

The Catholic Record.

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

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TO BE WATCHED.

We should have a healthy suspicion of the motives of politicians who profess a great admiration for the Church. We refer to the Catholic who exudes, before an election, praise of our societies and our institutions, though, while silence reigns in the political arena, is reticent as to the affairs of the household of faith. When his interests are neither imperilled nor in need of advancement he takes no interest in things Catholic. He is not a supporter of our societies, and so far, in a word, as our progress is concerned, he may well be non-existent. But when the ballot box is cleared for action he emerges from apathy into full-powered enthusiastic life. Then he tells us of his love for his faith: his pride in it: of its glories and conquests. But when we know that he does not obey the Church we are able to appraise his utterances at their true value. His eloquent tributes to our societies carries no weight with those who are aware that his children are members of the Y. M. C. A.

He is playing the game of hoodwinking his "intelligent" constituents, thinking the while that Catholics are simpletons—mere puppets to dance at his behest. And we have danced—more's the pity. Our reward has been the spectacle of "Catholic" politicians wallowing in the filth of bribery and corruption—object lessons of all that the Church holds in horror. We have seen them trailing the name of Catholic in the mire, and contributing thereby to popular prejudice. They may—because, however lacking in principle, they are rich in self-interest—make a bid in the future for political preferment. If so, their public record should be an insurmountable obstacle to their progress. It stinks in the nostrils of self-respecting Canadians, and they should be kept in their native haunts—the saloons that dared to thrust them into public view.

"LET US NOT SLOP OVER."

Because a Catholic happens to be a little higher than his fellows is no reason for assuming that he is the possessor of every virtue. Truth to tell, however, we write sometimes some wondrous twaddle about him, to the amusement of those who have accurate knowledge of the individual in question. We hymn his praises after the fashion of the hireling scribes denounced by some of our exchanges. But why should a Catholic politician, who is credited, with an intimate acquaintance with graft, be invited to address college students. We do not cavil at the matter of his address. We wish to point out that a man, whose public record is not in harmony with Catholic principles, should not be given an opportunity to pose as a representative Catholic. He may be successful, as the world views it, and he may be acclaimed as a man of power. But without integrity of life he is a failure, a derelict, good only as a warning to the voyager. He, however, who is faithful to God and values the approbation of his conscience more than the plaudits of the unthinking does more good than the one who wins success by sordid means and retains it by methods that are not in touch with honor.

THE MAN WHO SITS ON THE FENCE.

A writer regrets that we have no Ozanams or Garcia Morenos. The trouble is that some of the regretters move not a finger towards getting men who, if not of the mental calibre of Ozanam, may develop a measure of the courage that faced the infidels of France. They look out of well-appointed homes and when they note a ship going down here and there they either say something pious or express their regrets in letters, to the saving, we suppose, of their conscience.

They dream of battles for the right, but any dawdler can dream. The point is that they do nothing to preclude regrets on their part. But if they gave love and service they would have no time to waste on selfish imagining. And, perchance, they might come before us after a time, abre with the enthusiastic irreverence of Ozanam and the spirit that moved him to help and shepherd his fellow-Catholics. Suppose, then, that they leave the regret business, which may appeal to degenerates

and weaklings, but not to a man. The idle and indifferent lament: the men who are on this planet to make it the better and brighter for their living, give of their energy to the souls around them, and trust in God. And they are happier far than they who view life from a study-window and ladle out words to remedy its ills.

THE TACTLESS TALKER.

But a short time ago an individual of this type smote Socialism hip and thigh with his mouth. He ridiculed it, and after a display of cheap witticisms, which but revealed his poverty of mind and tactless stupidity, declared that Socialism could never obtain a foothold in Canada. The Socialists, we know, are not wild-eyed maniacs, with a longing to plant a knife between the ribs of property owners. They see that they have many a just cause for complaint, and, unlike their loquacious opponents, render a whole-hearted support to their cause. Ridicule, however, does not comfort the man who is chained to the wheel of industrial slavery. It does not abolish sweat shops. It leaves unharmed the filthy and life menacing tenement. And what can it do for the young who are flung into the streets, to rise or sink, in full view of Christians who prate of the brotherhood of humanity. It is a poor thing this ridicule; nay, it embitters many who believe that their enemies are in the ranks of the purse proud, well-groomed men and women who have no neighbors. Our business is not to play the clown, but to prove that Socialism is not necessary.

WHY THEY SUCCEEDED.

A recent writer says: "Father Cuthbert, O. S. F. C., has drawn attention to the fact that the working man is not won over merely by the Socialists' picture of the millennium, in which all men will be equal and provided for, but much more is he drawn by the appeal which is made to his sense of justice and to that instinct of unselfishness which is deep in the heart of every true man. It is the moral principle as much as the economic which gains his allegiance."

Socialism in its most explicit and absolute form has a great attraction for the masses by reason of that quality which it possesses in common with the Gospels. It is this factor which has lent to those who profess and propagate it the illusion of an apostolate, and has inspired in those who are its objects an enthusiasm extending to fanaticism." (F. Nobilitateschi, quoted by Peabody, p. 14.)

But, if the Socialist, by reason of that quality which he possesses in common with the gospels, can arouse the enthusiasm of the people, why should not Christianity itself effect the same result? Why, but because Christians have failed to realize their social responsibilities, and, consequently, have given the impression that Christianity, as such, has no power to bring about the reign of justice and human brotherhood to which the Socialist appeals with such telling force.

FOOLS AND WORSE.

Why is it that many of our young men are nonentities. Some, of course, get no chance to be anything else. But others have tools to work with—an education that cost parents much self-denial. Here and there we see workers, but the most of them lack ambition, the will to toil, and the determination that takes one out of the ranks of the insignificant. Talented, and with opportunity knocking at their door, a few of them are going to ruin by the route patronized by "the boys." Not exultantly, but rapidly, but surely. Their friends warn them, but the average moderate drinker does not take kindly to admonitions on this score because he can take it or leave it. As a rule he takes it, and so the young man of the professions or the budding politician is preparing himself to be several kinds of a fool. More, he is making ready to be a contemptible blackguard. For the man who brings tears to those who love him and who wastes his opportunities and mutilates his career—the man who lives in a sty and likes it—put himself without the pale of respect.

Good men, we know, fall. But they go down in knightly fashion, unshamed and not dishonored. The man who is defeated by liquor is a coward—a shambler, craven thing, flabby in muscle and mind, and a burden to those who own it. Knocked out by "booze," is not a verdict to be proud of.

PLEASANT WORDS.

In his speech at the reception to Hon. Wm. Fielding, Sir Wilfred Laurier referred to Ireland, always dear to every Liberal heart on account of her past miseries and misfortunes, and on account of the hope that some day she will have the same measure of freedom that existed for Canadians.

A TRIBUTE TO MANHOOD.

Nova Scotia gave the Hon. Wm. Fielding a royal welcome. Its best and brightest came from every section of the Province to express by their words and presence their admiration for his sterling qualities of mind and heart and their appreciation of his achievements for twenty-five years. We may not dwell on his work. We content ourselves with saying that the garnered wisdom of years, the gift of going to the heart of his subject, measuring it in the light of a trained intellect, the large-hearted charity are given to the upbuilding of Canada.

But we may say, without trenching on politics, that his career is an inspiration. It was fashioned by dogged and persistent toil, by the grind of newspaper work, and the wear and tear of political campaigns, laboriously and patiently. And the gathering, the other night, in Halifax, was a tribute to the personality of Mr. Fielding—to the spirit that allowed no obstacles to prevent him from making the most of himself and transformed the lad who began his work with empty hands into a statesman of acknowledged prowess.

A QUERY.

Where are those laymen with the plan for the federation of the Catholic societies in Canada. Many have passed since we were informed that the men of — were buried in thought as to the ways and means of uniting, and they are still buried, let us hope, and not in inaction. Time is short, and we should, ere we die, like to see the lay apostolate in action. So, gentlemen, we wait for you to come out of your retirement, burdened with the fruits of your protracted meditations. Do something to show that your enthusiasm is not dead. If you find it difficult to agree upon a plan, you can take the one that was outlined in these columns by one of our prelates. Let us tell you that practical demonstrations of fraternal attachment and living help to our fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous, or the abandoned who will neglect them.

WE ARE GRATEFUL.

So far we have not seen any notices of "euchre parties" for charitable objects. And for this we are grateful. We are not averse to euchre as such, but to summon us to handle the pasteboards for hours at a time is a sorry proof of the intelligence and taste of our entertainment-makers. Let us hope that, so far as church purposes are concerned, we are out of the kindergarten class.

BUILDERS OF CHARACTER.

Mortification is to the Christian what regular exercise is to the athlete. The athlete may not see how his exercise helps him to-day, but when the contest comes the effort is made in private that will win the victory for him. So the man who has inured himself to daily habits of sacrifice, to consecrated effort and energetic action will stand like a tower when everything rocks around him in the day of temptation and when his softer companions are winnowed like chaff in the blast.

And the twin sister of mortification is prayer. The grace of God is after all the supreme factor in the building of Christian character. God's grace is the medicine for sin. It illumines the mind that sin has darkened; it shows the beauty of virtue and the meanness of evil; it fills us with remorse and the ambition to rise when we have fallen. It is not only light, it is strength also. It turns the coward into a brave man; it gives backbone to the jelly fish boy; it teaches the timid boy to say "No" to a bad companion; it purifies the memory or the imagination that is haunted with the ghosts of dead sins. And the grace of God comes through prayer and the reception of the Sacraments. Without these aids the strongest character breaks like a wooden sword in a battle of giants. Without fervent and constant prayer, the work of education is doomed to failure. As sanctity is the crown and perfection of the soul, as it is better to be holy than to be learned, or distinguished, or powerful; so prayer is even more necessary than study in the development of the soul, in true education.—Rev. John W. Cavanaugh, C. S. C.

AN EPISCOPAL MINISTER'S ERROR.

In a recent sermon the Rev. George Chalmers Richmond, an Episcopal minister of Rochester, N. Y., said as follows: "The Roman Catholic Church makes marriage a sacrament, and she does well. Let our church return to the ways of old-fashioned Catholicity, and demand that we recognize a third sacrament which shall be a testimony that our ideals are really becoming realities and that faith may at times issue into conduct."

The Rev. gentleman errs when he says that "the Roman Catholic Church makes marriage a sacrament." While the Catholic Church claims all the authority included in the commission which she received from her Divine Founder, she does not claim the authority or power to make a sacrament. She teaches that the sacrament of marriage was instituted by Our Divine Lord Himself, as were also the other six.

The suggestion of the Rev. Mr. Richmond that his church—the Episcopal—should follow the example of the Catholic Church and make marriage a sacrament shows that the ideas indicated by the terms "church" and "sacrament" are radically different in his mind and in the minds of Protestants generally, from the ideas suggested by the same terms to the Catholic mind. If marriage is a sacrament it follows that his Episcopal church has, from its beginning up to the present time, failed to teach a Christian truth that is essential to the well-being of Christian society; that it has not only failed to teach it, but has taught the contrary by excluding marriage from its list of sacraments. In doing this it broke from the Christian past, and by implication taught that marriage is only a social or civil contract which can be dissolved by the courts of civil governments. This doctrine is the prime cause of the divorce evil that shocks the moral sense of Christian communities and threatens their very existence; threatens, with advancing atheistic socialism, a reversion to the sexual freedom and habits of the beasts of the forest.

And if marriage be not a sacrament, what principle does Rev. Mr. Richmond advise his Church to teach that it is a sacrament? If it be not a sacrament why teach that it is one, with the vague hope that some false teaching may do some good against the divorce evil? Is not the evil of false teaching as great as the divorce evil? Is not the latter the legitimate offspring of the former?

And if the Episcopal Church continues to exclude marriage from its list of sacraments, or, following Rev. Mr. Richmond's advice, includes it in the list, both he and it will find themselves in a very embarrassing dilemma, an awkward predicament.—N. Y. Freeman's Journal.

TIMELY CONDEMNATION OF MODERNISM.

The Missionary published at the Apostolic Mission House and the organ of the Mission Movement for the conversion of non-Catholics has a most trenchant defence of the encyclical of the Holy Father against the attacks of the Outlook. The Outlook represents the most extreme wing of liberalism among the non-Catholics and it speaks of the recent utterances of the Holy Father as only another evidence that the Roman Catholic Church places itself in "a position of hostility to the spirit of scientific research and to the liberal movement within and without the Church." Yes, there is an undoubted hostility to the spirit of scientific research that would take nothing for the settled truth except what is proven by empirical evidence, that would even deny the existence of a soul because its existence now defies the scalpel or the existence of evidence because His presence is not made evident by any lines in the spectrum.

There is not, and never has been, any hostility to that large minded scientific method that admits revelation as a source of truth, as well as the evidence of our senses. Revelation has settled the existence of a region of truth beyond the realm of scientific research, just as the telescope has told us of the stars beyond our vision.

It is that scientific temper that is essentially sceptical, that admits none of these things that are not proven in the laboratory, that is now oversteering much of the religious life of the day. If the Outlook could but see it, it is this that has made nerveless the vitality of Protestantism and it is a source of many of the evils that they deplore in the decadence of religion.

Dr. Burrell, who is staunch and strong in his old faith, touches off the blighting influence of what he calls the "New Theology," and what the Holy Father calls "Modernism," in discussing recently the scarcity of recruits to the Protestant ministry. He says, speaking of the young man who is thinking of entering the ministry:

"Put yourself in his place. With life before you, presenting its various avenues of usefulness, you would be likely to reason thus: I am urged to go into the ministry. What for? To seek and to save the lost? But they say there are no 'lost.' To preach the truth? What truth? A personal God? They say there is no God but law, energy, a something, not ourselves, that maketh for righteousness." The supernatural? They say that the miraculous is played out, and all things are to be accounted for by natural law. A Divine Christ? His virgin birth is denied, and he is affirmed to have been a mere excellent man. The atonement? The idea that

sin requires expiation is pronounced unphilosophical and therefore untrue. Justification by faith? Justification from what and by faith in what? In the New Theology faith has no object and justification no ground. Well, then, since all the doctrines once regarded as fundamental are explained away suppose I devote myself to the preaching of ethics. But where shall I find my ethics? In the Bible? Poo! The Bible is merely one of the many volumes of the world's literature and by no means the truest of them. In the Decalogue? The Decalogue is declared to have no more authority back of it than any other portion of the discredited book. Is there then, no ultimate authority for truth and morals? Only in the inner consciousness of the individual. The question of entering the ministry, then, resolves itself into this: Shall I invest the assets of my life in a profession which has no end but to pursue a man to believe what pleases him, be what he would like to be and do what, in his opinion, without any reference to "authority," he ought to do? And, that being so, is the game worth the candle?

If he is really a "smart" young man he will be sure to answer no. He knows that he has only one life to live in this world, and it behooves him to make the most of it. He would be a fool to put all his eggs in such a basket as the ministry of the "New Theology." It isn't worth while. The man who chops wood to help people keep warm and bake their bread is a contributor to the general good, but the man who preaches when he has nothing to say is a non-producer. His profession ought to fail for want of candidates because there is nothing in it. It is a mistake, however, to assume "bright young men" are not consecrating themselves here and everywhere to the work of preaching the straight gospel. The doctor drops out; why not? But the youth who believes in Christ and the Bible covers the privilege of treading in the beaten path of service; and he knows that the higher form of service is proclaiming a positive gospel, on the authority of a "Thus saith the Lord," with the supreme purpose of saving men. Of such candidates there is no dearth nor will there ever be.

CATHOLIC CHURCH FOR PROTESTANTS.

In Denver, Colorado, a few days ago, Bishop Keane, of Cheyenne, Wyo., laid the corner stone of the new St. Patrick's Church, "a Catholic Church for Protestants," as it has been called by those who have become interested in its establishment.

Rev. J. P. Carrigan, the pastor, whose idea it was, declares that the Catholic Church throughout the country is doing only one half of its work.

"The Church is ministering to those already within the fold," he says, "but is not making a sufficiently strong endeavor to bring others in or to explain its doctrines so that every one will want to join."

This church will aim to make every Protestant feel at home. When a Protestant wishes to know something of our religion he will not have to go to the parochial residence and take the time of the priest when it is needed for other urgent business. I will have two hours every day set aside when I will be in the library for the benefit of those seeking to learn some truth of the Catholic Church. I will be there in the morning from 9 to 10 o'clock. Then on Sunday we will have Mass at noon exclusively for Protestants. We will have congregational singing, using the hymns which are familiar to all, and on Wednesday night I will have a mid week service at which I will explain the Catholic religion.

THE BOOK OF JONAH AND DR. AKED.

Dr. Aked, a Baptist preacher in New York, has the distinction of being Mr. Rockefeller's pastor. He said in a recent sermon: "I do not believe one word of the Book of Jonah as history. * * * Jonah was not a real person and the events recited in the four chapters of the Bible never occurred."

It is not of much importance to the world what Dr. Aked believes concerning Jonah. It is however of vast importance to know what our divine Lord believed concerning Jonah. His words are found in Matthew, Chap. x, verse 40, and following: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise against this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold, a greater than Jonah is here."

Would Our Lord compare His real resurrection to a fiction? Or would He attribute the repentance of the Ninevites to the preaching of a person who never existed?

There is clearly a difference between the belief of Our Lord and the belief of Rockefeller's pastor.

Dr. Aked is only one of many Protestant ministers who of late years are destroying the faith of their people in the Bible, and their evil influence is greater than that of Voltaire, Paine or Ingewell, owing to their people's misplaced confidence. Rockefeller and his fellow members should treat this pastor as the sailors in the storm treated Jonah, and throw him to the whale of modern skepticism.—N. Y. Freeman's Journal.

MORE MASONIC TRICKS?

We are getting down to the actual facts as regards the theft of valuable antiques from French churches. It is something like the famous story of the three black crows. Early reports sent from Paris sought by innuendo or ambiguous statement to implicate the clergy as parties to a fraud. This sly Masonic trick has not served its purpose. No facts were adduced to support the implication. If there were one pennyweight of such fact, it would soon serve to do duty for a pound in the scales of the space writer for the daily press. When Thomas' story is boiled down, it diminishes so as to fall to secure him the lowest place in any dime museum's gallery of great rascals. The World has got on the track of the brigand, and made his depredations look like the machinations of a cunning junk merchant rather than those of a "bold Marse" or Colonel Blood. An eminent French artist told its correspondent what the real circumstances were.

The fact is (he said) that Thomas is merely a commonplace sacrilegious thief. He sold his loot almost as soon as he got it to Americans. In some cases he persuaded the church beadles and abbey custodians of works of art that it would be better to sell them to him than to have them seized by the State. Nevertheless, in most cases, he operated through simple burglary. The extent of Thomas' individual depredations has been grossly exaggerated. He made only two big coups. Perhaps he got a few thousands dollars from the dealers of Paris, through whom he marketed his loot. The dealers got probably more than ten times as much from the American purchasers.

It would appear, from all the facts which have transpired, that the story, as originally given to the world, was intended to do more than kill two birds with the one stone. First, it was intended to produce the idea that some of the French clergy would not hesitate to enter into a scheme to make away with the property which the State now claims. Second, it was intended to delude dealers in antiques in this country with the belief that the fruit was rich beyond the ordinary "spolia opima," such as Napoleon's plunder in Italy and Spain. Third, it was believed that American millionaires would be found eager to pounce on such prizes, altogether irrespective of cost, when they heard the story of how they were obtained, on the strength of the common axiom that stolen fruits are the sweetest. But now the revelation that the thief is just a common burglar, and no romantic hero of rapine, has made the whole grand scheme go up in smoke.—Philadelphia Catholic Standard and Times.

AN INFIDEL SCHOOL TEACHER.

"I believe with Jean Jacques Rousseau that religion should not be taught to any one, in any form, until his or her mind is mature. As for the Bible in the Public schools, I object to it. It is not fit for children."

The foregoing declaration was made, according to the daily papers, by the president of the Chicago Board of Education, Professor Schneider. Leaving out the question of the advisability or feasibility of having the Bible taught in the Public schools in the present tangled position of the education problem, it may well be asked by thoughtful and conscientious men of all denominations what the ultimate fate of this country must be if the principles of Jean Jacques Rousseau are to rule its training, instead of the principles of Christianity. The Divine Teacher said, "Suffer little children to come unto Me, and forbid them not." But the mean libertine Rousseau, said little children must not be suffered to go to Him until they had ceased to be children. Professor Schneider added that he looks upon the Bible as he does upon any other masterpiece of literature, such as the Koran or Byron's poems, and as such would not object to a history of it in the schools; but as for the teaching of it, that is against the law. No doubt, but the execution of the Bible does not mean the inculcation of the principles of Jean Jacques Rousseau.—Philadelphia Catholic Standard and Times.

CATHOLIC NOTES.

On Monday, October 28, Right Rev. John J. Collins, S. J., was consecrated as Bishop of Jamaica, West India, in St. Francis Xavier's Church, West Sixteenth street, New York.

Rev. William O'Brien Pardow was on Thursday appointed to succeed the late Rev. Neil Norbert McKinnon, S. J., as rector of the great Jesuit Church of St. Ignatius Loyola, New York.

At the risk of his life, Rev. Michael D. Collins has compelled the five saloons and five dance halls of St. Mary's, Mo., a French settlement of nearly two centuries and always "hallooed," to close their doors at midnight Saturday and keep them closed until midnight Sunday.

The Paulist Fathers of Winchester, Tenn., found the city of Nashville a fruitful field for converts. Their three weeks' work there resulted in fifty converts and thirty adult Catholics prepared for first Communion. The attendance of non-Catholics was exceptionally large; and the earnestness of inquiry makes sure of no small numbers of their converts in the future.

The Holy See has approved the rules and statutes of Mother Drexel's religious institute "Sisters of the Blessed Sacrament for Indians and Coloured People."