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The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, JUNE 3 1911

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The Catholic Record

LONDON, SATURDAY, JUNE 3, 1911

WORKING OVERTIME

The would-be prophets are as vociferous as ever. Using their abnormal vision they discern the symptoms of disintegration within the Church and predict her downfall and disappearance. These prophets are wont to declare that "thoughtful Catholics are chafing under the tyranny of ecclesiastical despotism. These thoughtful ones live in the land of nowhere and are fitting companions for the phantom of bigotry. But the more thoughtful a Catholic is the more does he understand the beauty and wisdom of his faith. Every Catholic, thoughtful and otherwise, knows that the Church is changeless, because she is divine. She creates no new creeds. By divine charter she is indefectible and infallible and will be here to the end of time. Adown the centuries are the graves of those who strove to stay her progress. Some of them used the sword; others the pen; a few essayed the role of prophet: but they are gone and the Church is more vigorous as to her human side than perhaps at any other stage of her history. Unbound by concordats, freed from the interference of princelings, animated by the spirit of salutary discipline and purged of scandals, she fronts the world with clear-vision and resolute heart, and does her work of shepherding and saving in a way that extorts praise from even her enemies. Her passionate love goes out to Rome, the centre of Christian faith and charity. Her spiritual head, the beloved Pius X., is in the hearts of her myriad children, and his voice ringing around the world is heard with reverence and obeyed with the docility that is the mark of the true Catholic. If these prophets with the big words would but read the past history they might be inclined to stem the tide of their verbosity. They dwell upon troubles here and there, defections and what not, as if all these manifestations of human nature portended dissolution. But history, written by Pastor, or Janison or Cantor—history that gives facts in all their beauty or viciousness—tells the reader that the Church has withstood enemies from within and without, has fought corruption in the sanctuary as well as outside it, has felt the hostile hand of the great ones of the earth—and has emerged from all the stress and storm of conflict all the stronger and purer. But the prophets will not cease their clamour. The old Church irritates them. They will not try to find out why in the world there is an organization that teaches with authority and goes its way unafraid of foes and confident of victory. They don't understand why we have a Holy Father at all. For centuries the cohorts of the world have endeavored to destroy him. They have exiled and murdered him: they have battered down his house with axe and gun; they have cried out to him that he must modify his doctrines—and yet every generation sees Peter and hears him teaching the all-wise things that fell from the lips of the apostles. This is disconcerting to those who measure the Church with a human rule and view her by the light of either prejudice or misconception. But, ye prophets, why not be fair to yourselves? Do you think that the Church which is so full of vitality, so well organized, counting her children in every rank of society, will be destroyed by verbal onslaughts? Make an earnest effort to account for her existence. Study will give you little time for words, and prayer would lead you to the fold, and then you would understand why the woe-predicting prophets make us smile.

BLATANT TALKERS

Any blatant talker can get an audience nowadays. The words may be destitute of a suspicion of thought, but let them be directed against doctrine and they are forthwith acclaimed as wisdom's weightiest utterances. To us it is a never-failing source of wonder that this type of lecturer can be tolerated. And yet divines fulminate against Quebec, for example, such as to their own satisfaction and to the approval of some citizens. It is the veriest puerility to talk of giving the Gospel to the benighted French-Canadian. Every fair-minded man, who has any knowledge of Quebec, admits that with regard to true civilization that province has nothing to learn from any section of the Dominion. Revering the law, respecting the thoughts of others, devoted to the cause of education, the French-Canadian makes for permanent national stability.

CHANGING TIMES

A time was when the Reformation was bemoaned in every key as the benefactor of humanity—the source of the graces and blessings that are attributed to this generation. Eulogy, however, is to-day less plecteus and more discriminating. As a sign of the change we notice that educators of repute wish to have as aids to the development of character pictures and statues in the school-room. Some of their exhortations on this matter are in perfect accord with what is said about them by Catholics. The Church has always recognized this and has ever pressed into service for the benefit of her children the creations of brush and chisel. Under her fostering care and protection and inspiration, art, garbed in purity, has breathed into canvas and marble visions of the true and beautiful. And these visions have helped humanity heavenward. The Reformers, however, had no regard for artistic beauty. They did not produce anything in architecture or painting or sculpture. And art-critics, while they marvel at the creations bequeathed to the world by the Catholic genius, lament that they carried the secret of them to their graves. Not only were the Reformers powerless to add one thing to the world's storehouse of beauty, but they vented an iconoclastic hatred on the art possessions of the Church. In England spoliation became the law of the land—the statues crashed from their niches: roof and rod-loft were laid low and the sunlight stared on the whitened walls. In Holland and Belgium the work of statue and painting and church destruction was carried on with malignant persistency. In France, wherever the Huguenots prevailed, says Hume, the images were broken, the altars pilgared, the churches demolished, the monasteries consumed with fire. John Knox began, in Scotland, a campaign of fire and desolation. Churches and monasteries were levelled to the ground, and their artistic treasures destroyed. The insensate fury of the Reformers despoiled Ireland of her architectural beauties. Wherever the Reformers obtained a foothold they waged war, fierce and relentless, against art. Dominated by hatred they saw no beauty in the massy piles and statues fashioned by the Catholic; but, of sterile hearts, they could bring nothing to take their places. They lacked inspiration, and they were not of the men who, upborne by love and prayer to the world beyond the spheres, caught and imprisoned visions of beauty in marble and canvas. No wonder that Comte said that the ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble cathedrals of Catholicism. And Ruskin says that they are the only instance, perhaps, that remains to us of a faith and feat of nations. They have taken with them to the grave their powers, their honors; but have left us their admiration. The thoughtful may well say with John Wesley: "God deliver us from reforming mobs," and are, as if to expiate the iconoclastic fury of their forbears, attesting, by their use of pictures and statues, the wisdom of the Church in this matter.

CATHOLIC TRUTH SOCIETY

The publications of the Catholic Truth Society are an effective antidote to the pamphlets and books issued by the rationalistic press. Small in size, well within the resources of the most modest pocket-book, done in simple language by specialists lay and clerical, they should have a ready and extensive circulation in every parish. One can find in them a clear exposition of doctrine and an answer to the questions of the man in the street. For example, Socialism is becoming a more and more vital question, and, dressed in picturesque language, allures while it soothes the many who are longing for a new earth under a new heaven. The Catholic Truth Society takes up this subject and shows what it means, its practicability, and its refusal to be conditioned by the facts of human nature. On the other hand it, while lamenting the existence of inhuman social conditions, points out how the toilers' lot may be bettered. If our people read these publications they will have a fund of knowledge for inquirers and a protection against noisy demagogues and unthinking editors.

THE NE TEMERE

The Anglican Bishops of Canada have not, we are inclined to think, given the Ne Temere Decree concerning marriage dispensation consideration. Referring to a decision in Quebec, annulling a marriage solemnized by one authorized by the State, they say in a Pastoral Letter addressed to every Anglican

clergyman in Canada: "Whereas we believe the said decision to be contrary to the Christian ideal of marriage, to involve grave civil injustice and to be in its consequences destructive to the home-life of the people, etc." The Bishops do not realize the import of the Papal decree. So far as the Christian ideal of marriage is concerned the history records the Church's constant defence of the sanctity and perpetuity of marriage. And when the Roman Pontiffs withstood the most potent princes who sought with threats to obtain the Church's approval of their divorces, they fought not only for the safety of religion but even for that of civilization. The Church will guard hearth and home to the end of time. Furthermore, the decree does not involve grave civil injustice. Leo XIII. teaches that Christ entrusted to the Church the entire control over Christian marriage. She determines conditions under which it is received. These powers are hers, not from the State but from her Divine Founder. Although Leo XIII. teaches that Christ entrusted to the Church the entire control of Christian marriage, he does not say that the State has nothing to do with marriage. On the contrary, he insists that the Church does not wish to interfere with the civil consequences of marriage. The Ne Temere is a blessing to Catholics and will be observed despite the protests of Anglicans. There is no question of ever-riding the rights of the State; and it is a libel on common sense to say that it is destructive to home-life. It deals with the internal interests of the Church. We say again that to read preconceived opinions into the Decree, and to ascribe to it all kinds of imaginary troubles, is not in harmony with either fair-play or the most elementary principles of courtesy.

AN IRISH QUAKER ON CATHOLIC TOLERANCE

English papers of the Tory and Unionist stripe continue to publish letters from people who pretend to be very much astonished at the possibility of Home Rule. The burden of the communications is that under a native parliament in Dublin the Protestants of Ireland would be oppressed by their Catholic fellow-countrymen, who are largely in the majority. Now as the Review has often declared, there is not the slightest danger that there will be anything but the square deed meted out to the Protestants of Ireland, many of whom are Home Rulers—under a Parliament in College Green; and we believe that the bulk of Irish Protestants believe in this firmly. But there are some, particularly in the north of Ireland, where religious differences have often led to excesses, who are, or pretend to be, very much exercised, and who are raising in England the bogey of Irish intolerance. The London Spectator has been printing a number of letters recently on this matter, and among them we are glad to find the following from Mr. John Ernest Grubb, an Irish Quaker, in the Carriek-on-Suir, County Tipperary, Ireland. Mr. Grubb writes: "Sir,—My attention has been directed to a letter from Miss Anne W. Richardson, of Mossallan, Co. Down, in your issue of March 18 last, which contained statements as to the state of feeling existing between Roman Catholics and Protestants in the South of Ireland. Miss Richardson may be an authority as to the state of affairs in the north-east of Ireland, but she has not lived in the south of Ireland, and she has not had the experience of social life there that I have had. I must be somewhat egotistical in order to establish my claim to be a competent witness, one who can give reliable evidence on this question. I am a member of the Society of Friends, and have spent my life as a trader at Carriek-on-Suir, Clonmel, etc. in the south-east of Ireland. I have taken an active part in the public life of my neighborhood. I am a justice of the peace for the counties of Tipperary and Waterford, and have been for many years an elected member and (chairman) of the county council of Tipperary south and the Urban council of Carriek-on-Suir and other public bodies. Ninety to ninety-eight per cent. of my constituents are Roman Catholics, and it, "religious intolerance" existed, I would not have been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protestant Unionist and a Quaker lady were (the latter for many years) elected guardians of the poor at Carriek-on-Suir. A Quaker Unionist has for many years been vice-chairman of the board of guardians at Clonmel, and I could cite instances of Roman Catholics, including priests, writing to place Protestants in posts of profit and responsibility when they were suitable for such appointments. With reference to Miss Richardson's statement about Waterford, the Salvation Army ladies there told me yesterday that they held their open-air meetings without molestation, sometimes wearing uniform. One or two police are at times present as spectators, and this good order has prevailed for a long time. The case of the Salvation Army officer who was injured on Waterford Quay about the year 1900 is an isolated

occurrence, and, if I remember rightly, tactfulness might have prevented friction. Within my own knowledge two or more preachers, some in clerical costume, pray and preach at fairs in this district. They are listened to quietly, and are not molested, although they stand in the way of traffic, the country people drive their carts around them, it would be impossible to picture a better and more Christian reception. The fair folk are one hundred to one Roman Catholics. Three or four Protestants have, within the last few years, taken farms in this district previously occupied by Roman Catholics, and their relations with their Roman Catholic neighbors have been altogether harmonious. The time has arrived when public opinion must become so loud in its expression that public men must stop and attend."

REPLY OF REV. FATHER CULIERIER

A CIVIL SERVANT

Editor Bulletin.—A local Baptist preacher has been loud of late in his denunciation of some marriage legislation severe in nature, and the echo of his sermon has found its way into the public press and to the reading public. Did he mean to have the Quebec Civil Law, or the Papal pronouncement to become the Marriage Ordinance in Alberta? For the clearer information of those who read the report of the sermon, I crave some space in your paper to state as follows: The Civil Law in the Province of Quebec is perfectly fair to all religious denominations. According to that law Catholics must be married in the presence of a Catholic priest. Protestants must appear before a clergyman of their respective persuasions, in regard to their matrimonial contract. If a Catholic priest were to officiate at a marriage ceremony uniting two Protestants, he would be deserving of the severest censure, and the marriage would be illegal. Likewise a Protestant minister in debarred from officiating at the marriage of two Catholics. Provisions are calculated to meet the social occurring case of a marriage between a Catholic and a non-Catholic person, provisions to which the non-Catholic party can have no consistent objection. But here, we are not in Quebec. One wonders why Quebec kept the preacher so busy to enlighten his audience on a subject of no home interest to them. What had the story of a lecherous brute and an innocent soul to do at all with either Quebec or the Pope, or Edmonton? Errors are possible everywhere. The Rev. A. B. Kennedy, a Baptist minister of Niagara Falls, may feel sore now for having officiated at the marriage of a couple. The husband was lately arrested for bigamy and adultery; the bride is sixteen years old, and heart-broken. Possibly a Baptist minister styles himself only a civil servant in regard to the solemnization of marriage. That is, he declines to consider the sacred character of the contract. What need is there, then, of a clergyman at all, at the function? Why, again, are some ministers so willing to officiate at the subsequent marriage of parties that prove to have secured a civil divorce from a previous legal marriage? Do they forget, by the way, that man cannot sever what God has bound together? In every age the real Church has denounced divorce and distortions of the marriage bond, which cause a great deal more immorality than the Pope's decree will ever occasion. Herod was a statesman; he personified the State in his days; yet he was a bigamist under cover of the then existing law. John the Baptist voiced the claim of the church on the sacredness of marriage. Henry the VIII. was like Herod, and the then reigning Pope did like John. Napoleon I. attempted, too, to walk in the footsteps of Herod and of Herod. He met with the indomitable condemnation of the Pope who lived one hundred years back. Well, the Church must be at variance with human lust, and with some features of human legislation. It may be happily intended that the church, for conscience sake, declares null and void a contract which the state approves. The church may happen to approve, under particular circumstances, what the state punishes with imprisonment. Consequently, there are two domains quite distinct, the one of civil legality, the other of religious conscience. It is no fault of the church if some individuals cause their allegiance to one domain to clash with their obedience to the other. There are still nowadays a few men who can behave according to the motto of old. "It is better to obey God than man." Yours truly, Rev. F. CULIERIER.

He who stops to brood over disappointments, to sorrow over mishaps or cry about dissatisfactions, to whine at opposition, to grow pessimistic when he meets with trouble and pain, cannot blame anybody but himself if success perches not upon his banner, if he be defeated in the battle for the right and overcome in his quest for the true. Talent, rare opportunity, advantages, aids and conveniences of every sort are not enough to insure success or to win the coveted prize, Patronage and favor cannot lead us to pastures of delight, if we would mount and possess, conquer and rejoice, it is necessary that we put into action natural or acquired habits of perseverance, endurance, self-sacrifice and more than ordinary labor and toil.—Rev. C. F. Thomas.

SIGNED PLEDGE WHEN HE WAS A BOY

In an address on the liquor question recently delivered by Hon. W. J. Bryan in Lincoln, Neb., he said: "If drinking is unnecessary, expensive, hurtful and dangerous, what is the wisest course to pursue? I believe that too little emphasis has been placed upon the importance of total abstinence. While I would appeal to those not to drink because drinking is unnecessary, expensive, hurtful and dangerous, I would make an appeal on even higher ground. Even if one feels that he can afford to spend money for drink and is sure that he can withstand the temptation to drink to excess, still there is a sufficient reason why he should join the total abstainers rather than remain in the ranks of the moderate drinkers. Man is responsible for his example and if he loves his brother as he ought to, he will seek to strengthen those who are weak by an example that will be helpful. He will not for the fleeting pleasure of an occasional glass risk leading others astray. It would require a great deal of pleasure to outweigh the anguish that one must suffer who is conscious that he has been the means of blighting the life of one who looks to him for an example. Society is divided into two classes on this subject, those who drink and those who do not drink. In every land this line can be drawn with accuracy. If one drinks at all he is known either as a moderate drinker or as a drunkard, and the term moderate drinking is so uncertain that his example will be made to cover a multitude of sins. It is the part of wisdom to identify one's self with those who do not drink at all. This course will pay dividends in economy, in health and in security. I signed one pledge when I was a boy, and I have never neglected an opportunity to sign it since. I shall continue to sign it, whether or not my example will help another. I may not be able to do much affirmative good in the world, but when I come to die I can at least feel that no man can ever say that my example has led him to begin or continue the use of intoxicating liquor as a beverage."

STURDY SCOTCH CATHOLICS

A Scottish lady who endured a good deal for the faith died some time since in the person of the Hon. Mary Stuart, daughter of the late Lord Blyntyre. She was received into the Church as long ago as 1886, by one of the Jesuit Fathers at Farm street, and though she met with much opposition from her father, she became one of the most generous and enthusiastic supporters of Catholic charity and endeavor. It is related of the old Earl that when in Scotland at his residence, the Earl of Irvine House, he used to bring even kinds of physical force to work to prevent his daughter from hearing Mass and as the nearest church was at Housaton, seven miles away, a favorite dog was to accompany the Hon. Mary's boots. But the old Scotsman had to deal with a Scotswoman as determined as himself and with all the native loyalty that to a cause once espoused, Miss Stuart, refused to waver. Her carriage and her footgear, would tramp the fourteen miles to the Church and back on foot and come in after Mass with a smiling face. She never married and her health was affected by these long journeys, sometimes over sodden roads or through the snow, very often fasting, that she might receive Holy Communion. It is said her faith was also the bar to her happy union with a well-known land owner of the country. May she rest in peace for her journey is now at an end. Even now there are some Catholics in the far Highlands and the Hebrides who must rise with the dawn of long before it is winter, and gladly do these sturdy mountaineer plod over the hills, for sometimes as many as twenty miles rather than miss their Mass upon a Sunday. But these men and women are of a different breed to the town bred Catholic who cannot make a quarter of an hour's walk through a rain shower for his Sunday Mass.—Casket.

URGES RELIGIOUS TRAINING

Another voice, and a strong one, is raised to the chorus which is calling for religious training in public schools. At the Plymouth Congregational church, San Francisco, recently Rev. R. W. Rogers preached on religious training in the public schools, the title of his subject being "Eight About Face—or the Finest Resolution in the Bible." He said, in part: "The question of religious education in our public schools has been brought forcibly to our attention and should be kept before the American people until we find an unprejudiced and non-sectarian way of introducing into our educational system more moral and essential religious training. Not only as Christians but also as Americans we should insist that the conscience as well as the intellect of the future citizens of our country should receive proper training. "Our schools are not entirely God-less, for many of the teachers and pupils have staunch Christian character. But we are facing at this very moment of over-emphasis on the intellectual to the neglect of the moral and spiritual real danger of what might be called a criminal literacy the danger of making crime more capable by knowledge and evil less repulsive when clothed in culture. A public school system that blends the moral, religious and secular training in a practical manner will insure us of a safe type of citizenship. "France and America have not done what England and Germany have in introducing religious training into their school systems. In both of these countries a practical method of religious instruction has been provided." Catholic Columbian.

CATHOLIC NOTES

The Argentine Republic is about to build a national memorial church in Rome. Ireland has just completed its national church. Over \$13,000 of the \$25,000 to be subscribed for the Young Men's Catholic Association of Canton, Ohio, has been secured. All the Catholic young men of that city belong to the association. Bishop Ludden, of Syracuse, has presented to his diocese one hundred and five acres of rolling meadow land, which will be used for cemetery purposes. The land cost \$5,000, and was paid for by the Bishop from his private purse. An average of 17,000 pilgrims, pagans and Christians, have been visiting daily the shrine of St. Francis Xavier, at Goa, India. Wonderful cures are reported from it. St. Francis' tomb is glorious. Jerusalem is to have a telephone system, electric lights, water system, and street railways. Three changes have been planned by the Turkish government, according to information sent to the American state department. A press dispatch from Rome, date of May 11, announces the appointment of Right Rev. Mgr. J. H. Thon, chancellor of the Diocese of Wichita, Kan., as Bishop of Lincoln, Neb., in succession to the late Right Rev. Thomas Bonacum, D. D. One very significant feature of the Roman celebrations of this year was the opening of the Quirino Theatre in Rome on the night of Good Friday. Never before has ever anti-Christian bigotry attempted that method of insulting the memory of our Lord's death. James Halkett Reid, playwright and author of the recently produced drama, "The Confession," now playing in New York, has been received into the Church. The ceremony took place in the Paulist Church, New York. Mr. Reid was baptized by Very Rev. John J. Hughes, superior of the Paulist order. A well-known Scotch priest has just celebrated his golden jubilee in Edinburgh, Scotland. Monsignor Provost Grady of St. Patrick's was ordained in Rome fifty years ago, and has since labored in the lowlands and the Highlands of his native country, rekindling the sanctuaries in more than a dozen towns and villages where it had died out. The Sacred Heart Review makes the excellent suggestion that young Catholics men of education, who feel they ought to do something to offset the dangers of Socialism, could do nothing better than join a conference of the Rev. Vincent de Paul Society. They will obtain a knowledge of the problem of poverty, as working members of a conference, that they can not get from books. On Sunday May 7, Archbishop O'Connor dedicated the new Dominican monastery in Brighton, near Boston. The new structure, which is perched on the summit of a high hill, is in the Spanish mission style of architecture, with white adobe walls, truncated towers, red tile roof, wide airy windows and many gilded crosses. It is dedicated to Blessed Gabriel, a servant of God who was a member of the Passionist order. In a letter to Canon Soldani, of Milan, Cardinal Merry del Val conveys the Papal approbation of the organization of a permanent committee in Italy for the purpose of leading Italian pilgrimages to the various Eucharistic Congresses that are to be held in the future in different countries. Such committees have been already formed in all the important cities of Italy to promote the scheme. Holland, a country which was tolerant to Catholics only during the last fifty years is fast developing a splendid Catholic population. At present out of six millions of people, it counts two millions of Catholics. Three out of its nine cabinet members are Catholic; sixteen of the members of the upper house of Parliament, and twenty-five of the one hundred members of the lower house are Catholics. An unusual incident occurred in Washington, D. C. recently, when a number of lawyers, all Catholics, among them John H.eddin, Jr., the U. S. supreme master of the Fourth Degree, K. of C., were admitted to practice in the United States Supreme Court. Their admission was moved by a Roman Catholic United States Senator, and they were sworn in by a Roman Catholic Justice. It is doubtful if such a combination of circumstances ever occurred in history before. "The present Lord Dillon," says the Marquis de Fontenay, "is of royal lineage and is the seventeenth viscount in his line. Although he is president of the society of Antiquaries, and of the National Portrait Gallery, as well as a trustee of the British Museum, also a former officer of the army, and one of the most useful members of the peerage, he has no seat in Parliament, not being a representative peer of Ireland. While he himself and his wife are members of the established church, his only son and heir, Captain the Hon. Harry Lee Dillon, has become a convert to the Church of Rome." Showing his gratitude for the loan of \$1 when he needed it, D. J. Quillan, a traveling actor, has returned it with \$1,000 interest. The money was borrowed last September from the North Platte, Neb., Council of the Knights of Columbus, so that the interest period covered less than six months. Mr. Quillan found himself stranded there and wanted to join his company at Grand Island, about one hundred and fifty miles away. F. T. Redmond, presiding officer of the council, was the man to whom Quillan applied. The request was granted and nothing was heard further of it until a draft was received recently for \$1,004, with the request that the money be used for the good of the order.