straight from the shoulder as fallen-away or weak-kneed Catholics. ". . . I have known Catholic women, and men, too, that have given up their religion. Understand, I know nothing about you religion, but I do know something about men and women. And when they begin elaborate explanations they think they deceive me. In matter of fact, they deceive only themselves. When they begin to talk about progress, freedom of thought, decency of digmas, individual liberty and all that twaddle, and assume a distinctly high, intellectual attitude, even though I don't know what they have given up, I know what they are assuming. I get their measure instantly."—A. P. Schimberg, in Dubuque Catholic Tribune.

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CATHOLIC NOTES

In the diocese of Mobile, Ala., last year, six hundred and seven converts were received into the Church. The cable announced that the Pope has dispensed the Catholics of the British Empire from the percept of abstinence on Friday, June 23, the day of the coronation of King George V. Mr. J. H. Thien, of Wichita, Kan., for many years one of the best known and popular priests of the Southwest, has been appointed to the see of Lincoln, Neb., to succeed the late Bishop Bousolet. The Right Rev. Edmund F. Prendergast, Auxiliary Bishop of Philadelphia, has been appointed Archbishop of Philadelphia in succession to the late Most Rev. Patrick John Ryan, who died February 11 last. A press dispatch from Rome, says: "The Congregation of Rites discussed to-day the heroic virtues of the Venerable John Nepomucene Neumann, the one-time Redemptorist bishop of Philadelphia, and voted affirmatively thereon. It has been truly said that a Catholic priest in the home is like a lamp in the sanctuary, a perpetual reminder of the presence of God. If you want good reading, something which is to the mind what bread is to the body, take in a Catholic paper or magazine. Wisconsin Knights of Columbus voted \$500 to the support of St. Paul University chapel, Madison, at their recent state convention. The convention also made an appropriation for the support of the chaplaincy at the state industrial school, Wausau. A movement for a great civic demonstration to Cardinal Gibbons in honor of his twenty-fifth anniversary as a Cardinal and his golden jubilee as a priest has been formally inaugurated in Baltimore. Governor Crothers announced a committee which, on behalf of the states, will assist in arrangements. The news despatches of the week contain the information that Lord Alfred Douglas, son of the Marquis of Queensbury, was received into the Church by Fr. Bielek, S. J., at the residence of the Archbishop of Baltimore. Lord Douglas was for a long time editor of the Academy and is a poet and prose writer of great talent. "That the religious condition of France presents many alarming symptoms is a fact, but it is none the less certain that since the break of the Government with the Holy See, the Catholic party has gained in boldness and in enterprise. A religious reaction is clearly perceptible in Paris and in the large towns, whereas in many country villages the faith seems slowly dying out. "The 'Forty-two line' or Marzani Bible, was the first printed book sent out by Gutenberg, at Mayence, Germany. This was before the year 1456. It was the Latin Vulgate, the official text of the Holy Scripture, approved and used by the Catholic Church for at least six centuries before that time. In the fifteenth century, all educated persons read it in the Latin. St. Patrick's Church, Erie, Pa., has a distinction probably unique in this country. Four brothers ordained to the Sacred Priesthood are attached to it, and they have by the pious and saintly watchfulness over the spiritual needs of the flock entrusted to their care, won the highest affection of all classes in the community irrespective of creed. In connection with the reception into the church of the Rev. A. J. Grant, M. A., B. D., until recently Pres. Church of St. Vincent de Paul, Webster and Sheffield avenues, Chicago, last Sunday, she is only five years old. By a ruling made some time ago the Church has refused to admit to Communion children under seven years, but when the Pope learned through Father S. P. Hueber that his little parishioner had performed the feat of taking the examination for her first Communion and passing it at the head of a class of 150, His Holiness made an exception in her case. Rev. R. M. Edwards, who for the past nine years had been in charge of Christ Church, Brentwood, L. I., and the Church of the Most Holy Central Hill, St. L., has been received into the Catholic Church by Rev. John M. Kiehl, pastor of the Blessed Sacrament church, Brooklyn. Mr. Edwards is a native of Maine, and was ordained a minister of the Episcopal Church by the late Bishop Noyes in St. Luke's Cathedral, Portland, Me., in 1876. He is an M. A. of Trinity College, Hartford, and was educated for the ministry in the Berkeley Divinity School, Middletown, Conn., being an honor man in Greek and English. Newfoundland can boast of having the youngest Bishop in the world. He was thirty-four years of age on February 17, last. The Diocese of Bay St. George, West Newfoundland, which has been vacant since the selection of Bishop McNeil as Archbishop of Vancouver, just a year ago, has been filled by the appointment of Rev. Michael F. Power, parish priest of Harbor Breton. The new prelate was born in 1877, in St. John's, Newfoundland, and was ordained on March 10, 1906, in Rome, where he had spent six years at the Propaganda. He will be consecrated Bishop by Archbishop Howley, of St. John's, on June 29, the feast of St. Peter and Paul.