

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO SATURDAY, JANUARY 4, 1908

1524

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WHAT TO DO ABOUT IT?

The demand of the eight hundred thousand Jews, in New York, to have the name of Christ expunged from the Public schools of that city has been granted. Some of the preachers have buckled on their armour and have given exhibitions of warlike verbosity even to the point of crying out for repressive measures. However this may square with Christianity it is not to the point. For the Jewish position is, under the law, logical and unassailable. They have a right to demand that schools, which are called non-sectarian, shall be so beyond any suspicion of doubt. If their religion cannot be taught neither shall any other form of religion. If the State says that in its schools all religions must be on the same footing we fail to see how any unprejudiced individual can look askance at the attitude of the Hebrews. They who object to a division of the taxes for school purposes should, if they want to teach their children religion, build religious schools. Let them imitate the Catholics of the United States who erect their own schools and support the State schools, to which, for reasons of religion and conscience, they cannot send their children. If the Public schools of New York can no longer suffer the name of Christ, and if, according to Protestant educators, the Sunday school has neither the time nor the instrumentalities for adequate instruction in religion, we think that the non-Catholic will admit the truth of the words of the late Dr. Hodge, of Princeton: "Shall not all of us," he says, "who really believe in God thank Him that He has preserved the Roman Catholic Church in this country, true to that theory upon which our fathers first founded the Public schools and which has been so strangely perverted."

ANOTHER VOICE.

And Mr. Amasa Thurston, in North American Review, 1898, after pointing out that one of the greatest blunders that has been made in this country is the failure of teaching religion in the Public schools, he says: "Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future for the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for all to lay aside religious prejudices and patriotically to meet this question."

(From a lecture by Paul Bakewell, LL. D., in Church Progress, Nov. 21.)

LOOK AT THE ANGLO-SAXON.

The description of a recent prize-fight, in London, must have been instructive reading for the revilers of decadent nations. It should dam up the flood of picturesque adjectives which they send sweeping over the Spanish bull-fight. And when they look at the picture of the gentleman with the salt moustache, bashed eyes and cauliflower ears being hammered into unconsciousness in full view of aristocratic Britons and others they may be induced to give the Latins a much-needed rest.

As a text for a sermon we submit the following words of the London Times:

"There is much, no doubt, in our civilization to which we can point as indicating real progress; but there are also hands that beckon us to the downward road along which Imperial Rome hastened to its decay and fall."

THE WORLDLY CATHOLIC.

The Catholic who is a critic of authority is a worldly Catholic. He may call himself what he pleases, but he is not the child-like simplicity and docility that characterize the man of lively faith. The true Catholic is in line with his superiors in all that concerns morality and religion. However the world may rage he trusts his watchmen on the towers and their words are at once his strength and guide. But the worldly Catholic listens to the voice of pride; he catches up the watchwords of men; and out of his ignorance lectures authority. In the vain attempt to digress rebellion in the clothes of modesty he whittles down his religion, reads into his preconceived ideas for the purpose of gaining the approval of the non-Catholics. Herein he blunders. It were a poor compliment to the non-Catholic, to imagine, for a moment, that his praise can be secured by a back-boned character. They can respect a strong hater, but not the man

who, neither a good Catholic nor a good Protestant, conceals his faith at the behest of the god of getting on. He despises him, and when he has served his purpose he flings him aside, and washes his hands. Submission to the divine authority of the Church is the touchstone of Catholicity. Without this submission, says a voice of the fourth century, St. Cyprian, it is all over with the divine power which governs the Church: it is all over with Christianity.

WHAT HE ADMIRES.

The worldly Catholic is given to praise of everything without the Church, and to disparaging comments on everything within it. He is an expert in deducing general propositions from particular premises. But any cause under Catholic auspices never elicits his energy. The wisdom which he claims to possess is never at our disposal. The deficiencies which he sees he does not supply, and our mistakes are not rectified by him. The one thing he does not scatter is his money. While his brethren plan and work and heed the voice of authority he sits afar off dispensing criticism and crying out that our organizations are feeble, our leaders unskilled, and our success far below that of those outside the Church.

One finds, as a rule, that gentry of this type do not make their Easter duty. Prayer, however, would take the scales from their eyes and show them how ignobly they play their parts as members of the Church Militant. Study would reveal their ignorance. And by becoming true Catholics they would gain the plaudits of their conscience, the confidence of their brethren, and the respect of every man who has not forsworn his integrity. We say nothing of the reward to those who confess God before men.

THE LOYAL CATHOLIC.

With Bossuet the loyal Catholic says: "Oh Holy Roman Church, mother of churches and mother of all the faithful, the Church chosen by God to unite all His children in the same faith and in the same charity, we shall ever adhere to thy unity with all the yearnings of our heart. If I forgot thee, O Roman Church, may I forget myself: may my tongue be withered and cleave to my mouth if thou art not always the first in my remembrance, if I do not make thee the beginning of all my canticles of joy."

NOT THE ONLY SIN.

Intemperance is not the only sin. The restriction of the liquor traffic is not the only thing that merits consideration. We may, in our efforts for reform, say a word or so about the men who own greasy, health-destroying temptations, and have never a scruple about deriving profit from them. We may direct attention to the question of race suicide and to the well-groomed rone who is known to the men about town.

A BIG PRICE.

The other day we saw a man who is old, though on the sunny side of fifty, realize that the wages of sin is death. His is an old story. His education was compassed by the self-accrue of parents. He had hopes and ambitions. He began well. Then came bad companions, and with them and through them he learned how to tread the broad way. To-day his health is shattered, his career at an end. He has memories that lash him to despair—the memory of the tear-stained face of the mother—of other days when life was burdened with joy and infinite possibilities. A big price for companionship with the "boys," but there are some who are ever ready to pay it.

A VALUABLE BOOK.

We commend to our readers Father Palen's "Talks with Parents." These Talks are sane and practical and cannot but help all who have the guidance of children. To our mind it deserves the widest circulation among Canadian parents. Though brief, it contains more information than pretentious works which treat of children as if they were a species of new animal to be directed by the light of fads and theories. The price of this valuable work is 10 cents per copy; or for fifty copies, or more, 7 cents each. Orders should be addressed to F. A. Ronnan, Halifax, Nova Scotia.

THE LIGHT OF THE WORLD.

The Word was made Flesh to bring back the prodigal humanity to its Father's home, to shed over fallen nature the light and truth that banished from the individual and society

the darkness of error and bore peace and rest to disquieted and passion-tossed souls.

Many, however, ask us to-day where is the light that shone on the first Christmas? They question in vain those who are absorbed in the quest of gold and place. They look at nations which have dethroned Christ, at dishonesty among men, at hypocrisy flaunting itself in high places, and they tell us there is no light. Years ago it shone out in the darkness, shone out for a few years and then disappeared from a mountain in Galilee. But if the Son of God came in answer to the prayers of mankind must He not—for we have the same nature as they among whom He went doing good—have an answer for us? If He is to be a Saviour we must meet Him in our days. But how can this be? St. Paul gives the solution to this problem—a solution which reveals the depth and sublimity of the doctrine of the Word made Flesh. Writing to the Ephesians he says: "Christ is the head of the Church. For no man ever hated his own flesh. For we are members of His body, of His flesh, of His bones." These words mean that all the faithful united with Christ form but one body, and that all Christians are so united to the humanity of Christ that they become members of His body, of His flesh, and of His bones. They mean that the light and truth manifested by the Son of God are manifested by the Church.

As He assumed a human body and in it and by it He blessed men and offered sacrifice for them, so in human society, formed as was His body, by the Holy Ghost, He continues to bless and to offer sacrifice. Thus the light which shone out from the stable is still shining, guiding many a traveller to the haven of truth, and the little stream of water from the mountains of Judea is become a mighty sea, without depth and banks, at which all may slake their thirst.

AROUND THE CRIB.

All humanity is grouped around the Son of God. The old world heralds His coming; the new adores Him. Midway between the centuries is the crib of Bethlehem. On one side are centuries of desire and prayer, of figure and prophecy; on the other side we see the Word made Flesh, glorified in His Church, by the heroism of his children—the Church tinged with the blood of martyrs, radiant with the wisdom of her sages and beautiful with the charity that has made her the altar of every sacrifice and the home of every misery. Earth and heaven join together in celebrating this adorable mystery, for St. John heard every creature saying: "To Him that sitteth on the throne and to the Lamb benediction and honor and power and glory forever and ever." The man who realizes that the Word was made Flesh for him, must, if he has within him the instincts of a Christian, kneel down by the crib and become as a little child. He will ask for strength for his work, to enable him to be a sower of truth and to live and to defend it, not so much by controversial weapons of many obedience and strenuous good works.

ALL HIS TEACHINGS.

All who claim the name of Christian admit that the birth of our Divine Lord is the greatest event in the whole course of humanity. How He broke the chains that bound man to slavery, restored to him his sense of personal dignity and responsibility and purified society and breathed into it the spirit of love—how, in a word, He refashioned the world is well known to them. They speak of His achievements, of His wondrous love for the outcast and poor, but many of them will not kneel down in humble adoration before the crib. True, indeed, Christ is a philosopher—a hero—the earth's best beloved, but we must not forget that He is in the world to teach and to exact assent, not to come, but to all of His teaching. But curiously enough men who praise Christ reject portions of His testimony to the truth, as if truths which He revealed, can, without blasphemy, be dismissed as of no consequence. They see the child nestling with unconscious happiness in His mother's arms, but they are blind to the fact that the Child is the Word set up from eternity—their Master, Judge and everlasting hope. We who know that the true light that enlighteneth every man that cometh into the world, if we wish to obtain the blessing of the Son Who is given to us, take care not to deserve the reproach, "He

came into His own, and His own received Him not."

A BRIGHTER VIEW OF FRENCH SITUATION.

STATE OF THE CHURCH UNDER THE SEPARATION LAW—NO THOUGHT OF FORMING A CATHOLIC PARTY.

"Innominate" in the New York Sun. Rome, December 12.—It will soon be promulgated in France. Many feared or hoped that it would result in the disorganization of the French Church; others expected for it an immediate reawakening of faith in the Catholic people. Events have justified neither the hopes nor the fears completely.

Two important advantages and two serious inconveniences stand out plainly. On the one hand, the Church has gained independence in ecclesiastical appointments and more freedom in the exercise of its religious ministry; on the other hand, it has suffered a spoliation of whose immense extent and outrageous injustice most people have still no adequate idea, and it finds itself deprived of any legal status, inasmuch as the French State takes no legal cognizance of its existence.

These are consequences that affect the material organization of the Church. But has the separation brought on the outbreak of religious fervor that some predicted? It must be admitted that it has not. And when Mgr. Herscher asks: "Where is the start of public indignation? Where is the awakening of Catholic initiative in religious matters?" we can only admit, as he does, that it can be observed nowhere to have the force and the pertinacity that some persons hoped for.

Yet if there is no such sudden regeneration, it is at least comforting to obtain from the lips of a very large number of Bishops the assertion that their dioceses have lost nothing through the separation from the religious point of view, and even that progress in various lines has been observed since it went into effect. "From the purely religious point of view, the separation has improved the lot of my diocese," writes Mgr. du Vauroux. "The separation was the starting point for a reawakening in my diocese," says Mgr. Duval. Mgrs. de Cabieres, Lacombe, Gormain, Belmont and Henry make similar statements.

And in spite of the injustice and annoyance to which they have been subjected, many of these Bishops, driven from their palaces and deprived of their salaries, but forgetting their selves in their care for souls, would doubtless adhere to the opinion of the Bishop of Montpellier: "The results taken together, seem to me satisfactory."

The greater number of writers who examined the separation, with its possible consequences, agreed in anticipating a check, and even a falling back, in the matter of recruiting the clergy. The anticipation was realized in many dioceses, but not so generally as had been imagined. The Bishops of Amiens, Lyons, Beauvais, Quimper, Aire, Tournai and Perpignan declare that the movement toward the priestly vocation has not slackened in their bishoprics.

As for the clergy's part, it shows more and more clearly its character of evangelization and of social benevolence freed at once from administrative interference and political ideas. "Nothing can be hoped," says Mgr. Belmont, "except from the evangelization, pure and simple, of the people, taking care to put aside all appearance of concern for anything foreign to the supernatural aims." "My ideal," says Mgr. Delamare, "is this: that the priest should be the teacher, the public benefactor, rendering to his fellow-citizens all the moral and material services in his power, and devoting himself to them unconditionally with entire selflessness." We will quote also Mgr. Gibier: "We must abandon our isolation, get again in touch with the nation, appear among our contemporaries as useful factors, be not the men of a religious party, but the men of all, the men of God." And among the most immediately needed tasks two particularly figure often in the episcopal replies: religious teaching, "for we are dying of religious ignorance," and the development of the spirit of association among Catholics who are too greatly inclined to individualism.

For the framework built on the Concordat now living and active organizations must be substituted; for the State budget of public worship that has been suppressed regular contributions organized methodically. Other details of organization vary greatly, but one principle applies almost everywhere, namely, that the Church must give and receive openly, and consequently that laymen must have a large share in managing the collections and the uses to which they are put. "Since the public is called upon to pay the expenses," remarks Mgr. Ricard, "it is clear that it may consider it has the right to know the budget of receipts and expenses."

Closer and firmer direction on the part of the hierarchy, broader participation by laymen in the life of the Church, exclusive of all thoughts of politics on the part of the religious organizations—such seem to be the characteristics of the experiments made.

One result that stands out very clearly from these interviews or answers is that the Bishops do not want a Catholic party. Prelates whose conservative opinions are well known agree on this point with those who have shown democratic opinions. Never, declares Mgr. Delamare, have the Bishops encouraged Catholics to

form, as such, a Catholic party, and it may be asserted that the Bishops are opposed to any such plan. If it is a question, says Mgr. Dubillard, of uniting Catholics in defense of their faith and their religious interests—yes, that is useful and needful to-day—this unit must not and cannot in any way be called a party, still less a Catholic party. We are all for the union of all, and the term "party" indicates necessarily a division.

Like opinions are found from the pen of Mgr. Germain, Mgr. Guillaumont, Mgr. Douais, Mgr. du Vauroux and many others. The chimerical and dangerous idea of a Catholic party is no longer to be feared. It had already been rejected by a large proportion of Catholic opinions; it is rejected now by the Bishops. After two years of separation, therefore, the first efforts made, the first results obtained, seem to indicate that the reorganization of the Church of France is well on its way, but that, contrary to the anticipations of some optimists, it is only by slow and persevering exertions that it will work its way out from the ruins that have fallen upon her and will overcome the obstacles that have already been placed in its new path.

MRS. MARY BAKER EDDY'S HOLY TWADDLE.

Written for The Catholic Standard and Times by R. V. J. Roche, LL. D. DREAMY PIETY.

The Ladies' Home Journal for December contains a very diaphanous and thinly-veiled attack on the divinity of Jesus Christ by the founderess of Christian Science, Mrs. Mary Baker Eddy. This good lady is a past master in the art of giving expression to empty rhapsodies and sweet nothings. Back of all her dreamy dissertations on dogma and morals lie honeyed blasphemy and presumptuous unbelief. The blessed story of the Christ Child has a new meaning for Mrs. Eddy. It is not that God so loved the world that He gave His only begotten Son, but that God so loved the world that He never permitted it to fall from its inherent unity with divine love. In other words, the whole Christmas story is a colossal lie from start to finish. The virgin birth, the adoring angels, the Star of Bethlehem, the Magi journeying from afar to pay their homage to the newly-born Messiah—the whole Biblical story of the Divine Child are pushed aside to make room for the new unbeliever, which has the hardness to call itself "Christian." So once, Roman in his "Life of Jesus Christ" devote his best efforts towards proving that Jesus was a mere man, idealized out of all likeness to humanity by earnest but deluded followers. He was at least honest, and his arguments bear the stamp of scholarly research; but the new cult is neither honest nor scholarly. Mrs. Eddy would have us believe she is a follower of Jesus whilst rejecting the whole Scriptural conception of the redemption. To the average Christian Scientist of to-day Jesus was merely the precursor of Mrs. Eddy. He saw, however, only something of the light which burst upon her in all its effulgence. Un-Christian, blasphemous, unscientific in the extreme, laughing to scorn the results of real learning, this pantheistic and impious rubbish condescends to be treated seriously by journals which claim to be educational forces in our present day life. Yellow journalism takes kindly to yellow religion of the Eddy variety. The Ladies' Home Journal may discover that there is enough of real Christianity left in the country to resent Mrs. Eddy's being made the mouthpiece of men and women who still believe and hold that Christ is God and that belief in Him is essential to salvation.

THE INDICTMENT.

Our present toleration of religious error is carried to excess. The treatment accorded to the founderess of Christian Science by reputable journals is a good example of this tendency. A New York doctor several years ago published a pamphlet entitled "The Slaughter of the Innocents." In it he made the statement that hundreds of helpless infants were allowed to die without medical attention by the misguided followers of Mrs. Mary Baker Eddy. He showed the need of legislation to protect at least the children from the consequences of a creed which professes to have no faith in medical science. In many States so-called healers have been indicted for homicide, and some of them are now spending terms in penitentiaries. Yet this arch investigator of a new form of homicide is treated with all possible honor and her utterances are given a leading place in reputable periodicals. It is enough to make people doubtful of the results of popular education.

Christian Scientists are to-day openly violating the laws of every State in the Union. Rejecting the germ theory of disease, they refuse to quarantine their homes or notify the medical authorities when diphtheria, scarlet fever, and similar contagious diseases break out in their own families. Bacilli and germs have no terrors for them. The stegomyia fasciata, or yellow fever mosquito, is a medical myth, the bubonic flea an unreality. Hospitals for the treatment of human life are a relic of primitive barbarism. Pasteur and Dr. Carroll and all the martyrs of medical science are rank fakirs. Morphine and the anodynes and the anesthetics must give way to a chapter of "Science and Health"—at \$2.65 per copy. Sufferers, writing in pain the world over, will be given absent treatment in return for real material money by people who do not believe in material things. And this

absurd system of medical therapeutics is accepted as a "religion" by people who work bogus miracles and believe that their fondness and teacher is inspired of God.

GENTLEMEN, RAISE YOUR HAT WHEN YOU PASS THE CHURCH.

Archbishop Walsh of Dublin takes occasion of his recent pastoral letter to make known to the faithful of his diocese that a marked spiritual favor has been conferred upon them by the Holy Father, as a reward for habitual public manifestation of their devotion to the Blessed Sacrament, and as an encouragement to persevere in it. "On being recently informed by us," says his Grace, "of the edifying practice that has long been widespread among the faithful of the diocese, in both town and country, of piously saluting our Lord in the Blessed Sacrament by some external sign of reverence when passing a church or oratory in which the Blessed Sacrament is reserved, His Holiness felt himself moved to express in some special way the satisfaction with which he has heard of this, and his desire to encourage our people to persevere in so laudable a practice. He has now done so by issuing an extraordinary faculty authorizing us to grant in his name an indulgence of one hundred days, to be gained by the faithful of this city or diocese each time that, in passing a church or oratory in which the Blessed Sacrament is reserved, they manifest their devotion to our Lord by some external sign of reverence, as it has long been their pious and edifying practice to do."

The pious practice thus warmly approved and indulged by the Sovereign Pontiff is not confined, we are glad to say, to either Dublin or Ireland at large. It prevails in many portions of this country, and still more generally, perhaps, in Canada, notably in the province of Quebec. The practice, it need not be said, is thoroughly congruous; is indeed, merely a consistent recognition of the Real Presence on the part of those who profess their belief therein.—Calendar.

CATHOLIC NOTES.

Rev. Thomas E. Judge, editor in chief of the New World, of Chicago, and one of the most distinguished and scholarly members of the clergy in the Chicago archdiocese, died at 7 o'clock Sunday morning.

Thursday, December 17th, the Rev. James M. Hayes of St. Ignace College, Chicago, celebrated the golden jubilee of his admission to the ranks of the holy priesthood. Father Hayes is a brother of Mr. F. B. Hayes an old and most highly esteemed citizen of Ottawa.

The efforts of the Most Rev. Archbishop Farley to secure a native Chinese priest to work among the Chinese in New York, have been successful, and he is now on his way to this country, in company with Bishop Morel, of Canton. He will be the first Chinese priest to come to America.

The awful mine disaster at Monongah, W. Va., has left about three hundred widows and over a thousand helpless orphans. Of these, over 80 per cent. are Catholics. Right Rev. Bishop Donahue, of Wheeling, W. Va., is serving as a member of the central relief committee, and will gladly receive and acknowledge any contribution.

Nearly all the Superiors of the Ladies of the Sacred Heart are in France to attend a spiritual retreat. The headquarters of the O-der will probably be removed from that country, as the Government has closed all but three of their forty-eight houses, and has given them warning that the remaining three will meet with the same fate within the next twelve months.

The Popular Science Monthly has long been a peril to Catholic faith and morals. We know Catholic homes in which the faith has been blazed in boys' and girls' under twenty years of age through contact with that shallow organ of materialistic evolution. Catholic fathers and mothers would never place it within reach of their offspring did they know the deadly moral poison that pervades many of its pages.—New World.

Father Sallan, the Catholic priest of Mullagh County, Clare, Ireland, who took a prominent part in securing the crew of the French ship Leon XIII., which was wrecked on the Clare coast, has received a letter from Premier Clemenceau of France offering him the title of chevalier of the Legion of Honor. Father Sallan has replied, expressing his appreciation, but declining the honor.

His Holiness Pius X., it is said, intends to form at once a special commission of Cardinals to study the best means for the promotion of science, duly secured from error, among Catholics. Cardinals Rampolla, Maffi and Merello, who were to have been the protectors of the institute of science, of which the new project is an extension, will be members, and other members will be added—Cardinals Vives and Satolli among them it is reported.

Catholic papers in Rome have been remarkable chiefly for their dullness and their consequent short lives. It is refreshing to learn that a Catholic paper has now started out on a different line. No less than two new papers have been started in Rome this week, says the correspondent of the Standard and Times. Both are Catholic. One is Bassone, an illustrated humorous journal, sparkling with fun poked at anarchists and socialists; the other, Il Gazzettino da Popolo, written chiefly for the benefit of the masses.