

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, JULY 25, 1908

1553.

My Neighbors Girl.

My neighbor's girl is a snow-white bride,
Her face is as white as my father's hair,
And her little head bends 'neath her bridal wreath
"As low as mine's bowed with care."
Her eyes are dimmed by her many weeps,
And dim are mine, too, with tears,
Her lover stands by and he whispers low—
"Oh, long are the weary years."
O God, be kind to the little white wife,
Late comes her woman's dole-
My man he sleeps in the clear green sea,
O God, be good to his soul!

My neighbor's wife lies still and pale,
But her smiling eyes are wide,
For a little head leans at her curving breast
Her tender heart beside:
And little she reck of her woman's pain,
As her man-child stirs in his sleep—
"Oh, long are the weary years!"
O God, be kind to the rosy child,
Late come his mother's dole—
The clover grows over my baby's head—
O God, keep safe his soul!

My neighbor's hands fold close the cross,
That lies on his quiet breast,
The candles gleam at his head and his feet,
And the priest prays long and sweet,
The din of the noisy world without
Rolls over his patient ears,
I look on my waiting aching heart—
"Oh, long are the weary years!"
O God, be kind to the toiling man,
Shout he his heart's gladness,
My heart's apart from this weary earth,
O God, call home my soul—
—Gertrude E. King, in *Apollon's Magazine*, April.

CARDINAL LOGUE ON AMERICA.

His Eminence Cardinal Logue, who arrived from America at Queenstown on Saturday, June 13, preached at the 12 o'clock Mass in St. Colman's Cathedral, Queenstown, on Sunday. The subject of his sermon was his visit to the United States, in reference to which he said:

"We had the most striking proof that could be placed before men's eyes of the vitality and the activity and the triumphant success of the Church of Christ in our great nation. One of the great nations of Christendom of the present day affords a spectacle of the triumph which Christ's kingdom has achieved over the souls of men. We have been eye-witnesses of it on a great occasion. We were invited by the Archbishop of New York to join in the solemn ceremonies which were undertaken to give thanks to God and to celebrate one hundred years of the work of this teaching of the Gospel, and, my dear brethren, the result was wonderful. When we consider what the Church in America was a hundred years ago, before 1808, and when we consider what it is now, not only in the Archdiocese of New York, but throughout the whole of the United States, in all its States and all its Territories, we see realized the promise of Christ to His apostles: 'Behold, I am with you always, even to the consummation of the world.' Even in the early days of the Church there was hardly a more striking proof of the vitality and the efficacy of the Gospel in conquering men's minds than we had observing the progress that has been made by the Church in the great country during a hundred years.

"To give you an idea of it, I took down a few statistics to bring before your minds what we saw with our eyes. Before 1808 there was one Bishop in the United States, Bishop Carroll, who played a leading part in the great movement which resulted in the independence of the United States. He was the only Bishop, and the handful of Catholics there were scattered over the wild country almost without priests, and to a great extent without Mass and without sacraments.

"What do we see at the present day? We see 14 Archbishops in the United States, 90 Bishops, 10,789 secular priests, 3,655 of the regular clergy, making a total of 14,484. There are 7,643 churches—that is to say, parish churches with pastors; there are 3,941 mission churches and churches which have Mass occasionally, and, as far as can be ascertained, the total of Catholics in the United States, which has grown out of the handful in 1808, is now, some say, fifteen millions. It is thought that when the census, which is being taken now by one of the American Archbishops, commissioned by the Government, has been made out it will reach nearly twenty millions.

PROUD OF OUR HOLY FAITH.

"The Church is alive and strong and vigorous. There was no coldness about the Catholics that we met in the United States. We found none who were ashamed of their holy religion. From those in the highest walks of life to the poor laboring men who were taking care of the streets, they were all proud of their holy faith, prepared to acknowledge it and to show their pride in it. There was no grumbling; none of the spirit of criticism and carping, which, unfortunately, has begun to introduce itself in Ireland at the present day. You would not find that there was a newspaper that morning; you would not find there a Catholic in any walk of life who would stand on a public platform and declare to his hearers that the pulpit was the platform of cowards. Such was the expression that was given to the feelings of a certain politician in England lately.

After describing the scene in St. Patrick's Cathedral, New York, on occasion of the principal religious ceremony of the century, the Cardinal continued:

So much for the ceremonies in the church. But outside the church there was a manifestation of Catholic feeling which would make a person feel proud of the name of Catholic. The laity thought, and rightly thought, that they should take a leading part in the celebration, and the means which they devised for taking this part in the celebration was to have a public procession, or what they call a parade, I believe, in the United States; and a general in the army, General Barry, was summoned from Cuba to organize this procession and discipline the people who were to take part in it. I may

mention, in passing, that he was not left without his reward. The President of the United States, on the occasion of his coming to organize the procession, raised him to the highest grade which a general can have in America, the grade of brigadier general. Perhaps the two things had no connection, but every one believed that they had. Every one believed that the President wanted, by raising this Catholic general to the highest grade in the army, in connection with his organizing this procession, to show his own sympathy with the great Catholic celebration in New York, and he showed it expressly besides. He wrote a most beautiful letter to the Archbishop, conveying his congratulations and the congratulations of the people of America, on the triumph of the Church in the great celebration in which we all took part.

A DISPLAY OF POWER.

"That march past of the multitude opened my eyes, and the eyes even of New York's as they told me themselves, to the strength and vitality and the vigor and the boldness, if I may so express myself, of the Catholic faith in New York. That general rode at the head of his procession until he reached a place where they turned off in other streets and dispersed and then he came back to the immense platform raised there for all the visitors, and he was sitting near me. He counted the files of men passing and the time they took, and he found that they were marching at the rate of fifteen thousand an hour. The procession took three hours in passing the stand, so that there must have been forty-five thousand men marching past in that procession.

"And who were these men? There at the head of the procession were the Catholic judges of New York, and the Catholic lawyers, and the Catholic doctors, and the members, numerous as they are, of the Catholic Club, which includes all the leading gentlemen of New York. They were not ashamed to make that public profession of their faith; they were not ashamed to come down amongst the people to march past their Archbishop and make that public profession of their attachment to him and of their attachment to their holy religion. And then came various societies and confraternities, and the people. And though the procession, I could see for myself, was principally made up of Irishmen, and descendants of Irishmen, you had Germans, Italians and Poles in lesser numbers, of course, than the Irish, and you had Catholics from every country marching in that great procession. I do not believe there is any other city in the world that could have turned out the display of men. I do not believe there is any other place in the world where such a public profession could be made of the Catholic faith. It was a powerful display of the attachment of these people to the Church, and that was one of the principal things that struck me during my visit to the United States, both in the Archdiocese of New York and in all other dioceses that were visited, because we went a good deal about through the country, and we went to Canada and elsewhere.

THE SECRET OF CATHOLIC SUCCESS HERE.

"Everywhere we went I found the most cordial and affectionate relations between the people in every grade of society and the Bishops and the clergy. This is one of the points of a lively faith, and that is one of the means by which Almighty God will preserve the faith in the United States. I forgot to mention that there was a great assembly, where the most eloquent men of America addressed themselves to the people and professed publicly their attachment to the Catholic Church and to our Holy Father the Pope. It was a magnificent display. Well, in organizing that and in the ceremonies and in the procession the Archbishop's word regulated everything. The lay gentlemen concerned acted by his direction, and took instruction from him, and they showed themselves just like children in his hands; and I believe that that is the secret of the success and the triumph of the faith in the United States. As long as that lasts, the Church will be prosperous and the Church will be successful in evangelizing the people, and even in bringing others into the fold. That was one of the things I had the satisfaction of witnessing during my time in America.

"I went down to Philadelphia—I intended to go anyhow—to visit the Archbishop, but a good priest, one of his leading priests, who was born in my diocese, died, and I went to his funeral. He was Mgr. Garvey, who was head of the Seminary in the Philadelphia Archdiocese. He died after two or three days' sickness, to our great sorrow. I went to the funeral, which was attended by the Archbishop of New York and by a number of Bishops who were friends of the deceased, and by numbers of priests beyond my counting. I met there on the occasion seven ministers who came into the Catholic Church in a body, and I met there also a lady, who will yet be canonized, Mother Drexel. She came down to see one of these clergymen who had been a leading man in the Protestant Church, and the founder and superior of a convent of Protestant nuns. She came down there to concert means with him of receiving that whole convent of Protestant nuns into the Church. So that you see that the faith is not only flourishing amongst Catholics, but that it is making progress amongst those outside the Church.

BEAUTIFUL UNION OF CLERGY AND PEOPLE.

"And I believe, under God's providence and God's grace, which works everything in us, I believe that the external means by which God carries out that great work in America is the beautiful union which exists between the clergy and people—faith and affection on the part of the people and paternal interest on the part of the clergy.

ONLY A ROSE.

One Sunday afternoon in the month of October as I was passing through the Rue de Vaugirard in Paris, it suddenly began to rain. Mechanically I looked to the right and left seeking a place of shelter. The little church of the Carmelites was near by and thither I hastened. When I entered I saw on all sides decorations of flowers and lights, and an immense crowd assembled.

"What feast are they celebrating?" I asked an old lady who was kneeling beside me saying her beads.

She raised her head in astonishment. "This is the Feast of the Holy Rosary, and as a memento of the day, the reverend fathers are going to present all in church with a blessed rose."

With difficulty I made my way forward through the crowd, when the Father Prior began to speak. His pale and noble countenance lighted up with a heavenly joy, inspired, respected; the myriads of candles that burned around the altar formed for him a kind of brilliant aureole; his mild and penetrating eyes rested with pleasure upon the pious throng that surrounded him and listened to his words. His address was brief and simple.

DEBT TO IRELAND.

"There is no doubt that at the present day there are great multitudes of splendid Catholics from Germany and from Poland, and even from the East, who have their own Eastern priests and their own rites, and the Bishops make every provision for them and provide them with churches, and allow them, as the Pope himself does, to carry out their ceremonies according to the rites of their Church. They are not schismatic Greeks, like the Russians. They are Catholics, united to the Catholic Church. You have them from these countries, but when all comes to all you will find that the United States owes the Catholic faith to Ireland. There is no doubt whatever about that; the Irish were the first to raise the standard of the cross in the United States. Of course, in South America the early Spaniards took care to make their conquest, not merely a secular but a religious. But I am speaking of the United States only, and it is an acknowledged fact that the faith of the United States is an Irish faith, and hence it is that they have so many churches dedicated to St. Patrick, and hence it is that they have such a veneration for St. Patrick, and hence it is that the good Archbishop of New York was good enough to ask your good Bishop and myself—and, indeed, he asked other Bishops, but they were not able to join him—to celebrate his great centenary, because all feel and all acknowledge that what the Catholic Church is in the United States at the present day is due in a great measure to Irish faith, Irish piety and Irish fidelity to the teaching which was handed down to the people through their forefathers from St. Patrick's time to the present day.

There is another thing, though perhaps the Church is not a place to speak of it. I never received more kindness, and your Bishop will tell you the same, than we both received in the United States, and we must say in justice that the kindness and hospitality we received was not confined to Catholics. We found that our countrymen of other creeds, and even Americans, were just as ready to receive and show us kindness, and to go to trouble that we are not accustomed to in this country to make us at home. So that is one reason why I left the United States with great regret, and why the strong feeling of affection I had for that great country before, as being the home of so many of our race, has been increased a hundred-fold by my visit.

A CLERGY FUTURE.

"I trust that the great country will prosper and go on in God's holy fear and love, and that the faith, which is so strong amongst a large body of the people at present, will spread and take hold of men's minds, keep them faithful to the truths of the Gospel, faithful to the religion of Jesus Christ, in which they were born, and that their general feeling will be to show us kindness, and that their spiritual welfare will proceed as it has proceeded during the last hundred years, and, if it does, that country will be one of the greatest countries, perhaps the greatest country, in the world. They have vast resources, and if they keep within the four corners of the Gospel, keep to justice, charity and purity of life, they will assert for themselves a place which few, perhaps no empire, has had since the most flourishing days of the Roman Empire."—*Phil. Catholic Standard and Times*.

The Pope's Joke.

Rome, March 15.—The Vatican is chuckling over a little jest by the Pope. He has a friend in Venice who is sick. Last week he received in audience a Hebrew gentleman who is also a friend of the invalid. In bidding his visitor farewell the Pope said:

"If you see our friend tell him I send him my apostolic blessing."

"But your Holiness," objected the other, "I am a Jew."

"That does not matter," retorted the Pope, "the goods are all right, though the packing might be bad."

A Catholic who tells you, "I don't read a Catholic paper," is apt to have a son who will say, "I don't go to church."

MODERNISM.

When Modernism first came to the front non-Catholics, especially Anglicans of the High Church school, were inclined to welcome it as one more case of desecration amongst Catholics, which is always so dear to them. Liberal Catholics have for a long time been the hope of the Church. It is a pity that it has become the predominant feature in the Church then the High Churchman hoped that the obviously unsatisfactory position in which he is placed might be obviated. Then Rome would be inclined to yield, and be willing to come to an arrangement with the Anglican Church, or at any rate that party which de-lights to call itself Catholic though not Roman Catholic. There would then be the possibility of union without trouble, if only to save the very name of Christianity in the world. Anglican orders would be recognised, and there would be the realization of the High Church Anglican dream of a number of schools of thought diametrically opposed possibly, but still united in the maintenance of a semblance, at least, of hierarchical rule under the presidency of the Pope of Rome. These dreams they will pursue for the use of the term we trust, are anxious to have universal recognition of their Catholicity, which they fully understand is only possible, when there is a closer union with the only Church which all acknowledge as Catholic, while at the same time retaining their freedom to believe and teach anything they choose. The one thing that is essential is the recognition of an authority which in matters of faith and morals they must submit to whether they can agree with it or not. The advent therefore of the Modernists to these men was a godsend. Here were Roman Catholics, admitted as such by all, who yet doubted the infallibility of the decisions of the Holy See, who while continuing to say Mass—a word dear to Anglicans of this school though for obvious reasons they dare not use it publicly—were adapting their teaching to the vagaries known as Modern Thought. Men who did not hesitate to question the dogmas of the Church as archaic expressions of opinions of a by-gone age. Men, too, who while thus teaching, were yet wearing the vestments of the Catholic ceremonial and showing themselves in every respect ritualists in the true water. When, therefore, the Holy Father in his encyclical of last year condemned in no uncertain terms these teachers as heretics, the High Church party was furious, and with the help of so-called Roman Catholic correspondents of its journals, denounced His Holiness as behind the times, ignorant, misinformed and everything else which was bad. Now, however, their eyes are being opened, and they are beginning to see that Modernism is right not only in the end of anything like absolute authority on matters of religion, which they were only too glad to admit, but also to the belief

IN THE MIRACULOUS AND THE SUPERNATURAL.

which would leave them nothing, even as Anglicans, to fight for. The extract which we print in the following paragraph from the British Weekly brings out this change of opinion so forcibly in its comments on a speech lately delivered by the Protestant Bishop of Birmingham, that we feel it is worthy of reproduction for the benefit of our readers.

"Bishop Gore, whose illness we all deeply regret, delivered last week a very thoughtful and weighty address on Modernism. At first the High Anglicans were much disposed to welcome the Modernist movement in the Roman Catholic Church. They did not see whereunto that movement was growing. They took it that when men like Loisy criticised the narratives of miraculous events, they believed, nevertheless, that miraculous events actually occurred. It is difficult to see how they thought so, but they know better now. Loisy has shown himself to be a downright unbeliever, willing to use in priestly robes the language of belief. We have already pointed out the portentous nature of the new situation. We are threatened with a race of unbelieving priests, who believe in nothing but their own priestly claims. Dr. Gore said: 'We have, rather widespread, a combination which is more or less new in experience, a combination of a high sacramental doctrine with intense dogmatic weakness at the centre. This is a movement full of peril, because it seems to hold on, while in reality it surrenders all.' It is an immortal masquerade. On the absolute necessity for miracle in religion, Dr. Gore spoke with his accustomed boldness and force. 'He could not conceive any element of trustworthiness which could belong to Christianity as a positive religion if it was mistaken in its appeal to experience with regard to the great central event of the Resurrection. Nor again was he able to enter in the least into the state of mind which held that it would not make a fundamental difference to the actual strength, the moral and practical strength, of the Christian creed if we began to doubt all this. He must frankly confess that he was quite certain that his moral hopes were bound up with his belief in the miracles which were recorded of Christ, perhaps most of all with regard to the miracle of the Resurrection, but not with regard to that exclusively.' The one alternative to supernatural religion now offered to us is Unitarianism, but it is not the old honest Unitarianism. It is the dishonest Unitarianism, which clings to loaves and fishes and robes and tiles and words, while it has forfeited the right to all."

FROM A NON-CATHOLIC JOURNAL.

On the closing day of a mission held recently at Ithaca, N. Y., the seat of Cornell University, the Right Rev. Edmund J. McQuaid, D. D., confirmed a class of forty-five converts and gave one of the ablest addresses in defense of the Catholic faith ever heard in that city. The sermon was prompted by a recent blasphemous utterance by a Cornell professor, who would have the world now believe that Jesus Christ was only a mere man, and not the Son of God as well as the Son of Mary. An editorial in appreciation of the Catholic Church and the benefits of a Catholic mission appeared in the Ithaca Daily News, as follows:

"Century after century the mighty arm of the Catholic Church has been stretched forth to subdue the powers of darkness. Unwavering in her profession, unwavering in her teachings, the grand old Church of Rome has thundered forth, year in and year out, that the wages of sin is death. In vain have the tides of atheism beat against her adamantine ramparts; in vain has so-called 'advanced theology' levelled its slugs, shot and volley fire into her entrenched camps. The Catholic Church stands today, as it has stood, for the inviolability of the faith, and supreme in the hearts of the people who compose its membership. No one of properly balanced mind in or out of the Catholic Church, can fail to admire and profoundly respect a structure that can survive as it does, defy all this, without ever so much as asking quarter or conceding a hair's breadth. As for Christian people professing whatever creed, they surely must rejoice that a defender of the faith so sturdy and so able remains to them. For the Catholic Church belongs by no means to the Catholic priesthood and to their immediate followers; it belongs to the Christian world."—*Sacred Heart Review*.

The Passing of Bigotry.

The imposition of a fine of \$150 on a newsdealer in New York for selling copies of a French and Italian anti-Catholic publication is another illustration of the marked change in public sentiment toward the Catholic body on the American side. Less than thirty years ago it was considered no offense to revile the Church, her clergy and members—as now the people "won't stand for it," as the saying is. The day of the bigot and the defamer is passing—a new era has dawned, and we should rejoice and be grateful. The change of attitude toward us is due first to a prudent desire to have the conservative force of the Church remain as a bulwark of society in times when other forces are making strongly against the rights of property and the rights of individuals; secondly, to a growing recognition of the fact that for all foreign-born citizens of the country and their descendants the Catholic Church affords a home infinitely safer than either sectarianism or secularism.—*Ave Marie*.

CATHOLIC NOTES.

Right Rev. Paul Eugene Roy, who has been consecrated Auxiliary Bishop of Quebec, Canada, is one of a family of twenty, fifteen of whom are living and four of whom are priests.

The will of the late Senator Thomas Cunningham of New York disposes of an estate valued at nearly \$1,000,000, of which \$63,000 is given for religious and charitable purposes.

Among the converts recently received into the Church, was Mr. Isaac Stein of Denver, Col., who was baptized and received the last rites on his deathbed. At the close of the ceremony, he passed quietly away. Mr. Stein was a member of the Jewish faith, and in the early days of Denver was a prominent politician.

The Catholic World of New York has purchased Donohoe's Magazine and with the July number the latter magazine will cease to be published. The purchase means no change in the editorial management or the character of the Catholic World. Donohoe's was one of the oldest Catholic magazines in this country and many will regret its disappearance from the field of contemporary Catholic literature.

Martha Moore Avery, who was for a number of years one of the leaders of thought among socialists, and whose brilliant career for her world-wide reputation, who recently embraced the Catholic faith, is one of the most active workers in the promotion and development of the new Catholic university which is to be built at Newton, Mass., under the direction of the Jesuit Fathers of Boston college.

A chapel for celebrating Mass is rarely found in connection with a hotel, yet Mexico City provides such a convenience for the use of visiting priests. It is believed to be the only one of its kind in the republic and receives the patronage of priests stopping in the city. The hotel which provides this accommodation is the Colon. For years it has maintained a private chapel and on this account has gained a wide reputation.

The Rev. Thomas S. Lee has given \$10,000 to the Catholic University at Washington for the establishment of a fellowship in the faculty of theology, to aid priests in acquiring the degree of doctor of theology. The fellowship is at the disposition of the University, and has attached to it but one obligation, the saying of twelve Masses annually for the soul of the donor's parents, their ancestors and descendants. Father Lee is pastor of St. Matthew's Church, Washington, D. C.

St. Francis' Home for Orphan Boys, the gift of the Catholic clergy and laity of Detroit to Bishop Foley, in honor of the Golden Jubilee of his priesthood, which was celebrated last September, was dedicated July 5, with imposing ceremonies. The Bishop, who officiated in person, was met on the outskirts of the city and escorted to the new institution by a procession of Catholic societies. The new institution is located on a plot of about six acres. The building is 162x192 ft. in dimensions. It is constructed of brick, stone and steel and is wholly fireproof. It represents an expenditure of \$250,000.

Recently in a sermon on the subject, Right Rev. Mgr. Lynch of Utica, N. Y., gave the record of mixed marriages in his own parish and their sad results. In the last 25 years there were only 609 marriages in the Church, and of those 178, or nearly one-third, were mixed marriages. Of the 178 non-Catholic parties, 74 had never been baptized. Allowing 2 children to each marriage, Mgr. Lynch showed that, according to the census of the parish, 225 children were lost to the faith. Assuming that half of these children marry Protestants, it is evident the Church's loss is greatly increased. The quickest and surest way, declared the prelate, to destroy the Catholic Church in any community is to allow mixed marriages.

Six of the Protestant Episcopal ministers recently received into the Church will enter the Seminary of St. Charles Borromeo, Overbrook, in September, where Messrs. Henckell, Hawkes, and Bourne have already preceded them. Those who will enter at the beginning of the scholastic year are Dr. William McGarvey, Maurice L. Cowt and William L. Hayward, late of St. Elizabeth's Protestant Episcopal church, this city; Charles E. Bowles and Otto W. Gro-moll, late of the Protestant Episcopal diocese of Chicago, and Edgar N. Cowan, formerly of the Protestant Episcopal diocese of Milwaukee. William H. McClellan, formerly of St. Elizabeth's Protestant Episcopal church, will become an instructor in a Jesuit college in September, and may later enter that order.

The Monitor of Newark, N. J., chronicles the death of a remarkable convert in the person of William L. Van Valkenberg, for more than thirty-five years a public official in New York City and in his home town of Bergenfield, N. J., of which place he was mayor for nine years. When, a few years ago, a Catholic congregation was formed in Bergenfield, the mayor was one of the first Protestants to encourage the movement. Little by little his admiration for the Catholic religion became so great and his desire of investigating the doctrine of the Church so strong, that in his old age he started to study with the simplicity of a child in a catechism class. His favored books were "Catholic Belief," the "Baltimore Catechism" and the "Faith of Our Fathers."