LONDON, ONTARIO SATURDAY, DECEMBER 21, 1907

The Catholic Record

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The writer of the article in the cur-

THE CITY OF CONFUSION.

rent issue of the Nineteenth Century, 'The Anglican Church in America," seems to hold that respectability is the one mark of the true Church. " Her steck' went up," he says, "percept ibly three years ago, when the visit of the Archbishop of Canterbury gave prominence to the exceptional status of the Episcopal Communion in England. She catches a sort of reflected glory from the traditions and prestige of the English Establishment." As a Church the reflected glory is of a very tenuous character if we attach any importance to the following words of Dr. Ryle, Anglican Bishop of Liverpool: "The English Church is in such a state of chaotic anarchy and lawlessness that it does not appear to matter a jot what a clergyman holds and believes." And the late Archbishop of York, Dr. Magee, put this in another way when he said: "We Bishops have been sitting in the back-attics of the Church, grandly discussing the papering of it, with the house on fire in the kitchen and burglars breaking in at the parlor windows." With many of its adherents maintaining theories that are antagonistic to a belief in Christ's divinity, and with the validity of baptism an open question, we cannot see any glory in being the echo of a Church that is as feeble in action as it is uncertain in

A FASHIONABLE CHURCH.

Socially, the writer says, the Episcopal Church has always enjoyed great consideration in many parts of America in spite of the absence of any State connection. . . It may, perhaps, be worth noting, also, that most of the fashionable weddings in New York are performed by Episcopal ministers.

We grant that the Episcopal Church is well-bred, well groomed - a Beau Brummel among the sects. But clergy men who know something of many of these fashionable marriage take no comfort from the fact of their having been performed by Episcopal clergy. And others are chary of eulogy of a Church which stirs not the masses, and is not the Church of the poor, and has not a vestige of doctrinal certainty. So far as extravagant theories and div ergencies of doctrine are concerned, it does reflect the movements of the Es tablished Church. Its adherents are not of " the same mind and same judgment," and any Church which fronts the future with no competent teachers to clear up doubts, has not a great career before it. It has, indeed, no State connection to hamper it. But due attention must be given to the views of the lay delegate who may endorse Episcopal enactments, or render them vold. As to its being ever a reconciling element in the religious divdsions of the time we have our doubts. At present, it itself is in a state of tur moil-a city filled with confusion. Some of its divines assail the inspiration of Holy Scripture : others teach seven sacraments and a Real Presence. Apostolic succession is championed by some and denied by other Episcopa divines, etc., and so on through a maze of hopelessly irreconcilable opinions. They have no authority to set them right. The Bishops are not united they cannot curb the vagaries of their subjects. They will not see that reason demands that a Church claiming to teach truth of the supernatura order, must have an infallible teaching authority. An uncertain authority in this regard is no authority at all. They cling to the absurd notion that a Supreme Being, Who for ages had spoken to men by direct communication, Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation.

DEMOCRATIC IDEAS.

We were told, some time ago, that the "extreme but reasonable measblasphemies were dismissed as mere pleasantries, or as one editor put it,

forgetful of the fact, which they themheathens at home have some claims on

doned for thinking that their Chrissults, may not wear well in a foreign But the "democratic" ideas are

palate of the most pronounced radical. The Frenchmen who were beguiled by Voltaire and his allies, had a taste of it: the Frenchmen of to-day who are duped by the pocket editions of Voltaire have it forced upon them. It is borne by the tree that grows in the mire of irreligion. Fertilized by lust and the literature of corruption, it spreads disease and death so surely that even they who watched over its planting regard it as a menace to national stability. A policeman's baton is not much of an obstacle to anarchy, and when heaven's lights are extin guished and Christ hunted out of the schools, of the courts, of public life, the human breast may break clear of law and shock the Christian admirers of Clemenceau. How these ideas are bearing fruit is told by Dr. Garnier, chief Doctor of the Prefecture of Police, of Paris, who has just published a report in which he shows that crime when the shows that crime the world stay at home, too, if they are not to the money. I guess most of them would stay at home, too, if they are not to the money. law and shock the Christian admirers has increased six-fold among the youth of Paris. M. Guillot, examining magistrate, writes: "The number of crimes of our grown-up Catholics. has increased from 8,000 to 20,000, and no honest man can doubt that this appalling increase of criminality among the young coincides exactly with the changes introduced into the public instruction. M. Besson, Deputy of Indre et Loire, has confessed openly : One of the reasons of the increased delinquency is the disappearance of the religious ideal which has not been substituted by any other ideal."

THE REACTIONARY POLICY.

A few months ago, an editor of a reigious weekly for the use of the house hold, referred to an outcreak of rowdyism in Rome as positive proof of the reactionary policy of the Holy Father. So far he has not blamed the Vatican for the late financial panic. His logic give a good account of itself in the most bigoted company. But the Italian an indication of this, our esteemed con-temporary, Rome, tells us that some time ago the "responsible manager" of the Asino was hauled to court for side of religion in a more business like having published a cartoon of an utterly filthy nature. He was acquitted. This means that the Holy Father will, for the future, be outraged in the most revolting way, the priests accused of should come out openly. We have no every vice and the foulest indecencies fixed rule of action, and as a result nd the foulest indecencies flaunted in the streets. And yet there flaunted in the streets. And yet there our efforts. I will illustrate just what are some who contend that the "Law I mean. There are hundreds of Catho of Guarantees" ensures the inviolability lic young men earning good wages, of the person of the Holy Father and who come to Church and sit in the of the person of the Holy Father and that his seclusion in the Vatican is a pose.

We are at a loss to understand why some parents allow their boys to become members of the Y. M. C. A. We hazard the conjecture that to their minds this organization can help their children to worldly success. They may, of course, entertain the notion that our societies are refuges for the unwashed who are unknown in the domain of society. But whatsoever the reason, they should remember that parental duty is according to the standard of eternity. They are stewards. and any negligence on their part will be given due punishment.

It is said, we know, that the Y. M. C. A. is devoid of bias and is devoted to the well-being of Canadians, irrespective of creed. This assertion, however, will not bear investigation. The bias is there, if the rulers of France-the gentlemen of veiled for reasons of expediency; its atmosphere is Protestant, if not ures," had in view the good of their anti-Catholic. What conception can country. They were upholders of the parents, who expose their children democratic ideas, and hence, antipathy to this influence, have of their re towards them was prompted by the sponsibility? Again, they give scanreactionary policy of a privileged dal by floating the expressed wishes Priesthood. Injustice was condoned of authority - that is, they prefer by some journalists and atrocious notions be rotten of snobbery and ignorance to the wisdom of those who have been commissioned to rule the "not very sensible remarks." The Church of God. They oppose the ecribes who shed tears over the plight men who speak because they at the same time about instructing

of Armenia sealed up their lachrymal must, and they justify themselves glands and championed the couse of after the fashion of those who, so far as nun and monk baiters who reviled their heart is concerned, put the world everything dear to the Christian first. Their children's faith will not world. And yet, they form plans for be enfeebled, they say, because-well the conversion of Quebec. They wax because — their conscience must be eloquent on missions to the heathen, stilled. Without wasting any words on the individuals who can withstand all selves have pointed out, that the temptations and be trusted to be an apostle to his Protestant associates, we their charity. And we may be par- have no hesitancy in saying that living in a non-Catholic atmosphere has a tianity, which brooks taunts and in- tendency to lower faith vitality, and is for many a source of indifference to all religion. They may not become members of the sects, but as a rule, they bearing fruit bitter enough to tax the are poor, contemptible Catholics, whose every energy is directed to the pursuit of the phantom of getting on.

THE BUSINESS SIDE OF RELIGION.

By Rev. J. T. Roche, LL D , in Philadelphia Catholic Standard and Times.
ESTANT GENEROSITY AND PROTESTANT METHODS.

My neighbor, who is not a Catholic, has a little girl who is a faithful attendant at the Methodist Sunday school. Daring a recent visit she was telling me with considerable pride that she always gave to the collections. "We have two collections," she said, "and I always take six cents. Five cents is for the church collection and one cent is for the Sunday school. Sometimes, too," she added, "we have three. Whenever we have a birthday we have to give as many pennies as we didn't have it; but they nearly always have it." The attitude of this little Methodist girl has its lesson for many

Of course, I know there are those amongst us who resent the idea that we can learn anything from Protestant methods. This, however, is the gravest kind of a mistake. If Catholic interests suffer because of traditional slipshod methods, common sense de-mands that new and better methods be adopted. The Church possesses the sacred deposit of faith, but it has no monopoly upon business sagacity.

BETTER TRAINED.

I have heard it asserted time and again that Catholics, as a class, are better givers than Protestants. not believe such to be the case. I believe too, that Protestants, are more regular and systematic in their giving, and that their methods do not leave so many loopholes for the escape of the better trained than ours in the science of giving, and the missionary activity of American non-Catholics throws ours

far into the shade. These are unpleasant truths, but we is in dissepair, but his hatred of Rome have done considerable boasting, and is in fine fettle and can be trusted to a little of the plain, unvarnished truth will not hurt. Spread eagle descrip tions of our growth, our progress and our wealth have led many people to authorities are not reactionary. As believe that the Church in this coun-

NO ONE EXEMPT. Protestants approach the busin certain classes successfully evade all family pew, and still permit their parents to do all the paying. The real truth of the matter is that they are better CATHOLIC PARENTS AND THE of married men, who are supporting families on smaller wages than they receive. The same is true to a les xtent of many of our young women. This cannot happen in the average Protestant congregation, where each adult member is expected to individ ually subscribe a certain definite amount. In their dealings with the children the same holds true. Every child is trained to do his or her little best, first, towards the support of local interests, and, secondly, towards the maintenance of missions at home and abroad. The amount of money contributed by Protestant children for missionary purposes is one of the wonders of the century. True, the sects have a certain advan

tage over us in the method of church affiliation. A Catholic becomes a mem ber of the Church when he is baptized; a Protestant becomes a member when is formally affiliated. When he is thus formally received into fellowship. the obligation of bearing his share of the church's burdens is clearly set forth. There is nothing indefinite about it. He is henceforth a member, and one of the duties of membership is that of contributing regularly according to his means. There is conse quently from the beginning the benefit of this clear understanding. He binds himself in black and white to give a certain sum, and the congregation knows what to expect from its membership, taken as a whole.

Amongst us there is a general under standing that young people ought to begin paying as soon as they begin to conduct this is very generally dis-regarded. We have shown a reluctance

children as to the duty of giving, and this lack of instruction is largely ac-countable for their shortcomings in hese matters in later years.

A WORLD'S WONDER. I think it can be truly said, too, that ealthy Protestants, as a rule, are core generous than wealthy Catholics. his is undeniable when it is a quesn of contributions for missionary rposes. The sums contributed for ch purposes by American non-Cathmillionaries, have astonished the orld. Our Catholic millionaires, ve given very little. This fact alone so remarkable that it has been com ted on time and again, but appartly without result. The same holds the of the endowment of educational stitutions. Aside from Creighton niversity, Omaha, our higher instituons of learning are badly crippled for nds vitally necessary to carry on their

I would much rather underdraw than verdraw the picture, but we have had a little too much of this patting of our-selves on the backs, and a little too auch of the flamboyant style of jubilee

When the Methodists started a few rears ago to raise a 20,000,000 New Century Mission Endowment Fand verybody smiled. They raised it, however, within an incredibly shrupace of time. One Methodist layman om his desk at Kenosha, Wis., raised 500,000 of that fund through the edium of a typewritten appeal to Proestant men of wealth all over the country. There must be considerable ove of God in the hearts of men who ve thus generously of their means for the propagation of Christian teachings. t is greatly to be regretted that their xample is not followed more generally by those who have the happiness of elonging to the household of the true

SERMON ON THE MARRIAGE LAWS.

From the New York Herald. St. Patrick's Cathedral held a large ngregation yesterday afternoon, nine on the being women, all of whom seemed deeply interested in a discourse delivered by the Rev. William O'Brien Pardow, S. J., recently appointed head of Lovola School and one of the most noted speakers of his order.

But it was not alone the known elo-

onence of the priest that filled the cathedral. The subject he had chosen was full of interest to persons of all de nominations, more particularly to Cath olics, as it had to do with the recent encyclical of Pope Pius X. on Chris tish marriage.
Father Pardow arraigned those who

maintained that laws governing the mar-ried relation should not be changed. The Church had changed many of its laws but it never had changed its doctrine as to marriage and never would. The man and the woman were at the time priest and priestess of God: each gave the other the sacrament of holy matrimony and only God by death could thereafter put them asunder.

Father Pardow said he knew that nany Catholic women had thought it great fun to lead men to believe they oved them and then to marry some one else. This, he said, was a mortal sin. but many of these women had no know ledge of its enormity. Catholic men, too, thought they in turn had a right to thus trifle with the tenderest thoughts of women.

Every engaged man or woman, he aid, who subsequently married another, failed to recognize the awful impediment in the way. Their promise to number I rendered their marriage to number 2 in a degree invalid and now it is declared to be an improper relation. This was a very serious step for the Pope to take, but conditions made

it necessary.
"Women," declared the priest,
"must be made to realize that they cannot jump into matrimony as they would go to a picnic. Love is too noble a go to a picnic. Love is too noble a quality of the human heart to be trified with by either men or women. The Church says there shall be no marriage without love, but that the contract is one of holy matrimony, and that if the love is not all that is desired it makes no difference—the bond remains un-

affected and unchangeable.
"Thank God for such a clear defini tion of matrimony on this most im-portant point!" exclaimed the priest, with a fervor that had marked effect on

"Now, what has the Pope changed as to espousals?" he asked. "He has made clear that hereafter the espousal to have effect must be a written pro mise to marry, signed by both the man and the woman before a priest, whose signature is also necessary, together with those of two witnesses. All priests have hitherto been worried by the absence of proof in cases of alleged breach of promise, but this requirement of the Pope will take all that

worry away."
The second change made by the encyclical in the law pertaining to matri-mony is that greater publicity must be given to marriages. The Church and body giving me the most respectful attention. But just then an old man witnesses and now the Church has gone a step further. Heretofore when Catholics have been marrie by Protestant ministers or by civil process the Church has re ognized such marriages, although the Catholics concerned committed a m.rtal sin in having the ceremony thus performed. Such marriages after and finding I was safe, I heard my old next Easter will not be regarded as valid. This, Fathew Pardow concluded, was fundamental legislation and should be remembered by all Catholics.

LEST WE FORGET.

The beautiful festival of Christmas s almost upon us, and throughout the ength and breadth of the land, in tately palace and humble hut, there is a stir of expectation. Our great cities re busy in their preparations for the holiday season; shops are thronged from morning until night, and even with an extra force it is difficult to handle the immense amount of express and mail.

We love this holiday stir with its seething crowd of humanity, its pathos and humor, and we conclude that, after Il, there is something noble in the most commonplace and sordid. And what a weal h of love and good will we find, especially among the poor and middle classes. It is to them we must go to catch the real Christmas spirit e spirit of the self-denial of the Babe of Bethlehem.

The world outside the Church is

drifting farther away from the ideal of the Holy Child, and it remains for the Catholic home to know the real Christmas joys. An article appeared this year in the holiday number of a very high-class and popular woman's mag-azine which told pathetically of how ittle religious significance Christm's has for many; it was a short religious service arranged for the home, and in a ootnote the author exhorted parents to use it as so many churches have no special service appropriate to the feast. We can scarcely imagine Christmas without the early Mass, the Crib and the Adeste Fideles, yet even in the Catholic home there is danger of be-coming entangled in such a multiplicity of affairs that we are too rushed and too worn out to think much about the religious part. We are slaves to custom, and we must go through a certain routine of gifts and dinners and receptions, when we would really prefer a quiet day with the family. Christmas is a time of reunions and feasting and good cheer; but above all it is a great religious festival, and when the material preparations interfere with the spiritual the line should be drawn. It is in an especial manner the feast of little children, and to make them enjoy the day to the fullest extent, without selfishness or extravagance, should be the duty and happiness of every Catholic mother.—Western Watchman.

A WARNING FOR AMERICAN CATHOLICS.

In a brief address following the Abbe Klein's portrayal of the French situa tion before a Boston audience, Arch-bishop O'Connell drew many lessons for Americans from the causes of the hostility of the politicians of France to

"All this had a beginning," he said. The fathers of those men were Cath olics : many of themselves were Catholics in their earlier years. What then was the beginning of the change? It came with their indifference towards

"Is there a lesson in all this for us here in America?" asked the Arch-bishop. "There is most certainly. bishop. "There is most certainly. On all sides there are signs that men are inclined to be indifferent to their Church, to its laws and to its sacraments. Men are getting where they are content simply to attend Mass on Sunday. They walk into church and walk out again. This is one of the penalties of our prosperity.

"It was so different with their fathers en, most of them poor immigrants worked hard and faithfully at their daily toil, and while they did so kept close to their God, from Whom nothing

could separate them. of to-day? I would say frankly indifferentism is at its beginning among

them.
"In God's name, let us be careful that it remains where it is—at the be-ginning."—Philadelphia Catholic Stan-dard and Times.

THE OPPORTUNITY OF THE CHURCH IN THE UNITED STATES.

Can there be any doubt of the fact that in the majority of towns there is not only a willingness to listen to the message of the Catholic Missionary, but even a positive desire to have him come. Experience shows that at the mere announcement of Catholic lec-tures the people will fill the largest hall in the place. The following curious experience

confirms the same facts. It is a part of a conversation with a priest from the far West: "Arriving very late Sunday morning in a certain town I found that the only place for saying Mass was a little Protestant Church, The minister had been dismissed for when they heard a Catholic priest was going to officiate, came in good numbers to assist—a truly non-sectarian population. I ascended the preacher's reading desk, opened my valise and began to put on the vestments, every came up the aisle, and told me in broken English, for he was French, that he was a Catholic-the only one man's confession in public, saving the seal unbroken, and snowing my spellhound audience the whole meaning of

this much dreaded sacrament.
"Then, while putting on my vestments, I explained each of them, from The power of a clean record as a ments, I explained each of them, from success factor cannot be over-estimated. amice to chasuble, including the drap. As we sow so shall we reap.

ing of the chalice, and altar stone and altar cloths. And just before beginning Mass, I added an explanation of why Latin is used, and Anally pointed out the significance of the principal and oliest parts of the divine sacrifice. Mass over, and my ancient Frenchman ommunicated, I preached for an hour o my strange congregation, showing hem the full meaning as best I could, of all they had witnessed, as the per-lection of God's gits to mankind in this one true Catholic Church.

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I had only stopped over at the vill-ge to offer Mass that morning, and I oust hurry on to my distant destination. This my new-found congregation of Protestants much regretted. As we parted company, they urged me to re turn again and preach more of such doctrines to them. Now let me assure you that there are many such villages in our country, and many hundreds of thousands of such non Catholics to be found, had we but the Missionaries to devote themselves to the holy vocation of seeking them and saving them.

GOLDWIN SMITH WITHOUT A HEAD.

We beg our readers to contemplate for a moment the spectacle of Goldwin Smith without a head. Goldwin Smith with a head is sad enough object for our consideration, but Goldwin Smith without a head would certainly impress us only with pity and horror. But why do we conjure up such a shocking spec-tacle? Well, almost daily now Goldwin Smith professes his high regard for the Catholic Church; but he always insists that the Church be presented to the world without its head. Professor Smith will accept the Church, but he rejects the Papacy. We have the ex-perience every day before us of a body without a head in the sad confusion and mechanical twitchings, dignified by the name of life, among the sects around us. Without a head to bind together and without a nead to bind together and vivify, the dejected members lie around, an object, sad indeed, to contemplate. There is neither unity of doctrine nor of action. A fatal individualism has drained the flow of Christian faith in their veins. Whatever else they are, they are certainly not Christians, except in that general sense of a yearning for Christ, for, as Tertullian long since declared, "the human soul is naturally Christian." But concrete Christianity is for them a myth and a dream.—The Monitor, Nawark.

CATHOLIC NOTES

Very Rev. James Canon Casey of liphin, Ireland, the poet priest, has just celebrated his golden jubilee of ordination.

The Rev. Henry Moeller, S. J., forer provincial of the Jesuit Order, has recently been appointed pastor of St. Francis Xavier church, Cincinatti.

Francis Thompson, the most Catholic living English poets, died last week in London. He was a brother of Mrs. Meynell, the well known English essay. For the past fifteen years the lepers

in Columbia, South America, have been cared for by the Salesian Missionaries. Word now comes from Bogota that one of the Fathers has contracted the dread disease. The beautiful new chapel of the Jesuit Novitiate at St. Andrew-on-the Hudson, was consecrated on Tuesday of last

week by the Most Rev. Archbishop Farley, assisted by several prominent members of the Order. The chapel is the gift of Mrs. Thomas F. Ryan, of

Rone-The Pope has created Monsigcan College, titular Bishop of Adriana-polis. This is a special compliment to the United States, as no rector before has been so honored. The appointment will be announced officially at the consistory to be held on Dec. 16.

St. Peter's Church, Reading, was the scene of an impressive ceremeny on Friday morning, Nov. 29, when William Emery Henkell, until a few days before of St. Barbaras' Church, Reading, was formally received into the Catholic fold. Equally im pressive was the scene in the Cathedral, this city, on the following morning, when the distinguished convert received the sacrament of confirmation at the hands of His Grace Archbishop

Father Joseph Buck was burned to death at Covington, La., last Saturday in a fire which destroyed St. Joseph's Academy, St. Joseph's Convent, St Joseph's Monastery and St. Joseph's Church. His charred body was found in the ruins of the academy after the fire had been extinguished. The loss is more than \$100,000. The buildings were all practically new. Father Buck's library, containing more than 8 000 valuable works, was lost, with that of the students, which contained more than 1,000 volumes.

William J. D. Croke, LL.D., for many years Rome correspondent of several American journals, died in Boston, Nov. 8, aged thirty eight years. He had been in infirm health for several month ago to be with his widowed mother, Mrs. Mary A. Angell and his sisters. Dr. Croke was a native of Halifax, of Irish descent on his father's side lish on his mother's. His father, William J. Croke, a brilliant young lawyer, who died while still a very man, was a relative of the lamous Archbishop Oroke, of Cashel.

We are to be rewarded even in spiritual things according to our works.