

The Catholic Record

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

LONDON, ONTARIO, SATURDAY, JUNE 10 1911

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NOT CORRECT

The No Temere decree is, we are of the opinion, pressed into service as a pretext for many unpleasant words against the Church. Some preachers do not discuss the decree as it is, but a decree made up of fantastic theories and prejudices. They declaim about their own imaginations and hold them up to ridicule and cry out to Canadians not to submit to Rome's dictation, forgetting the while that they are giving an astounding exhibition of ignorance. As a sample of what we refer to, we have a press report of a sermon on the No Temere, by an Anglican minister in Dartmouth, N. S. This gentleman is, on this matter, an object lesson of the scholarship whose badge is not accurate. He imagines that the No Temere, when enforced, claims the power to change the civil law of marriage. And what is astonishing is that he sets forth this imagination as a calm presentation of the truth. The Church, let it be understood, does not claim the power to change the civil law of marriage. The No Temere does not conflict with the law of the land so far as the civil effects of marriage are concerned. It does not contend that a marriage entered into by two Catholics, or a Catholic and Protestant, according to law, has no binding legal effect. In a word, every fair-minded English Canadian lawyer will say with Mr. Birrell: "The law knows nothing of Papat marriage legislation. We believe that under it our Catholic fellow-countrymen are not so free as we used to be to marry and to divorce, and marry again. Our courts will continue to administer our own law, and all who apply for its benefits shall have them. It has lost none of its efficiency since August 2, 1907."

The assertion of the Dartmouth cleric, that persons not married according to the requirements of the Church are not legally married, is but evidence of dense ignorance of the No Temere. He would know if he read the decree that civil marriage, though canonically null, would be regarded by the Church as civilly binding. The Dartmouth cleric gives a bewildering exhibition of not knowing what he is talking about when he says that "no true member of the Catholic Church can be a truly loyal citizen so long as the Church holds that it can free him from his civil obligations." This is the veriest twaddle. Perhaps the cleric, affronted in a waste of verbiage, mistook a phantom of his heated imagination for a reality, or he heaped it thought it a duty to contribute his share to the idiotic agitation over the No Temere, but he should, when his nerves are in good order, take an antidote in the shape of information. There is no question of loyalty to the State, but a matter affecting the internal concerns of the Church. The civil law can punish those who transgress it. If Catholics disregard it they will be punished. So why all this clamor about a matter that concerns Catholics?

ON GUARD

We believe that some owners of circulating libraries are scrupulous in the selection of books for their patrons. Parents, however, should be on guard of the reading of their children. They should bar the door to the messy concoctions called "problem novels," which are dished up for the delectation of the morbid and curious. The "critics" may laud them, and praise the beauty of style and intricacy of plot and beauty of moral, but they serve no purpose save to extract the dollars from an unthinking public that cares little for either delicacy of conscience or purity of heart. And the beauty of their moral—as if the seamy side of life had any beauty—and the portrayal of women and men as seen by neurotic writers had any attraction for the normal mind. But the danger is that the young may, through example of others or parental negligence, acquire the habit of wallowing in this kind of fiction. They may, through much watching of how a hero or heroine can break the sixth commandment and be condoned by the novel writer, have dimmed for them the purity that is or should be the heritage of the young. Some sweet young things read, they say, every novel. Their bodies are clad in gaudy raiment, but any kind of attire is good enough for their souls. Instead of clothing their minds with pure thoughts and beautiful visions they must give them over to be clad in stuff fished out of coarseness and spun out of putrescent imaginations. And these are people

made into the likeness of God. Instead of keeping heart and mind attuned to what is noble and spiritual, they allow them to be paved over by writers whose career is marked by the phosphorescent gleam of corruption. Parents and guardians should pay heed to the so-called critics who prate about "the pure all things are pure." We have our standards of worthiness and dignity, and these should not be lowered at the behest of men to whom eternity is not. We have our own treasure-store of beauty and wisdom to attract and to enlighten, and our own heroes to guide us. But we have but a bowing acquaintance with our own. The children grow up with little or no love for reading that is worth while, with the result that they become common-place and unintelligent Catholics. But if we cannot implant a desire for serious reading we can at least protect the family book-shelves from the degrading novel.

WELL DONE

A society with a definite purpose, and intent upon it, can always have to its credit some measure of achievement. It may devote some energy to the social or athletic side, but it should take some one work under its care. For instance, the Acadians in the Maritime Provinces are proud of one of their organizations whose specialty is education. To this end they devote a goodly portion of their funds to the maintenance of Acadian boys in various colleges. Yearly the number of their students increases, and this organization of this wise policy waxes in influence and prosperity. This is money well invested, and our Acadian brethren hope, and with reason, to receive dividends in the shape of educated men who will carry their banner, advance their interests, and give to both State and Church the fruitage of Catholic principles. It is a work that should commend itself to other organizations. It may entail sacrifice and may decrease a certain amount of show and entertainment, but it stands for achievement and character and stability. It costs nothing to proclaim our love of education. Unending talk about our glories of the past may flow from the lips of the absolutely selfish. It is not what we have done, but what we are doing, that is prized by this generation. We may live in a fool's paradise and expect miracles, but this will not change the fact that our children, if they wish to be competent with others, will not, un-disciplined and untrained, attain success. Our Acadian brethren do not lose sight of this fact. Aware as we are of the Church's work at other times, they seek to prove in an efficient manner that her principles have not lost their power even as her methods have still strength and efficacy in producing the best results of head and heart. Instead of talking they act, and the love of education born of self-sacrifice is above suspicion.

THE WALL FLOWERS

Why is it that many of the Catholics who occupy front seats in the theatre cluster around the church-doors on Sunday. One may see them there without any aid to devotion in their hands, standing in careless attitude, looking around them, on one knee. And they believe in the Real Presence. An observant stranger, watching their irreverence and carelessness, might doubt it. He would be justified in thinking that men who declare that the Mass is the great act of worship should manifest their belief so as to compel the attention of the observer.

OURB THE REPORTER

The editors who talk about clean journalism should curb the reportorial industry that panders to the public taste for demoralizing reading. The reporter can give the news without making the reader familiar with all the prurient details of broken marriage vows, divorce suits, and of casting these in a setting of flagrant sensuality. He may not have any conception of his responsibility, but the editor can convince him that a newspaper printed for the people should not be a menace to society.

The True Catholic

The true Catholic is he who has such a living sense of the blessing of being a member of the Church of Jesus Christ that he guards himself carefully against giving scandal to those within or without the fold by any words or actions unworthy of a Christian. In a community containing a number of non-Catholics, he is particularly mindful of showing to them, suspicious of the Church as they usually are, that the Catholic Church is a teacher of the most exalted morality; and as the spirit of any organization is judged by its expression in the lives of its members, he is watchful of his doings and sayings that he avoids even the appearance of evil.

NOVEL MISSION METHODS OF FATHER VAUGHAN

NOTED ENGLISH JESUIT'S SOUL-CAPTURING CAMPAIGN IN LONDON'S EAST END.—THE PRIEST AS "JIM STAND BACK"

If Father Bernard Vaughan resides in the West his heart is in the East End of London, and, despite the fact that he has made his mark in improving the morals of Mayfair, he is in his element when elevating the ethical outlook of the Eastender.

Those whose labors lead them among the poorer classes will tell us that a vast amount of the indifference displayed by that portion of the community to things religious is due to the multitudes of counter-attractions of a novel form, which draw many from the performance of their religious duties.

On Monday evening Father Vaughan opened the service with a dialogue between himself and Father Hassan, one of the priests by whom he is assisted. Father Vaughan occupied a seat on the platform, and Father Hassan was to the right of the altar. The dialogue was a long and interesting one. The edifice was crowded by a congregation of one thousand eight hundred persons, many of whom were non-Catholics.

INSPIRED DIALOGUE

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THE EARLY FATHERS OF THE BLESSED VIRGIN

It is wisely remarked in that learned volume, "The Blessed Virgin in the Fathers of the First Six Centuries," by Rev. Thomas Livius, C. S. S. L., page 208: "It can hardly fail to strike any one who peruses even cursorily the writings of those Fathers who speak most of the Blessed Virgin, how frequently they refer to the Angelic Salutation as the Divine witness to Mary's sanctity and perfection. The 'Hail Mary' holds a prominent place in the sacred primitive liturgy that it has ever since done in the popular devotion of the faithful. It is a theme on which they never tire to dwell; one always new, ever suggesting matter for reverent astonishment and devout meditation, an exhaustless well, whence they are wont to draw for our Lady fresh praises. With us the Angelic Salutation has come to be, so to say, the recognized formula and exclamation of devotion; the 'Hail Mary,' but devotion to the Ave Maria had its origin in the very earliest ages of the Church. It has its place in some of the most ancient Liturgies, whilst in others it is so prominent, that it was from the beginning in popular use as a recognized form of prayer. We find it in doctrinal form in that first traditional view—set forth by St. Justin, St. Irenaeus, and Tertullian—of the Church, when the Holy Spirit, in the speech of the serpent to our first mother in the garden is so strikingly contrasted, in its nature and effects, with Gabriel's Ave to our Lady at the Annunciation."

PROSELYTIZING AGENCIES IN THE PHILIPPINES CIRCULATE WEIRD STORY OF KIDNAPPED DOMINICAN PRIAR

In the April issue of the Protestant Alliance Magazine appeared a startling story, copied from the Philippines Free Press of Manila, under the heading "Dominican Friar Kidnapped and Sent as Prisoner to Spain." Underneath was a picture of the "kidnapped" priest, Rev. Tertuliano Simon. The story was bloodcurdling, being worked up with the dramatic incident. It was described as "an emotional tragedy suggestive of the dark days of the Inquisition," and the narrative proceeded:

"A Spanish friar of the Dominican Order, Tertuliano Simon Villegas by name, having become convinced of the error of the doctrine taught by the Church of which from his birth he had been a member, and which he had served for seventeen years as one of the religious Order of Dominicans, decided to renounce the vows he had taken and to identify himself with the Christian Mission of this city, of which the Rev. Fr. L. Kessler is missionary-in-charge. Learning of his intentions, the Dominican Order forestalled his plans by slipping him out against his will and virtually as a prisoner. His passage was secured on the steamer at the last moment, and he is now held in a convent in Hong Kong or is on his way as a prisoner to Spain. His name appears on the passenger list as 'T. Simon, priest.'"

NEWSPAPER HOANES

Sometimes, when not even a leaf is stirring in the highways and byways of newspaper life, one of the staff will concoct a "story" instinct with novelty and interest, like that of the boy with a teleopic eye, or that famous account, with all details, of the transportation of some baby whales from San Francisco to the Great Salt Lake in Utah with the intention of stocking that tub of brine, and thus developing the domestic whale fisheries. These glowing descriptions of what didn't happen make pleasant, even if not very profitable, reading, and they hurt nobody.

BISHOPS, JUSTICES AND MARRIAGES

In the Great Reformation days the chaplain of a British regiment hardly ever outranked a non-commissioned officer, and the same seems to have been the case in the navy. Chaplains, therefore, were usually of an inferior class. Sir Francis Drake's opinion of the chaplain who went round the world with him is well known. Titus Oates was a naval chaplain till the non-over-nice morals of his shipmates could stand him no longer; and many remember how, in the "Two Admirals," Fenimore Cooper hits the chaplain who, having nothing to do when the drums beat to quarters as breakfast was ending, carried off the round of beef to his cabin. Military chaplains were fewer in number, but, though their quality may not have been quite that of a New England regiment's chaplain in the colonial wars, of whom it is recorded:

CATHOLIC NOTES

Cardinal Laviguerie says: "To found or support a newspaper destined to enlighten and reclaim men's minds is in a sense as necessary and meritorious as the building of a church. At the request of the Rev. Robert Hugh Benson who since his conversion to the Catholic faith has done some admirable service to the Church by his writings, has been appointed a Domestic Prelate to the Pope with the title of Monsignor.

The new chief justice of Jamaica is Hon. Anthony Michael Goll. Catholic Opinion of Jamaica says he is a Catholic, a man of great attainments, profound lawyer, a splendid scholar, a man of unflinching courage, and a strict disciplinarian in court.

At the Confirmation services held in St. Agnes' church, Lake Placid, recently five of the class of forty-two who received the sacrament were adults and converts to our holy faith. On that day besides administering Confirmation, Bishop Gabriels blessed the new parish cemetery.

Members of the Actors' Church Alliance in Chicago, are planning a hospice in that city for members of the theatrical profession who are Catholic and hope to establish a chain of similar institutions throughout the country. It is believed by Chicago priests that more than 500,000 of the approximately 800,000 actors and actresses in the United States are members of the Catholic Church.

A few days ago the first application of the McNichol Act, passed by the present Legislature of Pennsylvania for the prevention of sacrilegious exhibitions, was made in Harrisburg. At the request of the Catholic clergy, the Chief of Police ordered two moving picture theatres to stop exhibiting two films entitled "The Nun" and "The Confession." The order was complied with. The new Act provides a penalty of a \$1,000 fine or a year in prison.

Right Rev. Edmund F. Prendergast, D. D., V. G., of Philadelphia held ordinations as follows: Wednesday, May 24, Minor orders; Thursday, May 25, sub-deaconship; Friday, May 26, deaconship, all at the Seminary; Saturday, May 27, priesthood in the Cathedral. Among the new priests are five converts: W. L. Hayward, Charles L. Bowles, Otto W. Groemel, Edward Hawkes and James Bourne, ordained for the Philadelphia Archdiocese.

Times have certainly changed in New England. Recently when Bishop Nolan was conferring at the church in Roxbury, Mass., the Congregational congregation who were worshipping in a meeting house across the way, adjourned in a body and presented themselves at the Catholic services. Not for twenty-five years has a Bishop visited the town of Roxbury, and his visit amounted to a real event in the life of the quiet little village. The non-Catholic portion of his congregation listened with respectful respect to the address of Bishop Nolan.

A missionary in one of the new districts of Indo-China sends a photograph of his church and house. He writes: "I have here a Christian settlement still in its cradle, and from the picture I enclosed, you will see that my accommodations closely resemble those at Bethlehem. I cannot believe that God will forsake a people who have furnished so many martyrs, and though this mission is located in the poorest of Indo-China, I trust that the zeal of the missionaries in this field of labor will one day find us out."

Jews, Gentiles, Catholics and Protestants are members of a general committee to arrange the non-sectarian celebration to be given in the 5th Regiment Armory on June 6 in honor of Cardinal Gibbons golden jubilee. Presbyterians, Baptists and Methodists are interested in honoring the Cardinal as a foremost citizen. Ex-Mayor J. Barry Mahool, a Presbyterian, is chairman of the committee on invitations. At a meeting of the committee to-day, unique suggestions were made for a testimonial to the Cardinal.

Rev. Edmund Buckley, O. P. died in Leeds, England, on April 23, the age of seventy-seven. He was received into the Church by Father Faber in 1874 and became a Dominican a few years later. Honored by his brethren with the office of prior, which he held successively in several convents of his order, he was endeared himself to the people by his falling kindness of disposition and his fatherly interest in all who sought his counsel or aid. He celebrated the Golden Jubilee of his priesthood last September.

There are two wishes that lie near the heart of the Holy Father, very near, indeed, for they fill a big space in his programme of "restoring all things in Christ," viz., the canonization of the Curia of Ars and of a lay professor of Bologna University who died a few years ago. The reason why Pius X. is specially anxious about the cause of the French cure is because it is his intention to constitute him the patron of the parish priests of Christendom. To the Beatus the Pope cherishes a most tender devotion, so tender, indeed, that a small statue of the cure stands ever on his writing desk.

It is perhaps not generally known that in the Middle Kingdom of China there are not only Chinese Trappists, but Chinese Franciscans, Chinese Jesuits, Chinese Dominicans, and other priests of religious orders. Since the Propaganda of Nov. 29, 1845, issued a special decree to all the missions to establish seminaries for a native clergy, to select the candidates carefully from Christian families of old standing, and to train them diligently for their high vocation in humanistic science, in philosophy and theology, as well as in their native literature and the ancient classics of China, the number of Chinese, priests has steadily increased.