The Catholic Record

LONDON, SATURDAY, JUNE 1, 1907.

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The Presbyterian says that Canadian officials must be men of clean hands and blameless lives. But when its editor attempts to befoul the Presbyterian home it is making its own contribution to the turbid stream that arouses its indignation. When he glories in the publication of Hocking's " Woman of Babylon," and approves this mass of misrepresentation and vilification of the Church as fit reading for the Presbyterian home, he is recreant to his responsibility as an editor and is perpetuating prejudices and antipathies which are a greater menace to us than the immorality of public men. He may descant on godliness, but when he allows an anti-Catholic scribbler to caricature the creed of thousands of his fellow-citizens, we are tempted to look upon him as being either hypocritical or inconsistent in this matter. If interested at constitute society he should give them a paper unsmirched by slander. Protestant writers deprecate treating Catholics with shameful ignorance and unfairness. For instance, the distinguished Louisville editor, Henry

"No thoughtful man can look upon the Church of Rome save with reverent respect. Nor can any such believe that its downfall would mend human

But, as we said before in these columns, some editors of non-Catholic papers cling to methods, which, to say the least, are unadorned by either common courtesy or Christianity.

THE " SCRAP BOOK " PERIL.

In one of the Munsey publications, "Scrap Book," for May, we are told that if Harney, the discoverer of the circulation of the blood, had lived before the Reformation, he might have shared the fate of Galileo.

As the late A. Ward would say, " this is another example of knowing things that ain't so." The editor should use his blue pencil on such items of misinformation which are more suitable for junk-heaps than scrap-books. We may remark that, according to Hallam, the best physicians of the sixteenth century were either Italian or French. They were encouraged by the Roman Pontiffs, and were the recipients of the bounty of Peter's successors who have been the staunchest supporters of anything that could benefit and

blood we should not forget that Catholic scientists gave him invaluable assistance. A student at Padua, he was taught by Fabricius that the valves of the veins open towards the heart. The naturalist, Malpighi, the father of microscopic anatomy, showed him the nature of the circulation. And before him Cesalpino had written about the circulation of the blood in the lungs. As has been remarked, Dr. Zahm says, "Harvey's merit consists in the circulation of the circulation of the blood ' -that is, of publishing it to the world.

HISTORY VERSUS FABLE.

As to the fate of Galileo history records nothing gruesome. True, in deed, that non-Catholics have been nourished with stories of racks and dungeons, and of Rome's hostility to scientific research. But all this is melodramatic rubbish. Galileo was condemned, not for his astronomical researches, but for his indiscretion and recklessness. He was not content with the earth's motion around the sun as a theory astronomically true, but he would insist on its physical certainty, though he could not prove it. He dragged the Bible into the controversy and set up himself as its interpreter. In this connection Bellarmine wrote

"We cannot so bend the interpretation of the Scriptures as to suit your system of astronomy: but this, I tell you, when the demonstration shall be found to establish the earth's motion, it will be suited by the suite of the stable of the suite of it will be proper then to interpret the Holy Scriptures otherwise than they have hitherto been in those passages which mention the moving of the heavens and the stability of the world."

True, he was "imprisoned" in the Vatican, but in one of its most beautifal apartments. In a word, Galileo was never subjected to either contumely or torture, but until his death was conored by the learned and distinguished. We may add that the pen-sion given him by the Sovereign Pon-blasphemy and spoliation are "extreme"

tiff was never withdrawn. Dr. Whe- but reasonable measures." He champwell (History of the Inductive Sciences,) ions the pagan principle of State

"Gallieo's behaviour provoked the interference of the ecclesiastic authorities, and that the controversy must be looked upon rather as a question of decorum than a struggle in which the interests of truth and free inquiry were decoly concerned."

THE NON-CATHOLIC AND THE SCIENTIST.

What Rome thought of the astronomical theories which are linked with the name of Galileo is set forth clearly in their treatment of Nicholas of Cusa and Nicholas Copernicus. The first was made a Cardina!; the second a professor of astronomy in Rome, and was aided in other ways by Pope Paul III. A contemporary of Galileo, however, had his studies branded by the Danish court as not only useless but noxious He found a munificent patron in Rudolph, the Catholic Emperor of Austria. Kepler, the German Protestant, had his discovery condemned by the Protestant Tubingen University as conall in the morality of the homes which trary to the Bible. He also obtained the recognition of Austria and was welcomed by the Jesuits.

AN OLD STORY. The Anglo-Canadian's letter (Outlook, London) sent us by a correspondent needs but little comment. The assertion that the Acadians were "an intriguing, restless, disloyal set of malcontents ' is proof enough that Anglo-Canadian lives in one of the burgs of Ontario that take kindly to the wisdom of the saffron-hued paper and to oratory of the school of Hughes and Sproule. In other parts of the country the people do not seek history in fiction and special pleadings. They have, so far as the Acadian question is concerned, outgrown Parkman, Hannay and Smith, and prefer documentary evidence to the mere assertions of those who hold a brief for the English Government. And this evidence, collated by Mr. E. Richard, in his admirable work "Acadia," shows that the Acadians were loyal to great Britain, and, despite the cajolements and threats of the French, made no attempt to violate their oath of allegiance. Let one quot-

ernor Mascarene writes : "The Acadians of this river have kept hitherto in their fidelity and in no ways joined with the enemy, who has killed most, and the priest residing among them has behaved also as an

ation suffice. In a letter, dated July

2, 1744, to the Secretary of War, Gov-

With Laurence, however, began openly the policy of the buccaneer. On the assumption of Harney's being From the beginning of his career as them to acts which might be construed as disloyal. But the Acadians were patient. Not so Laurence, who wished to despoil the Acadians of land and property as speedily as possible. Accordingly he gives instructions to Colonel Monkton, of Beausejour, as to the seizure and deportation of the Acadians, not because they were disloyal, but because they had the best tracts of land in the province. He orders the Colonel to burn villages, to distress the people, but to save their cattle. And our readers know that thousands of innocent men and women -the simple Acadian farmers who dwelt in the love of God and manwere harried and persecuted and robbed of their homes and driven into exile and to death in many cases by a

rapacious despot. The descendants of the Acadians, however, are waxing prosperous in the province once cursed by the rule of Laurence. Again they are " under a mild and tranquil Government," giving of their love and energy to the common weal. Their sons are in the sanctuary, in the arena of public life, and the faith that consoled them in the days of stress and storm, consoles them to-day and manifests itself in their homes and

NOT INDIFFERENT.

The Freeman's Journal, New York, comments on the indifference displayed by the Protestant churches in regard to the persecution of the Catholic Church in France, and says that Protestant sentiment throughout the world as not made itself felt in condemnation of the attempt to substitute atheism for Christianity. In Canada we have one paper, The Christian Guardian, not indifferent, indeed, but eloquent and earnest in the service of Clemenceau and his tribe. The editor of this

but reasonable measures." He champions the pagan principle of State omnipotence. To make out a case for the atheist he drags the Christian Brothers and the nuns of Nancy into the mire of calumny. Not indifferent, indeed, this gentleman, but jubilant to all seeming, at the official expulsion of God from France. His paper is certainly a Guardian of Clemenceau's interests, but that it is Christian in this matter may well be doubted. We are sorry to see the editor who has are sorry to see the editor who has no remedy, no hope?

often amused us with his pipings about conclusion too suddenly. There is a perilconclusion too suddenly. There is a periletc., in the camp, as it seems to us, of

UNHAPPY HOMES.

THE THIRD OF A SERIES OF SERMONS ON "HOME" BY REV. ROBERT KANE, S. J .- ELOQUENT JESUIT TELLS HOW

At Liverpool, England, rece tly, Rev. Robert Kane, S. J., delivered the Rev. Robert Kane, S. J., delivered the third of a series of sermons on "Home." The eloquent Jesuit devoted his third discourse to the subject of "Unhappy Homes," taking for his text the words "Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might present it to Himself a glorious Church, not having spot or wrinkle, nor any such thing; but that it should be holy and without blemish." (Ad Ephes., c. v. v. 25, 27).

v. v. 25, 27).

"We have thought," he said, "of how happy home should be. That glorious ideal in all the bright and the simple and endearing charm of its nearness to the heart, floods with rap-ture yet girds with strength the souls of those whose souls are happy; but it haunts with the uncomprehended pain haunts with the uncomprehended pain of a loss actually felt, though only vaguely known, the lives of those who sadly, perhaps bitterly, contrast their dream of that ideal with the reality of their unhappy home. Must this be so? Is such unhappiness always inevitable? Nay! nay! many and many a home now dreary, dismal, disconsolate, might easily be blessed and brightened. There is no home so unhappy but that upon it there might yet fal! a gentle ray from heaven, bringing to 16 patience if not peace, generous unselfish-ness if no mutual sympathy, and noble

devotedness if not love. A TRIPLE OMNIPOTENCE.
"Now, to remove all the causes of un happiness you have given into your hand from God a triple omnipotence, divine, indeed, in its efficacy, yet human in its ease; against sin you have the strength of Christian holiness; against uncongenial character you have against uncongenial character you have the balm of a tender grace; against selfishness, you have the power of true love. Meditate a while with me upon all that this may mean for the full and enduring happiness of your home. All nations have always looked on marriage as a necessary safeguard of morality nor can even Christian holiness do without its help. St. Paul emphati-cally declares that one end of the great sacrament of matrimony is the shielding of virtue by the avoidance of vice. On this point St. Augustine eloquently the discoverer of the circulation of the Governor he treated the Acadians with defending the holiness of marriage against the brutal heresy of the Manicheans. It has been very truly remarked by an old English author that 'marriage was in the world before sir, and is now the greatest natural pre

"Much more in our days is holy marriage needed, not only for personal righteousness, but also for the common weal. Our modern civilization has made the occasions of evil easy, often inevitable. It has multiplied them million fold; it has set them every where. Again, it has relaxed almost all restraint upon the freedom, caprice, or indulgence of the young. "Furthermore, our modern civiliza-tion has shifted its moral principles to

suit the whim of pleasure, and it has widened its moral patronage so as to approve of or at least tolerate, vices that are scientifically controlled, if they be respectably cloaked.

they be respectably cloaked.

Now, with all these wild winds of temptation, with all these swift, though unseen, currents of passion; with all these rocks around and shoals beneath; with no religious aim to guide the course; with no high thought to trim the sail; with no resolute holiness to grasp the helm; with no home of its own as harbor of refuge; with no love of its own as safe anchorage, how will the its own as safe anchorage, how will the young heart escape shipwreck of its

BACHELORHOOD UNNATURAL. "The state of bachelorhood is an unnatural state, and, unless it be chosen or accepted with resolute holiness for a high motive, it is a bad state. Many cannot marry, to whom God will give cannot marry, to whom God will give greater grace; but they must them selves have greater earnestness. But parents who prevent, for the sake of their own selfsh gain, or from some sordid or stupid or worldly motive, the early marriage of their children, will on the day of doon behold with horror and dismay the depths of iniquity into which the souls of their sons were hurled by their cruel crime. hurled by their cruel crime.
"Passing on to a description of the

evils arising from domestic infelicity, Father Kane said it was a sad fact that the unhappiness of some homes arose from a cause which appeared to be irremediable, namely the antagonism of na ural unfitness or the clash of un-congenial character.

"If young people," said the preach

ous period in early married life, when the novelty wears away, when mutual deference is forgotten and mutual consideration overlooked, when the matter-of-fact routine and unsentimental monotony of daily life occasion difference of the control of the contr ference of opinion and danger of quarrel.
It is the time when they come first to see and feel each other s little shortcomings and trivial defects. If during this short, perilous period they exercise mutual self restraint, mutual patience, and mutual broadmindedness, they will only become more true and fast friends than ever they had been before.

"At this point, let me offer to those newly married an advice of most grave moment. Mutual forbearance and much moment. Mutual forbearance and much enduring patience, with mest tolerant sympathy and with most forgiving affec-tion are most absolutely needed when the first glamor of early fondness be-gins to wane, when the first novelty of new acquaintanceship begins to weary, and when close, constant intimacy brings under each other's notice the shortcomings, the failings, or the faults of husband and of wife.

A PERIOD OF CRISIS.

"This is a period of crisis. If they be narrow, unsympathetic, exacting towards each other, the little rift will widen into discord, and mayhap end in disaster. If they be mutually broadminded and big hearted, this crisis will only bind their hearts more closely together with the tender bond and en-dearing charm of mutual gratitude for mutual forgiveness, and mutual trust in mutual generosity.

"Listen to the wise words of a quaint

old author: 'Husband and wife are much concerned to avoid all offenses of each other, especially in the beginning of their married life. Every little thing can blast an infant blessom, and even the breath of the South can shake the tendrils of the vine when first they begin to curl like the locks on the brow of an infant boy. The early affections of marriage are watchful and observant, jealous and busy, inquisitive and care-ful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenest but in the succession of daily inter-course, and they are not set down to chance or weakness when they first appear, but to want of love; and what appears ill at first usually affrights the unfair conjectures on it, and fancies mighty sorrows out of the proportions of a slight forgetfulness.'

or a sught forgetfulness."
"Plutarch compares a new marriage 'to a ship before its beams are riveted, when a slight shock may dissolve its tender compagnations. But when the joints are stiffened by a firm compliance and proportioned bending, scarcely can it be broken but by the fury of fire or GRACE OF THE SACRAMENT.

"If, however, there be no gainsaying the fact that the two are absolutely unsuited to each other, we must see for some heroic remedy and for a divine balm. There is a balm that is divine. It is the grace of the holy sacrament of marriage. It has the omnipotence of God and it has the winningness of Christ. This dear and blessed grace can create the power of love. You must help its divine action; not only by your earnest and incessant prayer, but also by lifting up your patience to unselfish generosity, and by enhancing your human considerations with the heroic devotedness of a divine duty. Begin by gentle patience and considerate thoughtfulness. Begin your courtship all over again. Win now the love which you have never won before. Neglect no trifling artifices of love. Use each possible attraction of love. Give all the love you can, and you can win all the love that belongs to you by the divine right of the plain gold ring God will be with you. Be generous in your thought and action. Be devoted in your duty. Generous devotedness to your divine duty will develop a new, strange, strong love within your own heart, and this human love of yours, born of a divine grace, will give you the resistless power of love to conquer, and in conquering to bless.
"There is something more precious

than gold, something more noble than rank, something more beautiful than grace of form or bloom of feature, something dearer far than life — it is love. You cannot buy it with all your treas: ure, nor can you conquer it with the sword. A crown on your head will give you no claim to it, nor will the orders you no claim to it, nor will the orders or medals that flash on your bosom bring it nearer your heart. It cannot be measured in miles, counted by years, nor weighed with gems; no law can coerce its coming, and no prison can fetter its freedom. It may escape from you beyond the clouds, or it may meet you in a cottage. No science can catch its secret nor can art cony its catch its secret, nor can art copy its spell. No elequence can utter its meaning, and music is only its echo.

meaning, and music is only its echo.

GOD IS LORD OF LOVE.

"Love is so great, so mysterious, so divine, that God is love, and all true love, when human, is the likeness of God in a heart. Ah, brethren, brethren, would you reap the sacred fruit-fulness of life? Would you recal in

the sunshine, without which there is no brightness, no blessing for wedded life? Would you win a worth more rich than wealth, a joy more sweet than pleasure, a triumph more rapturous than honor? a triumph more rapturous than honor? Would you secure the boon which makes the heart happy and the home a heaven? Ah, did I say that love is never bought? Nay, it is not bought of man, but it may be bought of God. For God alone can bid the soul to thrill, or tell the heart to throb. God alone is Lord of Love. Now God, the great Lord of Love, will give true human love to those who, wedded by the sacred sacrament of love, implore of Him that they may truly love each of Him that they may truly love each other. For marriage, with its duty of devotedness, brings its tender grace of affection, and to those who offer at God's altar their gifts of humble worship and of earnest prayer shall be granted by God the full force and warm flood of the endearing and faithful

"This leads me to another thought, the crowning thought of all, as it is of all others not only the foundation but the fulfilment. It is this: the real root of unhappiness in home is that there is selfishness where there should be affect tion. It is that love is misunderstood. Love is sometimes understood to be the passing glow of mere outward admira-tion or the superficial effervescence of mere sentiment. But love to be real must be rooted in deep esteem of char-acter, and it must be fed by the sym-pathy of kindred souls. Too often love is only feeling or emotion, and love like this is tainted with selfishness. There is an utter difference, often overlooked, etween affections that are selfish and those that are devoted. SELFISH AFFECTION.

friendship of the plain gold ring.

"An affection may in a sense be true, and yet be self-centered. It may give much, but it may require more. It may warmly love, and yet it may only love in order that its love may flow back again with increase to itself. It will bestow no tenderness except for strict recompense of the tenderness. It is, above all, a bargain. It goes out from itself, but only in order to gather harvest of fondness and garner it within its own store. Hence it is, in a sense, selfish. For such a love separa-tion means forgetfulness, and 'goodbye is a sentence of death. It can no longer bask in the sunshine of a beloved smile. It can no longer listen to a voice the tones of which had become a bewitching music to its inward ear. It can no longer so bright and home so happy. It can no longer live, for it has lost the breathing influence that kept its love aflame. Thus, when it leaves, it

TRUE LOVE. "There is another kind of love, the love that is devoted. It gives, yet never counts the cost. It toils, yet never asks reward. It suffers, yet it will not seek to trouble others for balm to heal its wounds. If love be Even the pain of banished presence makes it more attached. In absence it loves not less, but more. As it does not serve for guerdon of outward sign, as it does not serve for pay of inward fondness, so it cannot be measured by miles nor can it be hindered by ab-

"It does suffer pain, intense pain, at "It does suffer pain, intense pain, at parting, because it can no longer be near to help, or to comfort, or to gladden. But, when the union of material presence is sundered, it can soar to a higher region, where, above the change or clash of material circumstance, even when 'good-bye' is said, even when there is one home no more, yet through the union of human sympathy triends remain one heart for ever

friends remain one heart for ever.

Does this ideal seem too high?

Nay! it is the only ideal of the love of Christian marriage. 'Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it.' Did Christ count the cost? Did Christ stint His Heart's Blood? Did Christ measure the devotedness of His love? Wherefore, Christian husbands, love your wives in every great and noble way, in every way kind, courteous, considerate, unselfish.

PERPETUAL COURTSHIP.

"Never forget that married life must be a perpetual courtship. Be always patient with woman's mood's; be al-ways thoughtful towards woman's ways. Thus shall you draw her love ever to-wards you, and bind it each day with warmer bond and fuller fondness to your own heart. Thus shall you pre-sent her life to yourself, 'not having sent her life to yourself, 'not spot or wrinkle, nor any such thing, but it shall be holy and without blem

ish.'"So, too, Christian wives, reverence your husbands. Let your affections twine round your husband's life with gentle tendril and perennial bloom to make it beautiful, till with strange power quiet as the growth of grass that pierces the rugged sod, yet strong as the gravitation that steadies the stars traest, tenderest, mightiest friendship of earth shall knit your two hearts into the one love of home, so that even in this vale of tears you shall journey in happy peace hand in hand heaven-ward."

Prayer is one long victory, by means of which we gradually possess God more

CATHOLIC NOTES.

Rev. Dr. Durham, a clergyman of the Irish Protestant Church, has become a

Catholic in the Eternal City. Rev. Pedro Gordon, S. J., recently appointed rector of famous Stonyhurst College, England, has just died of pneu-

A few weeks ago Archbishop Sbarretti, the Delegate Apostolic to Can-ada, presented all the students of the

Canadian College to the Pope. Adolph Rette, the well-known Parisian atheist, has abjured the error of his ways, become a fervent Catholic, and is about to enter a monastery. He will publish a book descriptive of his con-

on the gigantic edition of St. Thomas' works, which is nearing completion. They are: Fathers James Lyttleton, Peter Paul Mackey, Constance Suermondt and Gabriel Horn.

In Santander, Spain, recently, Don Miguel Martinez Lopez, a 33rd degree Mason, abjured his errors on his deathbed and returned to the faith of his youth. In 1893 he stood at the head of Masonry in Spain.

Paris papers say that the Joan of Arc celebrations in Orleans were a flat fail-ure, owing to the elimination of the religious features, the procession neither arousing the enthusiasm of the townspeople nor attracting visitors from other places.

The cornerstone of a \$200,000 Home The cornerstone of a \$200,000 Home for the Aged was laid in New York on May 5, by Msgr. Lavalle of the Cathedral. It will be one of the most convenient homes in the country when completed. The Little Sisters of the Poor will have charge.

Some hours after the birth of his son King Alfonso received from the Pope a telegram couched in affectionate terms, expressing his delight, wishing prosperity to the infant and asking the blessing of heaven upon his august

M. Briand, Minister of Public In- apstruction, has notified the British Government that in consequence of the Separation of Church and State law, it is proposed to suppress the Irish col-lege in Paris, which has existed for three centuries.

After a period of over three hundred years' absence, the Grey Friars, or Minor Conventual Fathers, who are the custodians of the holy bodies of St. Francis of Assisi and St. Authony of Padua, have returned to England and taken charge of the Church of St. Joseph, Portishead, near Bristol.

In the Trappists' cemetery at Gethsemane, Kentucky, rest the remains of Abraham Lincoln's first teacher, Zachariah Riney, who died in the monastery at the advanced age of ninety six years. He retired to the monastery two years before his death and was a very earnest and zealous Catholic. -Catholic Columbian. It is one of the signs of the new

times in Russia that the Catholics of the Muscovite Empire are to be allowed balm to heal its wounds. If love be rendered to it back for love, it treasures it with wondering gratitude. Not for this does it love. It loves that it may give. It loves that in may labor. It loves, and only asks for this, that it still be allowed to love. Such love is love indeed. It is self-sacrificing. It is devoted. For love like this there is no forgetfulness. the results to Catholicism of the new era of religious liberty inaugurated.

Last Tuesday witnessed a great day in the capital city of Pennsylvania. With all the pomp and ceremony of the Roman ritual the new St. Patrick's Catholic Cathedral was dedicated in cathone the presence of a distinguished pany of church dignitaries. Every parish in the diocese of Central Pennsyivania was represented, as well by laymen as by clergy, while a dozen Bishops added dignity to an occasion graced by a constant of the presence of Archbishop Ryan, of added dignity to an occasion graced by the presence of Archbishop Ryan, of Philadelphia. It was a proud day for the rector, Rev. M. M. Hassett. Bishop Shanahan shared in the happi-ness of the day.

By the will of the late Reverend Father John Nicolas Poland, S. J., filed for probate in St. Louis last week, e-tate valued at \$50,000 at death of his mother, is bequeathed in trust to the Rev. Father Joseph Grimmelsman, S. J., Provincial of the Jesuit Province of Missouri, and the Rev. Father James F. X. Hoeffer, S. J., rector of St. Louis University or their successors, to be applied for the "education, maintenance, care and support of such students scholastic and ministers of the Society of Jesus, as may be under the control of the Jesuit Province of Missouri."

The Convent of the Sacred Heart, which for almost half a century has stood in Taylor street, Chicago, will be torn down, and a mammoth factory erected on the ground. This convent was founded in 1860 by the late Rev. Mother Galwey, and counted among its pupils the daughters of some of the most prominent families in the city. When the convent was built it was a long distance from the business portions of the city, but with the passing of years, this reached out to it, and its desirability becoming apparent, another location was sought and found at Lake Forest, to which the academy has been

A Christian who is convinced of his own nothingness will constantly seek and obtain from God by humble prayer and obtain from God by number the strength which he cannot resist which he cannot resist temptation or do good, and with which he can do all things. "The prayer of him that humbleth himself shall pierce