

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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1491

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A CAUSE FOR WONDER.

Man, according to Carlyle, is somewhat of an owl. We opined that Thomas was not far wrong the night we watched the "representative citizens" trooping into a theatre to see a drama that exploited misery and discontent and disease inherited from a putrescent ancestry and other things that are usually found in a chamber of horrors. The play on the boards that evening was a rehash of an old story—to be specific, the story of Ibsen. Not indeed the sordid out-of-elbows lust of the pavement, but gowned beautifully and portrayed artistically. The heroine was not of the underworld, but of circles which talk grammatically, dine luxuriously, dote on alliances, and are adepts in the use of epigrams of double meaning. And so when the heroine waxed hysterical and beckoned the prurient to abyssal depths, there was much applause. Sweet things afloat on the lips of the matrons. The citizen beamed joyously upon the scene and chuckled whenever the hero—an individual, by the way, who invariably chooses another man's wife as his affinity—deluged the husband with a flood of rhetoric.

When we are again in the clean air that frees us from the mephitic odor of that charnel house of a theatre we wonder why people pay to see such dirty messes. We wonder why they crowd their souls with pictures that obstruct the view of the beautiful and chaste. We wonder why they take pleasure in seeing in how many and divers ways the commandments can be battered into pieces. Very narrowly minded this, according to the critics. But dirt is dirt despite gowns and declamation and perfume. The critic may hunger for its odors, but that the substantial citizen should do likewise passes our comprehension. But they seem to like it, and by their example at least, encourage their children to be of those who approve the drama of the cesspool. We believe, however, that Archbishop Bruchesi's condemnation of a play presented recently in the Theatre des Nouveautés (Montreal), was very pleasant to the ears of the people who have no "high-falutin'" terms for dirt.

A REMINDER.

"In her justifiable rigour," he said, some time ago, "conscience condemns everything on the stage that is a menace to pure morals, while in theory it may be allowed to consider theatrical representations as matters indifferent in their nature, in reality, even the best theatres are fields prepared for the easy sprouting of all the seductions; of luxury, of falsehood, of pride, of sensuality. Actors and actresses cast outrage and discredit upon all that is most sacred and most worthy of our respect—Christian virtues, divine and human laws, the austerity of religious life, the sanctity and indissolubility of marriage, the majesty of paternal authority. May it not be asked with a feeling of dread what can possibly take place in the souls of those who witness these plays. A well-ordered stage can be a powerful educator. And we can have such a stage wherever we are resolute in condemning the art that panders to the worst passions. We can always attack the manager in his most vulnerable part—his pocket—and force him to provide us with recreation that is healthful and stimulating. The stage that is the handmaid of truth and morality need fear no condemnation. The Christian mimes have given us the miracle and morality plays like "Everyman." St. Gregory provided, in the fourth century, an antidote to the unclean stage in the shape of representations that amused and enlightened the people. The Jesuits have achieved success in the field of dramatic writing. They, however, who realise that this life is but a preparation for another and more glorious one, and live their lives in the light of a future destiny, will not be among the supporters of the drama of corruption. The noble life that leaves the fibre of it interwoven for ever in the work of the world is not upbuilt by the flesh and the devil."

WORDS OF CAUTION.

With regard to the spectacular attractions which excite the imagination and disturb the innocence of the heart of the child, Archbishop Bruchesi says: "By the Sacred Heart of Jesus Who

pronounced such a terrible anathema on whomsoever scandalizes the least of these little ones: in the name of your most sacred interests even here below: in the name and the honor of your future families, we advise you, Christian parents, from becoming the accomplice of those deadly tastes in your children, and of taking them yourselves to the theatres, to protect them against all such dangerous resorts; be you their law-makers in absolutely forbidding them to go there."

REASONABLE MEASURES.

The French atheists are pursuing their policy of "extreme but reasonable measures." Denunciation of religion, spoliation of religious, blasphemies that trickle from the mouth of the infidel, are certainly extreme measures; but that they are reasonable is held only by The Christian Guardian. Strange indeed that a paper pledged to the interests of religion should regard Viviani's frenetic blasphemy as "a not very sensible remark" and should belabor the religious and the Church in France with charges that have not, so far as we know, been used by French officials. It has out-rivalled even the professional Christ-hunters. Another of these "reasonable measures" which evoke the plaudits of our contemporary was the denial of the consolations of religion to the wounded Catholics of the Tontou disaster. To the protest of Abbe Gayrand against this violation of the liberty of conscience, the Minister of the Navy made the following reply: "The priest was admitted to all who asked for him according to the regulations—but he was denied to those who were unable to ask for him, however much they might need him."

VALUABLE PAMPHLETS.

"The Catholic Confessional and the Sacrament of Penance," by the Rev. Albert McKeon, S. T. L. Some weeks ago we reviewed this lucid and instructive pamphlet. We are glad to note that the second Canadian edition is on the market. We recommend Father McKeon's work to our readers, and have no hesitation in saying that reverend pastors will find it an exceedingly useful book for distribution at missions. Simple and direct, based on Scripture and appealing to right reason, it must remove many a misconception respecting the confessional. It is just the kind of book that will be welcomed by the non-Catholic.

"How Christ said the First Mass or the Lord's Last Supper," by Rev. James Meagher: New York, Christian Press Association Publishing Co. Net \$1.00. Postage 12 cents extra. Bishop Gabriels, of Ogdensburg, wishes this volume the greatest success and finds it very exhaustive and interesting. Founded, as the details are, on Scripture, History, Tradition, some of it legendary, but given for what it is worth, they throw a great light on the figures and reality of the great sacrifice of the New Law.

The Ave Maria tells us that Dr. Charles S. Moody, who spent some years among the Indians in the wilds of the West, declares in the American Journal of Clinical Medicine that "the Indians under the care of Catholic missionaries are more self-sustaining than any other of our Indians and less likely to drift back to savagery." Years before him, Dr. Livingstone asked: "Can our wisest men tell us why the Catholic mission stations were self-supporting, rich and flourishing as pioneers of civilization and agriculture from which we even now reap benefits, while the Protestant mission stations are mere paper establishments without that permanence or that ability to be self-supporting." (Travels in South Africa, p. 117)

INDULGENCED EJACULATIONS.

Pope Pius X. granted on May 27, 1905, to all the faithful who recite daily the ejaculation, "Sacred Heart of Jesus, I put my trust in you," an indulgence of 300 days every day, and a plenary indulgence every month provided they go to confession and communion, and pray for the conversion of sinners. The decree was published by the Sacred Congregation of Indulgences on Aug. 19, 1905. At the request of the Bishop of the diocese of St. Thomas, Melapor, India, the indulgence of 300 days once a day granted formerly to those who recited the ejaculation, "Jesus, meek and humble of heart make my heart like to Thine!" may now be gained every time it is recited. The Bishop asked the favor of the Pope that the Divine Heart of Jesus might be held in ever greater honor and that our Saviour might be imitated in the practice of the virtues dear to His Heart. The Pope granted the favor on Sept. 13, and the decree was published by the Sacred Congregation on Sept. 15.

THE PRIVATE JUDGMENT OF THE POPE.

N. Y. Freeman's Journal.

Some weeks ago our Methodist contemporary, the North-Western Christian Advocate, stated that "the Roman Catholic Church is more dependent upon 'private judgment' and less on the Bible than are Protestants. In its case the 'private judgment' is the private judgment of one man—the Pope—which every Roman Catholic is required to substitute for his own."

On this the Freeman's Journal made some comments from which the North-Western quotes as follows: "Our contemporary errs egregiously when he says, 'The Roman Catholic Church is more dependent on private judgment and less on the Bible than are Protestants.' The Catholic Church depends on her own official judgment which is guaranteed by the divine commission to teach all nations in the name and by the authority and protection of Christ her Founder. That is the Catholic position. But, argues the Advocate, 'in it (the church's) case the private judgment is the private judgment of one man—the Pope—which every Roman Catholic is required to substitute for his own.' The Advocate here misrepresents the Catholic doctrine. It is the official teaching of the Pope acting as the supreme head of the Church and recognizing the infallibility of his official capacity his judgment, delivered from the bench, or ex-cathedra, is binding in law, and every American citizen must comply with it. This same difference exists with regard to the Pope. But you do not seem to have discerned it."

The Advocate: "We confess that we do not see the difference." That is a very humble confession which confesses the lack of faculty which most men possess. Then you see no difference between an official proclamation issued by Theodore Roosevelt as President of the United States, and a statement made by him in a private letter to a friend expressing his preference for stewed oysters to baked clams. You can see no difference, because it is the same person that acts in both cases; no difference between an official utterance of a Supreme Court judge on the bench, and a casual remark of the same judge at dinner as to the probability of rain to-morrow. If you can see no difference it is a comfort to know that most people can.

The Advocate: "However the Pope acts, whether privately or officially, it is the same individual, expressing his personal judgment." The Pope's personal or private judgment may coincide with his official utterance on faith and morals, as the successor of St. Peter and supreme head of the Church of Christ, but coincidence does not constitute identity. In his official capacity his voice is the voice of the infallible Church; in his private capacity his voice is his own. The teaching Church must have an instrument of utterance, and that instrument is the head, in that it is the individual. In the case of the Church built by our Lord on Peter, the head is the successor of Peter the first divinely appointed head. In his capacity as head and as successor of Peter his voice on questions of faith and morals is the voice of the whole Church, just as the voice issuing from the head of the editor of the Advocate is the voice of his whole personal utterance. The living Church is one and indivisible, the head of the members, just as the living editor's head is from the editor's self. The Church instituted and commissioned by our Lord to teach His truth for all time is infallible, for He said: "He that heareth you heareth Me," and we assume that the Advocate believes that the divine Utterer of these words is infallible and capable of making His teaching infallible also, in the field of his commissioned functions. As the infallibility of the Advocate editor is the fallibility of his head, so the infallibility of the Church is the infallibility of her head. There are not two infallibilities—that of the Church and that of her head—for the Church and her head are one teaching agent, whose infallibility is one, an agent on whom our Lord said, "He that heareth Me heareth the Father and Me who send Him, let him be to thee as the hearer and the publican."

Advocate: "There is a vast difference between the Pope and the Supreme Court." Yes, a very vast difference. But there is analogy between the relation of the supreme judge in the Church to her members, and the relation of the Supreme Court to the American citizens. And disputes between members of the Church concerning faith and morals are ended by her supreme judge; and all disputes between American citizens concerning law and constitutional rights are ended by the decision of the Government as voiced by the Supreme Court, the mouth-piece of the Government on questions involving the interpretation of the

fundamental laws. Beyond the Supreme Court there is no authority in the Republic to which litigant citizens may appeal, nothing but revolution. In like manner, beyond the decision of the Church on questions of faith and morals, as voiced by the supreme judge in the Church, there is no authority to which disputing members may appeal, nothing but revolution in the shape of heresy or schism.

Such is the analogy between the Supreme Court of the State and the Supreme Court of the Church. The difference between the two is found in the origin of their authority to enter the decisive word. The Supreme Court of the State, like the State itself, was established by the people, and received from the people all the authority they themselves possessed and could give. They could not give infallibility since they did not possess it. But in place of that, and to prevent endless discord, they made it the court of last resort, beyond which there is no appeal, thus giving it a certain infallibility. It was able to make the fiction a fact they would doubtless have done so.

The origin of the Church and her supreme court is vastly different. She was established by the Incarnate Son of God, to be the authoritative teacher of His revealed truth without danger of error, or misleading those who were commissioned to teach. He declared that the gates of hell should not prevail against her, that those who heard her not were to be considered as heathens, that He would be with her ministry to the end of the world, that those who heard her ministry heard Him, and those who despised her (that is, rejected her authority) despised Him. Her voice was His voice—"he that hears you hears Me." He is infallible therefore she must be; He is omnipotent, could give her infallibility, therefore He did, else her voice would not be His infallible voice.

This is the difference between the fallible State Supreme Court, to which citizens are obliged to submit, or be as rebels, and the infallible supreme court of the Church of Christ, to which all must submit, or be considered heathens, according to the injunction of the divine Founder of the Church.

The Advocate's statement that Catholics are required to substitute the Pope's private judgment for their own, is one of those erroneous conceptions which the Protestant mind seems incapable of getting rid of. Catholics prefer the official judgment of the Head of the Church to their own private judgment, the infallible to the fallible. Their private judgment dictates that they should hear the teaching agent to whom Christ said, "He that hears you hears Me."

The Advocate: "The Pope is an ecclesiastical autocrat, to whom, according to the teaching of the Roman Catholic Church, every baptized person is subject." He is no more an autocrat because his official ex-cathedra, decisions are decisive and ultimate than the Supreme Court because its decisions are decisive and ultimate. As the Successor of St. Peter, and head and voice of the Church in matters of faith and morals, the Pope is the judge of last resort as to what is and what is not revealed truth, and the sent of an autocrat then St. Peter, his first predecessor, was an autocrat. But neither the first nor the latest Pope is or was an autocrat. An autocrat is one who rules by his own power, an absolute ruler, not the agent of another. The Catholic Church claims no such power for her head, bases his authority on no such principle. She teaches that she, and per consequens her head, is an agent, holding authority through a divine commission from Jesus Christ Himself, who created her and gave her a head. In His name and by His authority the Church teaches all things whatsoever He commanded and commissioned her to teach. To call her or her head an autocrat is a misuse or an abuse of the term. Call her divine Founder private autocrat if you will, for He, being God, rules by His own power, and commissions any agents whom He wills, to teach in His name and by His authority the revealed truth He wills mankind to know.

The Advocate: "Courts are subject to laws, and their decisions must be in harmony with the laws of the land." That is a strange saying from one who has grown up under, and is supposed to be familiar with the principles of our political system. The Supreme Court is not the judge of what is a law and what is not, that is, what legislative enactments are Constitutional and what are not; it being understood that an unconstitutional enactment, whether by the National or State legislatures, is not and cannot be a law while our political system lasts.

The Supreme Court has frequently passed judgment on legislative enactments and declared them to be unconstitutional, that is not laws at all. The Court is not, nor is any one else, subject to "the laws of the land" if those laws have not the implied or actual judicial sanction of the Supreme Court, for such so-called laws lacking that sanction are not laws at all, and therefore impose no obligation of obedience. Nor is there any authority in the legislative or executive branches of our Government that has the right to enforce obedience to laws that have been branded by the Court as unconstitutional. Yet you tell us that this august tribunal must obey the laws, meaning all legislative enactments; and not only that, but its decisions must be in harmony with the laws of the land."

Pray, who is to determine whether the decisions of the Supreme Court are

in harmony or not with the laws of the land? The Court, or you, or who? In our system of Government there is no judge of that but the Court itself, for its decisions are, therefore, the strongest possible evidence we can have that the legislative enactments are, or are not, in harmony with the Constitution. Our system of Government does not tolerate the application of your Protestant principle of private judgment to the decisions of the Supreme Court. It compels obedience to those decisions in utter disregard of your private judgment; it will have none of it, it will hear no appeal from that Court. When therefore, you say the Court's decisions must be in harmony with the laws of the land you utter a vague flutulent generality that serves no useful purpose.

The Advocate: "But even judges, within certain limits, exercise their private judgment in the interpretation and application of laws." Then you have found limits to private judgment. That is something, though you do not tell us what they are. But that aside; the Supreme Court is one entity having but one authoritative voice. With the internal movements of its individual components that end in the Court's official, ex-cathedra utterance, we have no concern. It is the voice or utterance of that one entity called the Court that is of interest to the citizen, and this Court has no private judgment, its judgment is official or it is nothing. The fact that its decision is manifested by a majority, or by an unanimous vote has no bearing on the subject. It is the decision, arrived at in either way, that counts, and from which there is no appeal.

FOR THE REUNION OF CHRISTIENDOM.

During Easter week all Rome was invited to the venerable Church of St. Marcello al Corso, in charge of the Servite Fathers, to assist at a solemn triduum in honor of the Seven Dolours for the reunion of Christendom.

The "Invito Sacro" or circular announcing this triduum read as follows: "Jesus Christ, the word of God made flesh, in order to accomplish the end of his mission on earth—the temporal and eternal health and happiness of all mankind—founded his Church and fashioned it in a manner like unto a sheep-fold under one true Shepherd. "Thus it should be, for as God is one, and as Christ is one, faith should also be one, and one also the Church, which alone, by this one faith, has being and life.

"Invisibly guided by the Spirit of God under the visible rule of the Vicar of Christ Himself, the Pope of St. Peter, the Church is commissioned to make conquest of all peoples and to unite them in one great and peaceful family. It is almost twenty centuries since Christ sent His first disciples to accomplish this new and marvellous work. The world has been filled with amazement at the magnitude of the work performed by the poor and simple followers of the meek and humble Nazarene, but all are not yet converted to the faith. At least two-thirds of the human race do not recognize Jesus Christ, their God and Redeemer. Not only that, but human passion and the spirit of darkness have attempted to enteeble the original strength and natural energy of the Church by bringing into her bosom discord and dissension. The sad and venomous offspring of vice and error, weaken Christianity, fetter its steps, hinder its movements, retard its triumphal march and thus at least indirectly but always most effectively favor the preservation of the two natural enemies of Christianity, Mohammedanism and Paganism."

To-day there are in the world about 120 million schismatics, 170 million Protestants, 300 million Catholics. Therefore the followers of Christ form an army of 600 million, which if firmly united and if loving one another as true brethren, could easily with the powerful means God gives, spread the light of the Christian faith and overcome the resistance of the millions of Mohammedans and Pagans who inhabit the greater part of the earth.

Therefore we pray that this happy union soon come to bind as formerly, the minds and hearts of all believers so that we may have in Christianity the fulfillment of the words of Christ: There shall be one Sheep fold and one Shepherd. This will be Jesus Christ's hour of triumph and all the world will become His."

An Association of Prayer for the reunion of Christendom, under the patronage of Our Lady of Sorrows, is canonically erected in the Church of St. Marcello in Rome, Italy, and a branch of this association has been established in the Servite Church of the Assumption, in Chicago, Illinois. Its rules are:

1st. To recite daily Seven Hall Marys in honor of the seven Dolours of the Virgin Mary, and the seven Dolours of the reunion of Christendom and the conversion of bad Catholics.

2nd. To call to mind at least twice daily, morning and evening, that mortal sin causes the total ruin of the soul, renews the painful passion and death of Christ and the cruel dolours of our Immaculate Mother Mary.

3rd. Firmly to resolve to be most exact and diligent in the practice and observance of the Ten Commandments of God and the precepts of the Church, and resolutely to avoid every grievous sin especially of impurity and profane words.—Boston Pilot.

CATHOLIC NOTES.

One of the ablest of French publicists is Abbe Felix Klein. He has accepted an invitation from the University of Chicago and will revisit America in July to deliver three lectures upon the Church question in France.

"Socialism and discontent will never gain any influence if the people who are able will only perform acts of charity and sympathy toward those less fortunate," was Archbishop Ryan's declaration before the annual meeting of the Philadelphia Branch of the Conference of St. Vincent de Paul.

On Thursday of last week Madame Lilia White, a daughter of the late John White, of New York, died of pneumonia at the age of sixty one years. More than thirty years in religion, she had been a teacher for the past eleven years at the Arch street convent of the Sacred Heart, Philadelphia.

A movement, it seems, is being made to erect a shrine, dedicated to the Lady of the Cataract, in one of the churches at Niagara Falls. As so many of the visitors to the Falls are devout clients of the Blessed Virgin, such a shrine would be an object of special devotion to them.

Right Rev. Msgr. Bernard O'Reilly, the biographer of Popes Leo XIII. and Pius IX., passed away last Saturday at St. Vincent's on the Hudson, near New Rochelle, N. Y. Msgr. O'Reilly celebrated his ninety-fifth birthday last September and was the oldest priest on this side of the Atlantic.

It has been discovered that the Cathedral of Mexico city, one of the largest and most famous churches in the world, was cracked from top to bottom by the recent earthquake. The fissure is an eighth of an inch wide. An engineer has been appointed to examine the building. The cathedral is centuries old.

The Westminster Cathedral, which echoed to the singing of centurios-old Irish hymns a few weeks ago, has lately added to its interior beauty by the setting up of a life-size crucifix in the entrance porch. This noble work is of Irish gypsum, moulded and cast by Irish hands in the studios of the Irish Art Companions.

All the Catholic parishes of the district of Delemont and Franche-Montagnes, Switzerland, which were suppressed in consequence of the schism of the Old Catholics and of the Kulturkampf have been re-established on the old lines. The Catholics of Switzerland now number 1,370,000, out of a total population of less than three millions.

The Rev. John W. Cavanaugh, C.S.C., President of Notre Dame University, Indiana, has been invited to give two addresses on conditions in France at Purdue University, in that State. It is a pleasant sign of the times that a prominent university of notably strong Protestant-evangelical traditions should ask a Catholic priest to state the French question for its professors.

At Ponon, Mexico, a suburb of Mexico City may be seen what is perhaps the smallest church in the world. It nestles under the shadow of a small volcano. The church is about ten feet high and twelve feet wide. Whenever a couple is married at the little altar of the church there is barely room for the bride and bridegroom to turn around at the same time.

At daylight on May 14 fifty mounted gendarmes surrounded the Convent of the Ursulines in Nantes, France, and when the Sisters refused to open the doors they were battered in. The Sisters were found assembled at prayers in the chapel, but after the Mother Superior had read a protest against the officiating priest removed the Holy Sacrament, and the Sisters withdrew. In the meanwhile an excited crowd gathered outside the convent, shouting maledictions on the soldiers. A number of persons were arrested, including a lieutenant of the 25th Dragoons.

Our Good Shepherd Sunday (April 14) over five thousand children gathered in Westminster Cathedral, London, for the purpose of presenting to the Archbishop the amounts of the collections made by them during the year on behalf of the incorporated Society of the Crusade of Rescue. The ceremony was very touching in many respects especially as one observed the pride and joy with which the little ones tendered their well-earned purses to their chief pastor. Subsequently the Archbishop ordered the pulpit and delivered a short address in the course of which he said that to carry on the work of the crusade it was necessary to collect £14,000 a year.

Cambridge, Mass., April 12.—Tired of the pleasures of life, Joseph Dwight, son of Prof. Thomas Dwight, of the Harvard medical college, has become a monk and has entered the Trappist Monastery of Our Lady of the Valley at Lonsdale, R. I. Although only twenty-one years old, Dwight gave much reflection to the matter, and after a consultation with his spiritual adviser, the Rev. Thomas I. Gassor, S. J., president of Boston College, he announced his intention. His decision did not meet with any opposition from his parents. His life at the monastery will be that of a recluse. Silence is mandatory among the Trappists, with the exception of the morning salutation, "Memoriam Mori." Young Dwight was formerly a student at Tufts college, but left the institute before the completion of his course to enter the employ of Houghton, Mifflin & Co., with whom he remained a year. A severe illness compelled him to give up his place, and on his recovery he decided to devote his life to religion.