

The Catholic Record.

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

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A WORD FROM MEN WHO HAVE DONE THINGS.

Admiral Lord Charles Beresford is not a special leader in the cause of temperance. He is not a "crank"—a term, by the way, that for some has all the force of argument. Hence his testimony to the efficacy of total abstinence may be encouraging and instructive to many of our readers.

Expressing his regret at not being able to attend the annual meeting of the Malta United Temperance Campaign he penned the following words:

"I am now sixty years old, and since I have entirely given up wine, spirits and beer I find that I can do as much work or more, physically and mentally, than I could when I was thirty. I am always well, always cheery. If only some of the young men would try giving up liquor for three months I do not believe they would think liquor at all necessary again."

A message indeed in favor of sobriety, health and happiness from a man who has done things to men who desire to make the world better for their living in it! And Andrew Carnegie says:

"Drunkness is the great risk ahead in the career of every young man. It is far more important that he insure himself against it than against death. A drink policy is worth ten life policies."

MIXED MARRIAGES.

Recent mixed marriages the Sacred Heart Review extracts from a religious census made by the Y. M. C. A. the following item:

"In families where the father and mother are church members, but do not belong to the same church, only 50 per cent. of the young men are church members. . . . When the father and mother are both Catholic 92 per cent. of the young men are church members. . . . Where one of the parties is a Catholic and the other a Protestant 66 per cent. of the young men do not belong to a church."

We ourselves have witnessed the sad results of the mixed marriage. It is true that in some instances the children have, owing to the character of either wife or husband, been brought up in the faith. Even then, however, the division on the question of religion has its influence on the family. But there are cases on record—too many, unfortunately—which may lead those who rail at episcopal pronouncements on this matter to understand the attitude of the church with regard to it. Bickerings and discontent follow in the wake of the mixed marriage, but indifference to religion also, and children who not only hate the church but pursue it with the weapons of unreasoning bigotry. We once had occasion to visit a hamlet, and while there we were brought face to face with the rain wrought by the recreancy of Catholics to their duty. It had been devastated by the mixed marriage; and, through this, and the works of Chiniquy, published by our religious friends, who take no account of false testimony against their neighbors, had been made a veritable cesspool of slander and bitter-mindedness against things Catholic.

POISONING THE WELLS.

Certain things, such as poisoning the wells, are, we believe, banned by the rules of modern warfare. The days of Bayard are gone, and with them the galli bedecked cavalier with his deeds of valor and jargon in praise of honor and his lady.

The modern warrior seems to take barbaric advantage of his enemy. Strategy that does not consort with the code prescribed by the nations is tabooed. The pugilist fights according to rule. But in the religious arena anything may be used to discredit an opponent. Tactics that are rooted in dishonor, slander, mean and contemptible, the outcries of those who know us not—anything, in fact, however false and misleading, is pressed into service. Why, we ask our non-Catholic friends, who talk so hopefully of the revival of religion, do they publish and sell Chiniquy's works? If they must berate us why not do it in manly fashion? If they have a case against us why not press it home by argument? As friends of truth, we ask them: What good can be done by writings which to every Protestant who is not hopelessly insane are known as false and slanderous? Is there such a death of champions among them that they must depend on the words of an apostate priest? The perpetuation of hatred and bigotry is not work becoming to men who call themselves Christ's

messengers. And we must say that it is strange to hear our friends descending on the "unfiction" of Canadians, and proving, shall we say their hypocrisy, by carrying on the work begun by a man who wrote himself beyond the pale of common decency?

A TRAVELLER'S IMPRESSION.

Dr. Nicholas Senn's papers entitled "Around the World via Siberia," should be read by the tourist who intends to commit his own impressions to paper. They reveal the close observer and incidentally a man who has roamed in other fields besides medicine. In the April number he writes vividly and sympathetically of the work of the Sisters of Charity in China. He renders tribute to their genuine piety, undivided devotion to duty and unparalleled unselfishness under the most trying circumstances. Their martyrdom in 1870 is touched upon, and he says that the complete extinction of this noble band of women in Tsen Tsin by most cowardly and atrocious murder, will go down throughout ages as a sign of the glorious gift of faith that inspired them during life and gave them courage to meet death with a brave heart. The Sisters are gone to their reward, but their blood shed so willingly and heroically on Chinese soil will bring fruit to the moral and spiritual saving of the nation. Dr. Senn informs us that the intelligence of the native Japanese is on a par with that of any of the most enlightened nations of Europe. Among their conspicuous virtues must be mentioned patriotism, heroism, devotion to parents, respect for old age, esteem for the dead, sense of humor, courtesy, perseverance, benevolence and gratitude. The most prominent defects of their national character are manifested by distrust, a lack of strict adherence to veracity, and vengeance. Japan is not cursed with the "new woman." "Our new women," the doctor says, "have clubs where they spend the time that ought to be devoted to their husbands. The Japanese woman makes her home the club-house for herself and husband."

"THE HOME"

NOTABLE LECTURE BY AN ENGLISH JESUIT.

In a recent lecture in England on "Home," Rev. Robert Kane, S. J., made the following noteworthy remarks:

"For also, when we were with you, we declared to you, that if any man will not work, neither let him eat." (2nd Epistle to Thessalonians, iii, 10.)

The word husband means by reason of its Saxon root "the master of a house," as the first meaning of the Saxon word lord is "one who wins bread," while the first meaning of the Saxon word lady is "one who serves bread." Thus both the word which expresses the first idea of the head of a household and the word which expresses the highest idea of social dignity join together in the one full sense that the owning and keeping of a house rest upon a man's work. The thoughts which naturally suggest themselves on this subject may be grouped under three chief ideas typified by the Threshold, the Root-tree and the Fireside.

The threshold may be taken as a type of the work that makes a home. The word in early English meant the word on which the corn was threshed; and as, in olden times, this broad beam of wood was laid in every house upon the floor, just inside the entrance, where in those days the work was done, the threshold came to mean the foot piece of the entrance. Thus the root of the meaning was the work done, and the work was done at the very door of the house. In another sense, this meaning still holds, for both the means of material comfort and the aids to moral good are got from work; nor has any one a true title to rest in the happiness of a home who has not first earned the right to enter there by some toll of head or hand.

The sentence passed on fallen man, that he should earn his bread in the sweat of his brow, was indeed a harsh word to him who had the life of privilege in paradise; it flung him back to where he would have been had God not created him in grace, yet left upon him the duty of supernatural holiness and the need of supernatural help. We will not now dwell upon the strangeness of this Providence, nor explain how God has made this sad world of tears and toil more admirable in spiritual beauty and more fruitful in spiritual worth than was the garden where our first parents walked in untroubled peace. But what to our point to think upon in this, that the privations of poverty and the wretchedness of want, which God permits to fall so often upon the workers of the world, may yet by them be made no curse, but a blessing; while the wealth and ease which God has given to others become, by their misuse, no blessing, but a curse.

Upon the threshold of His home stood the Christ. Around about His feet had fallen, and lay in clustering curls of this long, ribbon bands, the sweet-scented shavings of the wood made smooth under the quick stroke of His

peacefulness. Hence the Roof-tree may be taken as a type of the prudence, economy or thrift that enables the household to nestle together in comfort and joy amid dark and difficult days. The Roof-tree is a symbol of the care that keeps the home.

Lastly, there is the lesson of the fireside. Home means more than the threshold whether it be rough and where are gathered the fruits of our daily toil. Home means more than the roof-tree, which is the symbol of the care that keeps the home. Home means more than the fireside, which is the symbol of the care that keeps the home. Home means more than the fireside, which is the symbol of the care that keeps the home. Home means more than the fireside, which is the symbol of the care that keeps the home.

It is indeed a fortunate fate, when not only is there work to do, but one is also forced to do it. Even in the most meritorious and earnestly done brings with it blessings. Work gives health to the body and hardihood to the will, cheerfulness to the mind and grit to the character. Work alone can develop natural talent; and work alone can safeguard supernatural virtue. Yet work is often shirked through sloth or it is not sought for through indolence. But, as, in the words of the great Art critic, Ruskin, "Modern Painters," "there is no beauty in any slothful animal," so there is no true moral worth in any idle man, no true moral dignity in any idle woman. How could there be? Idleness is the frequent cause of physical disease. It is almost always the cause of mental depression. It is often the cause of moral depravity. But what particular beauty leads to anger, or of overwhelming depression that leads to drunkenness; an evening of brutal reveling or of wretched loneliness ending with the sleep of stupor or of unpleasant dreams, will such a day as that help to make a home happy? Bah! Sloth is a deadly sin. It kills talent and it kills character. It kills cheerfulness, and it kills kindness. It kills energy, and it kills purity. Sloth, like death, is fruitful only in decay. Within the stagnant pool are bred germs of every creeping sin and reptile crime, till the mind becomes dull or devilish, the character satanic or silly, the heart hard and proud. The first evil influence of idleness is to poison the happiness of home.

Tell me not that you would gladly work but have got no work to do. Do you mean that you have got no work by which to earn money? When they see without work most people in this country wait until it comes to them, and, while waiting, those of the lower orders generally stand as ornamental supports to decorate the doors of public houses, whereas our would-be workers of the upper classes lounge about complacently with their cigars, in either or shut themselves up in their office to ruminate against the bad times. In other countries, when a man wants work he goes to look for it, and when all possible means have failed he tries his hand at impossible means and he almost always proves, what our people seem unable to understand, that "where there's a will there's a way." Even when one is not forced to labor for one's daily bread, one must not be idle. If you have got no work that you must do, make some work that you shall do. If you have no toll of hand, seek some toll of head. If you cannot use your fingers, surely you can use your brains. Any man or woman on earth, who is neither a cripple nor a fool, can find or invent an occupation. Tell me not that you would like to work. Nonsense; it is not the work, but the will, that is wanting.

The old saying of the old monks, "Laborare orare" ("To labor is to pray"), is in its natural sense most true. Whereas that man is unworthy of the name who is no more than an encumbrance upon the earth, a burden upon his people, a drone amidst toiling humanity, a blotch upon creation, the man who is a willing and earnest worker in the world is not only one of Nature's noblest realizations, but he is also a man who, by his own dignity of his duty, accomplishes the fulfillment of his rights, achieving the glory of his vocation, and, in addition, since all his actions tend towards the carrying out of the fitting order of things since every effort of his strength is adding to the wealth of nations, since the result of his hand's labor or of his head's toil is a development of his own perfectness while it is a gift to his own home, so every drop of sweat or his brow is an offering of acceptable service unto God—no offering that is a prayer not of word but of work, a consecration of his life and brings upon it the blessing of Heaven. The need and the nobility of work—benedict the lesson taught by the Threshold.

The Roof-tree has a further teaching of its own. It means the strong and secure support that upholds the shelter beneath which the home, safe from cold or wet or storm, may rest in happy

now promulgated in Dr. Crapsey's case, that the court of a single diocese of the Protestant Episcopal church can there limit the comprehensive and sacred liberty which is freely enjoyed in other and far more important dioceses.

The trial has been of infinite value to the church in showing that a large part of the church believes that its comprehensive liberty as a true Catholic church does not require that Dr. Crapsey's sacred labors and self sacrifice should be driven out of the pale of the church. I have confidence that the pious and statesmanlike men in the general control of the Protestant Episcopal church will not fall short of the far-seeing wisdom with which, in these respects, the church of England has been administered.

This clearly means that in the opinion of Dr. Crapsey's counsel the Episcopal church possesses no authority to enforce compliance with doctrines it may consider essential. Mr. Shepard is not alone in entertaining this view. He shares it in common with thousands of Episcopalians who are averse to the disciplining of ministers for advocating doctrines that are essentially antagonistic to what the Episcopal church once stood for.

THE EPISCOPALIAN CRISIS.

The Ecclesiastical Court of the Episcopal Diocese of Western New York, after finding Dr. Crapsey, of Rochester, N. Y., guilty of heresy, has suspended him from exercising the functions of an Episcopal minister "until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this church hath received the same."

The specific charges against the suspended minister as set forth in the verdict are that he had published work entitled "Religion and Politics," and in a sermon delivered by him, he expressed his disbelief in the divinity of Christ and in the doctrine that He was conceived by the Holy Ghost and was born of a virgin mother. In addition to these heresies the accused minister was found guilty of denying the resurrection of our Lord and the doctrine of the Trinity. The vote for conviction stood four to one.

The dissenting member of the court filed a dissenting report which after stating that Dr. Crapsey constantly affirms his acceptance of all the articles of the Christian faith as contained in the Apostles' Creed, concludes in this singular manner:

"Whereas this creed declares the sacred mysteries of the incarnation of our Lord and Saviour Jesus Christ, and of the most Holy Trinity, and a belief in the resurrection of the body, concerning which eternal verities of the Christian religion the said respondent is called in question, I find from his own statements and the evidence submitted for his defense that his error consists rather in presuming to define what God has not been pleased to reveal, and to interpret those doctrines in a manner not generally received by the church, rather than in a denial and rejection of the truth and authority."

To most people the truth and authority appear remarkable. There is no question of the rejection by Dr. Crapsey of the fundamental doctrines of Christianity. Yet one of his judges affirms that his error consists not in such rejection, but in interpreting "those doctrines in a manner not generally received by the church."

The comments of Mr. Edward Shepard, Dr. Crapsey's counsel during the trial, are worth quoting, as they reflect the views of a great many Episcopalians who hold that a clergyman entertaining such opinions as those championed by Dr. Crapsey should not be debarred from officiating as a minister in the Episcopal church. We quote from a published interview with Mr. Shepard:

"The church of Rome has in many ways a strong case for the doctrine of authoritative interpretation by the head of the whole church. Such a doctrine is far more tolerable than that

der and makes his passions the rulers while his soul is the willing subject. Thus it carries man on unmindful of duty and decency, to the depths of degradation.

"It is a mother sin; it begets others. How often it is that a man will acknowledge the gravest and worst sins, admit that he committed them because of the sin of drunkenness? He will say: 'Father, I have missed Mass every Sunday because I was drunk Saturday night.' Or again: 'I have been unfaithful to my vows, but I would not have thus sinned had I not been drunk at the time.'"

Not long since I was called to visit a young man imprisoned on the charge of murder. I went in answer to a mother's tears; she would not believe that he was guilty. There he was, a young man, hardly twenty-five years of age, with an open, frank countenance, no marks of a life of sin upon it; no scars of a lifetime of wickedness. And yet he acknowledged, outside the confessional, that he was guilty of this deed. "But I was drunk when I did it."

"Drunkenness is like the fingerpost of death that stands at the cross roads that lead into hell. Drunkenness, poverty, pauperism, want, an outcast in the world, and one day a corpse beside the road."

"Drunkenness, anger, hatred, quarreling, the blow, the knife or the revolver, and the death penalty for murder. Drunkenness—impurity, sickness, and disease, insanity and death in the asylum. It is the ruin of the individual."

"The evil does not cease there. No man stands alone. We are all bound by ties to others that beget obligations, the fulfillment of which should be our greatest pride here and the promise of our greatest glory hereafter. The drunkard is a father, or husband or a son; he should be a provider for his family, he should be a provider for his children. Therefore the seven vials of misery are often poured forth upon the innocent and the helpless."

ELOQUENT TALK ON TEMPERANCE.

REV. T. P. BURKE, C. S. P., MADE STRONG PLEA FOR TOTAL ABSTINENCE—EVILS OF DRINK.

Oswego Palladium.

The most powerful argument against the vice of intemperance that has been heard in Oswego for many years was delivered by Rev. Thomas F. Burke, C. S. P., at St. Mary's church. It was one of the regular sermons given in the course of the mission for men at St. Mary's, and it was by far the most remarkable in point of eloquence and importance of the series. Father Burke's ability and prominence as a pulpit orator needs no comment. However, on this occasion, he fairly outdid himself, for his heart was in the subject, and he depicted with such extraordinary power, the evil which drink does, the degradation it causes, and the precious souls which it consumes, as to make many shudder. His closing appeal to the men to abandon strong drink and the evils which it causes by making a pledge of total abstinence, reached the hearts of many in the large congregation, and a large number of pledge cards were signed. Father Burke's sermon in part follows:

DRINK DEGRADES MAN.

"What is it that makes drunkenness such a sin? In what does its malignity consist? How comes it that the excess of wine, that is to say, the abuse of what are God's gifts connected with it a degradation so low and consequences so lasting? In the first place there is no sin which so directly strikes and degrades the man as drunkenness. Let a man commit any other sin he will, he still retains his reason and his self-control until he gives himself up to the sin of drunkenness. It unmans man. It attacks the reason; it degrades the crown of pre-eminence placed upon his brow by God Himself; it makes of him a creature not contemplated by God, a very caricature of man."

"Where is there a trace or vestige of the divine or even of the human in the wild rage, the senseless look, the illogical speech of the drunkard? He walks among us as a self-made madman, a fool, a laughing and a disgust, a disgrace, for oftentimes must he be called by the sacred name of father or husband, brother or son. Drink takes from man that spark of intelligence which distinguishes him from all other creatures on earth, that which makes him a man."

"Closely allied with man's soul, as its instrument and consort, is the body. Fearfully and wonderfully made by the hand of God, our bodies are notable for their skill and endurance, for their grace and beauty and their promise of glory hereafter. How does drunkenness affect the body? It takes the hue of health from the cheek; it takes the skill from the hand, the strength from the arm, the elastic vigor from the step; it affects the whole nervous system and stills the finer fibres in death and ruin; the sooner to become food for the worms and to enrich the rankness of the graveyard."

DRUNKENNESS—A MOTHER SIN.

"Worse than that, it inverts the natural and moral order. Instead of making man's soul the master and his passions the slaves, it changes the or-

der and makes his passions the rulers while his soul is the willing subject. Thus it carries man on unmindful of duty and decency, to the depths of degradation.

"It is a mother sin; it begets others. How often it is that a man will acknowledge the gravest and worst sins, admit that he committed them because of the sin of drunkenness? He will say: 'Father, I have missed Mass every Sunday because I was drunk Saturday night.' Or again: 'I have been unfaithful to my vows, but I would not have thus sinned had I not been drunk at the time.'"

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"We see the sad story of this sin written in the unwomanly rags, in the sad and pinched faces of children, in prematurely old and diseased children; we see the history of this sin emblazoned to the world in the daily papers, in the records of police courts, in the historical records of the child and crime and tragedy. The drunkard sets up a religion of his own. The key to the Christian religion is the commandment 'Thou shalt love the Lord thy God and thou shalt love thy neighbor as thyself.' When we read of those religions that cursed the earth before the coming of Christ, and the pages tell us of the human sacrifice, the heart stands still and the blood runs cold."

"My dear friends, there is no one to whom the woes, sins, the miseries come more closely home as to the Catholic priest. Were I to tell you one half, yes one-tenth of the misery that I have witnessed as springing from this one sin of drunkenness, even in my short career as a priest, there is not one man here to night with a spark of love for God or mankind within his heart, who would not rise and pledge himself to do all in his power to put down this evil."

THE DRUNKARD'S HOME.

"Look through our land. What do we find? We have all seen a specimen of the drunkard's home—the filthy room, the uncleaned-for children, crying with hunger, the loathsome creature on the floor, the besotted and drunken parent. We know only too well how the demon of drink can poison love, can dry up the heart of a husband, can turn even the very mother's soul against the child of her womb. All that we know. Our hearts are sick of it. O, God, how we loathe and despise and curse the vice that is wrecking the lives of so many of Thy children! What we want is a remedy and what we want is the courage of our convictions to put this remedy into practice. There is one remedy which I do not hesitate to recommend to everyone—a remedy that is bound to have the desired effect—that is personal total abstinence."

"It comes backed by the highest authority that we Catholics can demand. Our late Holy Father, Pope Leo XIII., looking out from his throne in the Vatican, considering the conditions that exist in our land, said: 'Total abstinence is a certain and effective remedy against the vice of intemperance.' The Third Plenary Council of Baltimore has recommended this practice to all clergy and laity and has advised those in the traffic to get out of it as soon as possible. I am not here to declaim against the saloonkeeper. We all know his business. I never met a saloonkeeper, who said he was glad he was in the business. St. Paul has said, 'No drunkard shall enter the kingdom of heaven,' and neither shall a man who leads others to this sin enter the kingdom of heaven. This is a question between man's conscience and his God."

INTEMPERANCE IN YOUTH.

Dr. Charles H. Dana's, after extensive inquiries into the liquor question, is convinced that inebriety begins before the victim is twenty years of age, and that if a young man has not indulged to excess before he is twenty-five years of age he is not likely to do so later in life.

These deductions are significant, and teach the vital importance of employing all available agencies to educate minors in the physical and moral perils of the alcoholic habit. This habit is acquired not only in the saloon but in the home and in the club.

SINCE A SITH IN TIME SAVES NINE,

it is absolutely necessary to safeguard the young from the liquor habit.—Sacred Heart Review.