

# The Catholic Record.

"Christianus mihl nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Pacian th Century.

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### DODGING THE QUESTION.

In endeavoring to make out a case against Rome, correspondents either go far afield for material, or they belaud the issue at stake. In regard to the French crisis they begin with the assumption that the Pope's action is inopportune. They do not on the reversal of the traditional policy of the Vatican toward the French Government, and in the cordial relations between it and Leo XIII. Cardinal Rampolla, erstwhile hooted at by venal scribblers, is dubbed a statesman, while Cardinal Merry del Val runs the gauntlet of adverse criticism and contemptible calumny. They insinuate that the present occupant of the Vatican is unfitted by training and education to cope with present day problems. And, with a word or two about the riches amassed by the monks, their efforts to impede the development of Republican institutions, and with a sentence here and there implying that the French Bishops are not in accord with the Pope on the subject of the Law of Separation, they leave their readers under the impression that the French Government is the victim of undeserved hostility. The main issue, however, is avoided, viz: Has the French Cabinet the right to interfere in the management and Government and to violate the fundamental principles of the Church? The Church regards itself as a complete society founded and commissioned by Christ, deriving its powers from no human authority, and possessing a constitution and doctrine against which no human law shall prevail. Hence the Pope cannot but be opposed to the policy of the French Government. His demands, however, are not of a nature to tax the generosity of the officials; for he merely wishes the Church in France to be free of external control in its worship of God—to have the rights of the Roman Pontiff and of the Bishops established in irrevocable security. But the French Government would change the constitution of the Church, and impose upon her, statutes that are antagonistic to her divinely-given powers. The Bishops then will be figure-heads; the real power will be in the hands of the lay associations which are to decide what religion shall be carried on. In a word, the Church in France, which is supposed to be free, enjoys fewer freedoms than it did in the days of the Napoleonic concordat by which both parties were bound. With everything ecclesiastical, from finances to clergy, controlled by the lay associations, it is difficult to see how the Pope could have acted otherwise than he has done. They who admire the answer of the Presbyterian Church of Scotland to the interfering tactics of the British Government of some seventy years ago, cannot, with any show of reason, refuse the Holy Father a need of praise for his battle in the interests of religious freedom. It is not a question which concerns monks or nuns, but which concerns the powers and duties of the Church. Rome has spoken: the cause is ended. Hatred will ever dog the steps of the true Church. For we read: "If the world hate you, know ye that it hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, therefore the world hateth you."

At present, so far as we can discern, the Catholics of France walk under skies that are very gray, and seem to be in nowise perturbed. We read much acrid criticism of the Government. We see eloquent speeches and have reports of demonstrations that are as paucal as they are ineffective, intent upon action and chary of academic discussion, which does nothing, we have scattered groups of Catholics crying aloud for miracles. Has France lost its "religious vocation"? It certainly needs a leader—a Charlemagne.

### AN OBJECTION.

"It may be urged," says the Bishop of Orleans, "that the constitution of the Catholic Church is not compliant, while that of the Anglican, Orthodox and Protestant, is more easy to deal with. I agree. But, I will add, we are made that way; and no one will make us otherwise; and after weighing the whole matter, and with history before us, we declare we are made for the condition of despotism and the emancipation of the human conscience. Statesmen who undertake to treat with the

Catholic Church cannot afford to ignore these facts." But they have ignored them; they ignore them to day, and France, with an apathy that is incomprehensible to us, allows them to ignore them. But, as Proudhon observed, to destroy the Church it is necessary to pluck God out of the reason and heart of man. And Infidels even of the French brand cannot do this.

### THE CORRESPONDENT ON THINGS THAT AIN'T SO.

Mr. Wm. Curtis, special correspondent of the Chicago Record Herald, tells us in one of his recent letters, that Cardinal Merry del Val is a young man of fifteenth century ideas. "What these ideas are, are not specified. The implication is that the Cardinal is hopelessly out of touch with present day enlightenment. From his position of correspondent he looks with pity on the fifteenth century, though historians of repute note, and with approval, its achievement in the suppression of lawlessness and anarchy and the diffusion of learning. It is sad, of course, to be relegated to a far off epoch, but long after Mr. Curtis is gone to the land where there is no time, some fifteenth century ideas will blossom and bear fruit in the souls of men.

Mr. Curtis says also that Cardinal Merry del Val is "an intense fanatic." A fanatic is one who has wild and extravagant notions especially in religion. As the Cardinal is a zealous and cultured member of the Church, which, to quote Professor Peck, speaks to the troubled and wavering soul in the serene and lofty accents of divine authority, and which, according to Dr. Schaff, still bears witness to the fundamental facts and truths of our holy religion, we cannot see how he can with propriety be dubbed a fanatic. If he did not have any views of his own he might be styled broad minded. If he took correspondents into his confidence he might be rewarded with adulatory platitudes. But as he is merely a Cardinal of Holy Church, intent upon his business, and a gentleman whose charm and tact are beyond dispute, he must needs be called an "intense fanatic."

Continuing Mr. Curtis says: "His brother, who is private secretary to the young King of Spain, once told me that Cardinal Merry del Val regretted that the days of martyrdom were over, because it is now impossible for him to be burned at the stake."

In our opinion, being burned at the stake is preferable to being pursued by the assassins of the press. And on the assumption that the story, which, with such good taste, Mr. Curtis gives to the public, is true, what does it prove? Anything to be ashamed of? Or does the ideas of this generation preclude the possibility of a man dying for his faith? Soldiers give their blood for country. Are the soldiers of Christ less brave? If Cardinal Merry del Val did speak as reported by Mr. Curtis, he spoke the language of men of every clime and century who place principle above expediency and cherish it, however the wind may blow. When Mr. Curtis, going from romance to falsehood—from efforts to make copy to attempts to place the Cardinal in a false light before his readers—shows himself to be a man of whose ideals no century could be proud. We wonder if on the planet there are individuals so benighted as to believe that Cardinal Merry del Val hates the United States and France because they are republics; that he is opposed to all progress, etc. So avers Mr. Curtis, and the Chicago Record Herald does not challenge him. From a gentleman of Mr. Curtis' pretensions we do not expect lying so bold and crude. It is a "whopper" without an artistic touch to hide its ugliness. This kind of "letter" means easy money, but its writer is not the type of man that a Westerner "would cross the plains with." May we suggest to Mr. Curtis that he can be a "special correspondent" and yet "be white" and not play the game with stacked cards.

### THE MODERN DRAMA.

Mr. Ries has done good work for the poor of New York. He has let sunshine into tenements erstwhile dark and pestilential, and has enabled the children there to have a play-day. Mr. W. Witter, the dramatic critic of the New York Tribune, proves, by his battling against the vicious and immoral drama, that he is also an efficient citizen. He gives no quarter to the stage that teaches lessons of sensuality and unfolds before young and old the chronicle of sin. He crushes mercilessly the pretense that would justify

the play that is a power for evil. The unclean stage, however, waxes influential. Its promoters are prosperous; its patrons are many and are in nowise reluctant to witness performances that tend to vitiate the moral sense, and are contributions to villainous. These patrons yeelp "prominent citizens" by the reporter, head not the disreputable drama that can do more harm than the disreputable districts of the community that arouse their indignation. Women who would scorn to speak to a fallen sister have not a scruple about watching adventuress ladies with pasts, and more or less clothes, immersing themselves in cess-pools.

And we are told that this kind of drama opens the tear ducts of the woman patron. She may not regret non-payment of her debts, or berating her servants, or nagging at husband, or neglecting the poor, but the lady of the problem play, with her attacks on decency and antics that should bring the blush of shame to the cheek of anyone not devoid of the most elementary ideas of morality, is a tear compeller. Strange, for there are so many other things worthy of tears!

In the Tribune, (Sept. 19), Mr. Winter pays his respects to a few plays which have been given a word of approval by some Canadian newspapers: "The present dramatic season," he says, "has started with 'The Hypocrites,' a story of florid didacticism about amatory incontinence; 'His House in Order,' a story of infidelity in marriage and the consequence thereof; and two versions of 'The Kreutzer Sonata,' a story of depravity, adultery, disease, madness and murder. Who is the better for them? The same old distressing picture is shown and the same old rancid scrap of stale morality is dangled before the public nose—as if any human being having access to the New Testament stands in the slightest need of precepts commendatory of cleanly life. Or, as if any person having access to the newspapers has any need of additional information as to creatures of depravity, deeds of crime and scenes of horror."

### LET US HELP THE DEAD.

Written for the CATHOLIC RECORD.  
"If heaven and earth," says Father Faber, "are full of the glory of God, so also is that most melancholy yet most interesting land, where the prisoners of hope are detained by their Savior's loving justice, far from the Beatific Vision and if we can advance the interests of Jesus on earth and in heaven, I may almost venture to say that we can do still more in Purgatory. Each of us, without aiming beyond our grace, without supernatural gifts to which we lay no claim, may by simple affectionateness and the practice of sound, Catholic devotion, do great things, things so great that they seem incredible for the glory of God, the interests of Jesus and the good of souls. If we are fully possessed with this Catholic devotion for the Holy Souls, we shall never be without the grateful consciousness of the immense powers which Jesus has given us on their behalf. Oh! what thoughts, what feelings, what love should be ours, as we, like choirs of terrestrial angels, gaze down on the wide, silent, sinless, kingdom of suffering, and then, with our own venous touch, the sceptred hand of Jesus over its broad regions all richly dropping with the balsam of His saving blood."

He pictures in a very beautiful passage, the loveliness of those immaculate, patient souls, the moonlight of Mary's throne, lighting up those vales of dread mysterious fire, through which silver-winged angels voyage, and he goes on to show how the angels and other holy ones of heaven, and the Blessed Virgin and Christ Himself are deeply interested in our efforts for the poor souls, which promote God's accidental glory. He reminds us, how souls we have loved on earth "go to Purgatory for small matters and remain there an unexpected long time."

He emphasizes the fact that their gratitude towards those who have assisted them is greater than anything we can imagine, and that our suffrages, our prayers, our alms deeds, our sufferings, interior or exterior, can all powerfully assist them, while returning in showers of grace upon our own heads. In fact, he uses every argument to induce us to do what the Church likewise gives us an urgent invitation to do, in this month of November, to assist by every means in our power those departed, especially, our friends, kindred, benefactors and enemies. Perhaps, what will not deter us from this pious practice is our belief that our loved ones, who were so good upon earth do not need our prayers, that they are already in heaven. They were good, the devout Catholic mother, who has given us, under God, our very faith, the father, who was our exemplar, the friend whom we revered, the holy priest, who ministered at an altar, and their reward will be exceeding great. But they were human and God's justice must be satisfied. His mercy, equally great, places the means within our hands.

The means of helping the dead are countless, and within the reach of everyone. First and above all, of course, to have Masses said for the de-

parted. Priests sometimes feel delicate about insisting from the pulpit upon this vital truth, for carping critics are not wanting. But lay persons can remind each other of the immense utility and the sublime charity of having the holy sacrifice offered for the prisoners of Purgatory—a practice which will assuredly react upon the souls after living. Hearing Mass, receiving Communion, making the Way of the Cross—which is enriched with innumerable indulgences, many of which are plenary—reciting the Rosary, which is another treasure of indulgences, are all means to this great end. Then, there are the little, ejaculatory prayers, familiar to every one, and such practices of devotion as the chaplet of the Sacred Heart, all heavily indulgenced and which can be employed efficaciously by even the busiest persons, to speed the holy souls to heaven.

Besides all these things, there are certain organizations in the Church, which it is useful to join, for the continual relief of the dead. The order of the helpers of the holy souls, founded by Mother Mary of Providence, is one of the most important. The whole life of those religious, a life of prayer and work and sacrifice, is devoted to assisting the departed. Many priests and nuns of other communities are affiliated with them for this pious work. Lay persons may become honorary members of the payment of a yearly fee, say one dollar or upwards, and reciting a short prayer every day. They procure for themselves after and for their deceased relatives, enormous advantages. Admission may be procured by applying to Rev. Mother Superior, Convent of the Helpers of the Holy Souls, 114 East 86th Street, New York City.

Tacere also exists at Montligeon in France, a superb basilica, devoted to the relief of the suffering souls. It is the headquarters of the "Epiptary work," of which the late Holy Father said, "when raising it to the dignity of an archconfraternity, a solemn and special pledge of his favor and as a recompense proportioned to its merits."

We have learned with pleasure of the association canonically erected in the parish of La Chapelle, Montligeon, under the title of L'Aluvre Epiptary for the forgotten souls in Purgatory, composed of a great number of associates and spread far and wide, and which is doing good and excellent work by having the Holy Sacrifice frequently offered each day for the relief of the suffering souls. Pius X has also given it his blessing and approval, and the work has been encouraged by upwards of a hundred Bishops, including eighteen Cardinals. Priests in all parts of the world are its zealous promoters, making offerings of one or more Masses, and they have as members, the advantages of a privileged altar. The laity everywhere have enrolled themselves by thousands. The conditions are very simple. To have one's own name or the names of others living or dead, enrolled on the register at the basilica, and to pay cent yearly, or \$1 in perpetuity, that is, until the person so enrolled has entered heaven. By this simple means, the associates obtain a share in about six hundred Masses daily, many of which are said by missionary priests and that is in itself a charity. The archconfraternity is enriched, moreover, with many indulgences. It is a wonderful thing to think of the work being done in that immense Cathedral, with branches everywhere outspreading, especially for the poor, for those who have none on earth to pray for them, the vast army of the unknown dead, who perish in great calamities. Priests are specially remembered there and of course, all classes of the dead. Not only are all these Masses said, but other services and prayers are offered many times during the day. It is a very sanctuary of God's mercy. Those who wish to be enrolled can send their own offerings, and if desired those of friends or neighbors, by postal order or in some other safe way to Mr. Paul Baguet, La Chapelle, Montligeon, Orne, France.

If these various means of giving assistance to the dead, be widely employed the present month of November may be made one of special joy for the dear departed, and many a beloved soul will pass into the light of God's presence to help us thither by their prayers.

### THE PRIESTHOOD.

"He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. (I Cor. 7:32-33) But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided." St. Paul here covers the whole case. Nothing earthly should have a claim on a priest, neither father nor mother, nor brother nor sister, nor wife, nor children, may claim him. The priest, body and soul, belongs to the Church of Christ. To promote and protect its interests, to live for its people, to work for them, to die for them if necessary, to think of them, to provide for their every want, and pray for them night and day—this is the mission of the Catholic priest. If he has a wife and children to work for he can not give his whole time and thought and work and the fruit of his labors to his people. In the words of the Apostle "he is divided." The gospel of self-denial must have a self-denying priesthood to preach it. It is impossible, it is absurd, to think of a priest being a married man. This is the obvious answer to our second question.—Professor Star-buck (non-Catholic) in Sacred Heart Review.

### FATHER SUTTON, C. P. TO BRISTOL NON-CATHOLICS.

MISSIONARY RETURNS TO SCENE OF FRUITFUL LABORS OF LAST YEAR—IMPRESSIVE DISCOURSES—PICKINGS FROM THE QUESTION BOX.

Catholic Standard and Times  
Bristol, Pa., September 30—Rev. Father N. Sutton, the Passionist missionary, is with us again. Just one year ago Father Sutton conducted a mission for non-Catholics in St. Mark's, Bristol. After leaving Bristol he went to the State of Alabama, and since that time he has been engaged in that State lecturing in all of its large cities and in many of its small towns.

Great interest was taken in the mission here last year, both by Catholics and non-Catholics. Every night the church was crowded, and many were the questions which Father Sutton was called upon to answer. As an evidence of the great good done during the mission, as soon as it was over the various Protestant ministers of Bristol were aroused to a wonderful activity to stem the Romeward drift of their people. They made use of pen and voice in pulpit and press to hold their people to their old moorings by the rotten ropes of intolerance and prejudice. But a change had come over the people; these old ropes had been broken, and many earnest searchers were cruising in the sea of inquiry. Some at last entered the safe harbor of the Catholic Church.

THE CONVERSION OF A FAMILY.  
One evening during this year's mission Father Sutton remarked, "The mission of last year there have been received into the Catholic Church in this parish twenty five converts, and they are the fruits of that mission, either directly or indirectly. To illustrate," continued the missionary, "how a person may be brought to the Catholic Church indirectly by a mission to non-Catholics, I'll give you an example. A married lady, the mother of children, attended the lectures, and ere the mission was over she was under instruction. After her reception into the Church her example and influence had such effect upon her husband and children that it was not long until they followed in her footsteps, although they had not heard one of the lectures."

The mission to non-Catholics this year was preceded by a two weeks mission to the Catholics. Fathers Robert and Hubert of the Passionist order, conducting it. The Catholics were called upon to lead their aid in arousing an interest in the mission to non-Catholics. As usual on such occasions, they entered heart and soul into the work, and thus the success of the mission was assured.

IF CHRIST BE GOD.  
The non-Catholic mission opened Monday night, when a large audience assembled to greet Father Sutton for the second time. His lecture, "The Importance of Religion," made a deep impression upon all present, and caused many to ask themselves the question, "Am I following the sure way to everlasting life?"

The following night the missionary spoke on "The Divinity of Christ." It was a soul-stirring argument, and when, in conclusion, he showed, in clear and forcible language, what consequences flow from his doctrine—that Christ is God, the tense aspect of the audience was strikingly impressive. He said: "If Christ be God, then it follows, first, that there can be but one true religion, the one He established; second, the religion He would establish would be complete in all its parts, and it would never need the aid of men to improve it; third, being the only true religion, there is no other way of salva- tion but through it, and every one is bound to belong to it."

So clear and evident are these consequences to those who admit the divinity of Christ that many who were present and who were not members of this "old religion" were deeply moved by the strong appeal which Father Sutton made to them to become members of that Church which the God man, Christ, had founded for their salvation.

THE SEVEN LIVES OF A CATHOLIC.  
The subjects treated in the lectures this year were of a different character from those presented by Father Sutton last year, and whilst each one of the lectures produced a deep impression, the one wherein he explained the real life, the inner life, of a Catholic made a decided "hit" and touched the hearts of many non-Catholics who listened to his burning words. I shall quote his own words: "What is the real life of a Catholic? When you view a beautiful cathedral from the outside, you may admire its proportions, the symmetry of its parts, its lofty tower and massive walls; but to behold the beauty of its interior you must enter within through the door. Then all its grandeur will burst upon you, the long, majestic aisle, the vaulted ceiling, the superb altar and the beauty and design of the stained glass windows—all are revealed in their full splendor, and you stand thrilled with awe and wonder. So, too, with the Catholic Church. Your reason may lead you to admire its wonderful power and influence. You marvel at its unity, its vitality and its claims. You view it only from without. To behold its inner, real life you must pass through the door, which is faith; then all its grandeur, power and sanctity are revealed to you. Allow me to take you by the hand; let us enter. We stand on hallowed stones, trod by saints of old. Their tears have moistened the pavement. We feel a holy awe creep over us, as if we had drawn near to God, and that, like Moses, we should be unshod to stand before Him. What do we behold? A new-born babe is carried into the sacred temple. A

priest, the public representative of the Church, demands of it, 'What do you, ask of the Church of God?' It answers, 'Faith.' Again I hear the priest demand, 'And what doth faith bring thee to?' The child, through its sponsors, answers, 'Life everlasting.' 'It,' says the priest, 'you wish to enter life everlasting, keep the commandments.'

### DOMINATED BY FAITH.

"Here we have the secret of the Catholic life. It is a life dominated by faith—ruled by faith, directed by faith. It is this gift of God given to the soul in baptism which makes visible the things of God. It is the sun of a higher and better world. This gift of faith and grace is the root of what is called the supernatural life. Faith brings the Catholic into the spiritual world; it is near to him. Angels, God, heaven are not mere truths to him; they become actual to him. The little child speaks of its angel guardian, of heaven and of God as if it saw them. The Catholic becomes familiar with the unseen world. He lives for life everlasting. As light and food are necessary for the life of the body, so also are they necessary for the life of the soul. Catholic faith not only fills the soul with light, teaching it what it requires to know in order to serve God aright, but it refreshes the soul with the food of hope and charity. Thus the Catholic walks among unknown things as if they were seen, and when he bids adieu to this world he goes with joy and confidence to meet his God, whom he has loved and served in this life."

This was a new view of the Catholic Church, and it was one well calculated to arouse deep and earnest thought in those who have so little spiritual comfort in the cold and hollow shell of Protestantism.

### CATHOLICS AND RACE SUICIDE.

(From The London Daily News)

A year ago the Fabian society appointed a committee to investigate the causes of the decline in the English birth rate, and find out whether it was due to physical degeneracy or race suicide. This committee has not yet made its report, but Sidney Webb, a writer on social economics and one of the principal members of the Fabian society, in today's Times mentions seven conclusions at which the members of the committee have arrived.

1. The decline in the birth rate is not merely the result of the alteration in the age of the marrying population or in the proportion of married women.
2. It is not confined to the towns.
3. It is exceptionally marked where the inconveniences of children is especially felt.
4. It is most noticeable in places inhabited by the servant-keeping class.
5. It is much greater in that section of the population which gives proof of thrift.
6. It is due evidently to some cause which was not appreciably operative fifty years ago.
7. It is principally, if not entirely, the result of the deliberate action of married people.

Among Roman Catholics the regulation of the birth rate is strictly forbidden. It is significant therefore that Ireland is the only part of the United Kingdom where the birth rate has not declined. It is true, the writer says, that it has gone down a little in Protestant Belfast but it has not fallen in Catholic Dublin. In the towns of Great Britain the decline is least in Liverpool, Salford, Manchester and Glasgow, all of which have large Catholic populations.

### THE ART OF LISTENING.

Father Faber says: "There is a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air which shows their thoughts are elsewhere, or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts as being more interesting, at least in their own estimation than what you have been saying. Some interrupt and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves making your case only an illustration of their own. Some mean to be kind, listen with such a determined, lively, violent attention that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons whose manners will stand the test of speaking break down under the trial of listening. But all these things should be brought under the sweet influence of religion.

### Prince-Priest Took up Collection.

What but the Catholic religion could show such a spectacle as this? A prince of a reigning German house preaching and collecting in a French Church in the French capital for the faithful of Alsace Lorraine? Such was the scene witnessed recently in the Church of St. Lawrence, Paris, when H. R. H. Prince Max of Saxony, once a tireless worker for the poor in the East End of London, the brother of the present King Frederick Augustus of Saxony, spoke in favor of the missions of St. Joseph to help the needy in Alsace Lorraine, and to assure them the aids of religion. The five isles of the Church were filled, and the prince-priest himself made the collection, a very good one.

In commemoration of his seventieth birthday, Count John A. Creighton, one of the founders of Creighton University of the Jesuits, deeded to that institution two buildings in the wholesale district of Omaha. They are worth about \$505,000, and will pay the university about 5 per cent.