

JANUARY 7, 1909.

the Government was too strikingly exhibited in its confiscations of Church property to leave room for the supposition that the Holy Father did not estimate it at its worth.

In refusing to accept the pension as guaranteed by the Government, the Holy Father was influenced entirely by his determination to do no act which would lessen his inherent right to a restoration of the temporal authority of the Roman See; and notwithstanding the time which has elapsed since the usurpation of that authority by the Government, the hope is still strong that it will yet be restored so as to give the Pope once more the independence which he enjoyed before the final occupation of the States of the Church which took place in 1870. It is fully expected by the authorities of the Vatican that the European powers will yet become impressed with the necessity of enabling the head of the Universal Church to fulfill the duties of his sacred office without the interference of any local sovereign or government.

It is certainly to the interest of all the powers, Protestant as well as Catholic, that this should be the case, and the time must come when this will be recognized, and the Pope restored to his former position as an independent prince. Pope Leo XIII. will do nothing to put into jeopardy the sacred claim of the independence of the Roman States, which, going back for nearly twelve centuries, outdates the existence of all other earthly dynasties. It is not to be supposed, therefore, that he will consent, any more than did Pius IX., to become a pensioner, receiving as a debt from a hostile government a small pittance of what is his by right of twelve centuries of undisturbed possession.

#### SAVED BY AN EMPEROR'S TEARDROP.

The following story is told apropos of the Emperor of Austria's jubilee: "A sentence had been pronounced in a criminal court and the document was brought in to the Emperor for his signature. He had just commenced writing his name when a tear fell from his eye, blotting out the letters. The Emperor folded the paper together and handed it to his secretary, saying, 'Tears wipe out all guilt. I cannot subscribe the judgment. My name is obliterated; destroy the paper, and let the guilty one live.'"

#### FEMINIST PERVERSION OF HOLY WRIT.

It will be remembered that Mrs. Elizabeth Cady Stanton and twenty-four other members of the shrieking sisterhood have been engaged on an edition of the Bible in which all Scriptural references to women and womanhood are to be rigorously excised, amended or denounced. Our readers will pardon us, but the first impression one gets from it is of twenty-five pullets engaged in the undignified and rather fruitless effort to crow. From another point of view, however, the book is pathetic and disheartening in the extreme. Not only do they want to change the account of Creation (which, they say, makes woman seem a mere after-thought of the Creator), and of the fall of man through the temptation of Eve, but there are other passages so shockingly blasphemous as to make one wonder how any woman but the most abandoned could have written them. One good result we may hope from this book: it cannot fail to disgust every decent man with the shrieking sisterhood and the kind of womanhood which it represents. When will non-Catholics cease from diverting to ignoble ends that pure Word of God about which they used to prate so much?—The Ave Maria.

#### THE LIBERALISM THAT IS CONDEMNED.

We occasionally see sensational comments about "Liberalism," but we never read a true description of the sort of Liberalism that is condemned by the Church. The fundamental error of Liberalism and so-called Liberal Catholics is their foolish attempt to bring the supernatural to the level of the natural, and accommodate the principles of the unchangeable truth to the vagaries of human science. They measure the infinite by the finite, and would, if they could, make the spouse of Christ the handmaid of a false civilization. In the blindness of intellectual pride, they look first to man's happiness on earth. The true Catholic, on the contrary, makes God's law the standard of what is right, and obeys with loving confidence the official teachings of His vicar on earth. The believer—the true Christian—loves to consider himself as a traveler, directing his steps to a better country than that of this world. He preserves in his heart the love of the unutterable riches which God has prepared for his elect in another life. The hope which he cherishes in his soul of one day enjoying this blessed immortality, prevents him from attaching himself to earthly goods—leads him to despise the false and guilty pleasure of this world, and assists him to resist temptations with courage and support afflictions with patience.—American Herald.

#### A ROSARY WITH A HISTORY.

In the possession of a community of English nuns in Paris there is a rosary with a name and a history. Its name is "My Lord" (Monseigneur). It is a large beaded rosary and upon it the English nuns in Paris have for two hundred and forty-five years been saying prayers for England. Each religious has it a week in turn. While the bell is ringing for Sunday Vespers, at a given moment the one who has had it last goes and hangs it at the door of the one who is to have it next. Thus is a system of perpetual prayer pursued for the mother country. This historic rosary, together with the pastoral ring of St. Cuthbert, Bishop of Lindisfarne, dating from the seventh century, were given to the community by the churchman, Richard Smith, who, himself an exile for his faith, acted as protector of the English nuns in Paris in the seventeenth century, and at death left them what he possessed.

#### HIGH CHURCH SERVICES.

Burial of "Father" Brown—Bishop Potter Couldn't Stand the Incense and Holy Water.

Among those present at the elaborate and solemn High Church services which marked the funeral of Rev. Thomas McKee-Brown, rector of the Episcopal church of St. Mary the Virgin, in New York city last Friday, was Bishop Potter. The bishop's position to the extreme ritualism of the "High Church" ceremony and his leadership of the Low Church faction in opposition to Dr. Brown is well known; in consequence, much comment was caused when, after the service proper was over and preparations were made to sprinkle the bier with holy water and incense it, the head of the diocese suddenly descended from his seat and departed from the church.

Following an acolyte bearing the cross and surpliced boy choir, two hundred "priests" filled into the chancel of the church to perform the solemn and impressive office of the dead Father Brown, at 11:30 o'clock. They were headed by "Brother" Gilbert of the Order of Nazareth, in his brown habit covered by a cape. Bishop Potter came last.

The "sacrifice of the Mass," the incensing of the altar and the sprinkling of the bier with holy water were unfamiliar rites to many of the clergy, men and laymen who were in the congregation. Bishop Potter followed the service closely. He kept his eyes downcast at the incensing of the altar and for the most part of the "mass."

#### NOT IN SPAIN, NOR IN THE "DARK AGES."

From the Liverpool Catholic Times.

In the Dark Ages, somewhere about the year 1200, in a remote district of Spain where the people were frightfully ignorant and priest ridden, a poor man who differed in creed from those around him sought to put up a stone over his mother's grave bearing an inscription expressive of his Christian sentiments. Will it be believed—the barbarism and intolerance and inhumanity of those Spanish Papists of the Dark Ages was such that, though the man and all the members of his denomination contributed their share to the local rates and taxes, the local corporate body refused to permit the erection of the stone until they were alarmed by the fear of legal action and legal expenses? Good reader, let us not libel Catholics, the so-called Dark Ages and the Spaniards of the year 1200. Catholics and Spaniards would be incapable of such conduct in any age. The incident took place neither in Spain nor about the year 1200, but in 1898 and in Protestant England—great, glorious and free. The actors were Father Reilly, of Leighton Buzzard, and the Leighton Buzzard Burial Board. The reverend gentleman and his father wished to raise a stone to the memory of Mrs. Reilly, who died in October last year, and they caused to be inscribed upon it the usual Catholic appeal to pray for the soul of the departed, with St. Ambrose's words, "we have loved her in life—let us not forget her after death." The Burial Board, as we have intimated, objected, delayed the erection of the stone for weeks, and only gave way through fear of litigation. Well may Father Reilly assert, as he does in a letter to the local press, that the spirit of the test act, the corporation act and the five mile act still survives.

#### IRISH AFFAIRS.

Nothing definite has yet been done toward realizing the demand of the Irish people of the majority for unity among their Parliamentary representatives. The obstructionist leaders and their organs keep shilly-shallying over the matter, and the people are losing patience. In this unsatisfactory position of affairs there is an element of hope left in the attitude of such prelates as Cardinal Logue, and it would not be the least satisfactory outcome of such a protracted period of internecine struggle, as we may term it, if the people were again to turn to those who for many a weary year in the penal time were looked up to as their natural leaders, their spiritual guides. Besides the advocacy of Cardinal Logue, a new and potent ally has suddenly appeared. Lord Emly, a Limerick representative of "the old stock," has come out boldly in favor of Home, and is spoken of favorably as a possible leader in the coming renewal of the struggle for the desirable end. In a recent interview he declared himself, in the words of Grattan, that he will not be satisfied "so long as the mean-

est cottager in Ireland has a link of the British chain clanking to his rags." Lord Emly is a nobleman of high character and respectable political antecedents. As the Right Hon. Mr. Monsell he filled the office of Postmaster General about a dozen years ago, and was a Unionist or Whig in policy rather than a Home Ruler. But the Catholic University transaction has made him a convert. He is a staunch Catholic, but of course that fact would not be taken into account in such an important question as the Irish leadership. The Rev. Father McKee, of Lissau, specifically proposes in a letter to the Irish papers that Lord Emly be invited to assume the leadership of the Irish party, but as he sits in the House of Peers, there might be some difficulty in the way of his acceptance if the post were offered by the Irish members of the House of Commons. However, things cannot much longer go on as they are, and some leader must be looked for, it seems to many, outside the present list.—Philadelphia Catholic Standard and Times.

#### SASSAFRAS CHRISTIANS.

We do not say it in a way of fault-finding, neither as a slur upon any church or on Christianity, but there is no doubt that we have in the world too many sassafras Christians. It may be that there are those who do not know what kind of a Christian a sassafras Christian is. We will explain: Every farmer who uses wood well knows that when a lot of sassafras pieces of wood are put together and fire set to them that the wood will blaze, pop and make such a noise that it would seem that the world was on fire. But separate the pieces, and in less than five minutes the fire has gone out, the crackling has ceased and the whole thing is as cool as if no blaze had ever existed. Many professed Christians are the same way. When they are together in a protracted effort they are warm, they get hot, they make a noise, and to the onlooker one would suppose that there was enough religion on hand to fire the world, but as soon as the members separate, like the sassafras chunk, they cease to burn or blaze. Such people are sassafras Christians.—Madisonville Hustler.

#### A MOSLEM UNIVERSITY.

It is curious to find a Mahometan advocating in the Nineteenth Century Review a proposal for the establishment of a Moslem University by England, and what is more curious still is the fact that the proposal seems likely to be carried out. Lord Kitchener, the victor of Omdurman, favors such a step, and thinks the Sudan would be the most fitting locality for the innovation. What a satire would it be to find the Government which does not dare to give Ireland a Catholic University setting up one for the benefit of a system which is as much opposed to Christianity, in its traditions, its achievements and its spirit, as ancient paganism was! But this is part of the finess of English policy. While every concession is made to the demands of oriental cults, the smallest measure of justice to the people who have in time of trial been the mainstay of the British Empire in the East is resisted to the point of revolution.—Philadelphia Catholic Standard and Times.

#### THE A. P. A. KODACKED.

The usefulness of refined humor as a weapon of controversy has often been demonstrated by the editorial page of the Pilot. Mr. James Jeffrey Roche, the editor of that readable journal, has employed his favorite weapon with good effect in his new book, "Her Majesty the King," which includes a mild satire on the manner in which the late war was carried on. We quote one paragraph, the point of which will be plain especially to members of the A. P. A.:

The Sultan had great confidence also in the reserves, composed of various military and civil organizations distinguished for the splendor of their uniforms and the vociferousness of their patriotism in time of peace. As it happened, their reserve was so pronounced and shrinking in its character that it kept them from thrusting themselves to the front in time of war. Patriotic orders, which had vowed to die for their country many a time, did not forget their vows when the dread ordeal came; but, on the contrary, with a fortitude unequalled in history, closed their eyes and voted unanimously to die of old age for the land which they loved so well and so wisely. For, as they truly said: The ignorant soldier goes and dies for his country, and thereby ends his usefulness to the country, but we who stay at home live to devote ourselves to the country's service in any capacity, however lucrative. Bismillah! they were wise in their generation.

#### A SOLDIER CONVERT.

Mr. Maynard Childs, of the United States Hospital Corps at Fort Meyer, who enlisted in the Fourteenth New York Volunteers, of Brooklyn, on April 16, became a Catholic on the evening of December 12, the sacrament of baptism having been administered by a Dominican priest in St. Dominic's Church, Washington, D. C. His new name in baptism is Aloysius.

It is interesting to know what led Mr. Childs to embrace the Catholic faith. Born of English Episcopal parents, on September 16, 1869, at St. Helliers, Jersey, the capital of the Channel Isles, Mr. Childs when eighteen years of age, left home, went to London and enlisted in the British army, serving his seven years' enlistment in Egypt and India, where he took part in several engagements.

"To attend church on Sunday in the British army," said he to the writer, "is always compulsory, but I often noticed that Catholic soldiers in the British army would attend Mass on Sunday far more willingly than Pro-

testants do their own service. And as there is more or less Catholic literature in the library of every British regiment, I learned enough of the Catholic religion there and then to convince me that I should become a Catholic some day. And only for Father White, of the Fourteenth New York, who was always ready to answer my numerous questions in Chickamauga about the Catholic faith, and for the prayers of good Catholic friends in Washington, I presume I would have delayed a few years longer."

Mr. Childs never felt so happy as he did when coming from his first confession after baptism. Grasping the writer's hand, who was his sponsor at baptism, "What a pity," whispered he, "that so many people cannot realize the happiness of confession." He made his first Communion on Christmas morning.—Philadelphia Catholic Standard and Times.

#### SOME TIMELY NEW YEAR RESOLUTIONS.

As the season of good resolutions approaches we would earnestly urge our readers to shun bad books, as they would a plague. Some observant writers do not hesitate to say that bad reading leads directly to murder and suicide, and others, while they do not go quite so far, assert that it tends to the serious demoralization of the young and that it often spoils promising characters, and creates ruinous habits and tendencies at the most critical period of development. For it is not adventure merely that this class of fiction treats of, but distinctly low and vicious adventure. It pretends to describe life among the criminal classes. It decorates with tawdry rhetoric careers which in reality are monotonously dull, sordid and dreary. It apotheosizes the foul orgies of the gin palace and the gambling den, and makes heroes of thieves, pick-pockets, burglars and their loose female companions.

The flash literature of the day gives currency to thoughts and language that are subversive of social order and morality. The law is set at naught, and the hero is often a detective in league with thieves and murderers. The plain deductions to be drawn from such books are those which silly boys too often draw, namely, that it is fine and manly and independent to be a rowdy and a criminal; that a spirit of adventure justifies all manner of debauchery and dissoluteness; that a life of honest work is beneath the ambition of a high spirited youth, and that the rumshop and the thieves' cellar are the avenues to fame and pleasure. It is an old story, no doubt, but it may be questioned whether societies for the suppression of vice could not extend the field of their labors so as to include the class of fiction which, without being positively obscene, exercises in all probability a more far-reaching influence for evil than those more coarse and brutal publications which are from time to time confiscated and destroyed. A censorship of this kind would need to be carefully restricted, no doubt, but seeing the magnitude of the evil to be contended with, it may be asked in all seriousness whether some legislation remedied ought not to be sought. And we hope that some member of the incoming Legislature will take the matter up and push it to a successful issue.—American Herald.

#### THE PURITANS AND CHRISTMAS.

Speaking of Christmas carols, the Northwestern Christian Advocate (Methodist) says: "We are indebted to the Puritans for the introduction of a religious flavor to the carols."

If we had ever discovered the slightest indication of a sense of humor in the Advocate we would take the above as a passable joke for this cold weather. But as it lacks humor we take it that what we quote was said in all seriousness; and are greatly puzzled to know where it got the notion. Instead of giving a religious flavor to anything associated with Christmas the Puritans endeavored to take it out. They wished to abolish the festival altogether, as appears from the following law: "No one shall read common prayer, keep Christmas or saint's days, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jew's harp" (Barber's Blue Laws of Connecticut, No. 36).

In the early centuries Christmas carols were pious and joyful hymns, composed and sung in the spirit, and in imitation, though distant, of the song of joy sung by the angels over the stable at Bethlehem, "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis."

All this was centuries before the Puritans had any existence or any religion to flavor Christmas carols with. They were too sad and gloomy a lot to think of singing a song of joyful cheerfulness. "Hark from the Tombs a Doleful Sound," or something in that funeral and sepulchral vein pleased them better. Something that could be accompanied with the "drum, trumpet and Jew's harp."

Here is an instance of the way they used to put a religious flavor into things: "No priest shall abide in this dominion (Connecticut): he shall be banished and suffer death on his return. Priests may be seized by any one without a warrant."

Here is another instance, somewhat less sanguinary, but of equal religious flavor: "A debtor in prison, swearing that he has no estate, shall be let out and sold to make satisfaction."

Here is another that for religious flavor takes the cake: "If any man shall kiss his wife or wife her husband on the Lord's Day, the party in fault,

shall be punished at the discretion of the court of magistrates."

This has a religious flavor about it, but not the kind of flavor that the "party in fault" would consider a desirable one. Puritans of the stricter sort had a prejudice against Ben Franklin because he was born on the Sabbath day, in utter disregard of the law. To begin by Benjamin in their was a bad sign for Benjamin in their eyes. But Ben was famous for never missing an engagement that he could possibly keep.—N. Y. Freeman's Journal.

#### YELLOW JOURNALISM.

Archbishop Bruchesi's Strong Appeal to Editors and Publishers.

Philadelphia Catholic Standard and Times.

Moved by a sense of the injury resulting to public morals from "yellow" or sensational journalism, His Grace Archbishop Bruchesi, of Montreal, has addressed a notable letter to the editors of some Canadian papers. Among persons of all classes and creeds the distinguished prelate occupies a position of high esteem, and it is believed that his stand in the matter will bear good fruit. In the course of his letter to the editors the Archbishop says: "Very often, Mr. Director, whole pages of your journal are covered with pictures representing some criminal scene. Every thing is there—the assassin, his accomplices, the victim, the scene and the instruments of the crime. Your reporters have also visited everything. They have questioned one after the other, the murderer, the witnesses, the police officers, and a minute report of their investigation complacently appears on the frontispiece of your publication. Unconsciously, no doubt, things sometimes go so far as to frame up those pictures and narratives with comments that resemble apologies."

"What a daily food for thousands of readers of all ages and conditions! I tremble at the thought of the images which those pictures and those descriptions place and by degrees profoundly impress in the minds of the people. Indeed, there is nothing so degrading as the habitual view of crime and the company of criminals. Experience shows, and numerous judgments rendered by the courts demonstrate the really come under my pen under this heading were I to undertake to report them here! On this point moralists of all ages and of all countries entirely agree with the Judges. Besides, does not Christian honor reject such sad exhibitions of human perversity? Finally, the law of the Gospel energetically condemns this kind of loud, demoralizing publicity, which is insulting towards the thrice holy God, who created man to His image and His resemblance."

#### A LINE SHOULD BE DRAWN.

"No doubt, Mr. Director, you are not forbidden to give a certain publicity to crimes that are committed; that they may be indifferent, sometimes useful. But in such matters there is a reserve which imposes itself, limits beyond which one must not go. To announce a murder or a suicide, to allow a few lines for the circumstances, of time, of place and of persons, to seek the motives and the causes of such an odious act with a view to show the shame and ignominy thereof, constitutes the honest use of a liberty which nobody thinks of contesting with you. But to go beyond that, to repeatedly refer to the details of the worst corruption, to surpass every day the unwholesome illustrations of the previous day, does this not constitute a degeneration of liberty into guilty license? Does it not debase one of the greatest and most noble professions, that of a Catholic journalist?"

"You will, then, in future, Mr. Director, banish from the columns of your journal all unwholesome pictures and narratives. You will be in dread of decaying characters, of weakening souls, of arousing the evil instincts that lie dormant at the bottom of the hearts. You will be in dread of corrupting the mind of a larger number of working people, of young men, of young girls, of schoolboys and of children."

"I ask you this in the name of your greatest interests. What would be the use for you to accumulate profits by causing the perdition of souls? I ask it in the name of the honor of the country, in the name more especially of morals and religion. I hasten to add, I pray you also in the name of those fathers and those mothers of families who have come to beg of me to raise my voice in behalf of the so seriously compromised innocence of their children. I pray you in the name of the many citizens whom such a publicity offends in their dignity as men and as Christians."

#### OBJECTIONS ANSWERED.

"Oh! I know the objection, the only objection no doubt, that can be raised against any appeal and my prayer; nowadays the readers like such reports and such pictures; they ask for them, they want them. A reason more, Mr. Director, why they should be absolutely refused. The evil is already great enough; it must not be increased, it must be stopped. Otherwise that perverse curiosity will become more and more insatiable; it will soon exact shameless scandals. 'If a son were to ask poison from his father, would the latter give it to him? Do not daily distribute to your readers the poison for which they crave, because bad publications are already completing the work of perverting all moral sense in their souls. Moreover, you cannot ignore it. Those daily recitals of crime and pictures that illustrate them finally make upon the mind a terribly deleterious

impression. A kind of haunting suggestion and obsession follows. Then comes the great misfortune, sad deceptions, jealousy, the thirst for gold, bad passions and more especially intemperance, and suddenly the conscience gets troubled and becomes blind. The scenes of crime so frequently gazed upon them materialize in a way before the eyes of the unfortunate individual. The thing becomes as a living and unavoidable provocation. Finally, the crime is repeated with the same details, under the same condition in which it had been previously seen. I am just now simply writing history. Is not in such an instance the writer and the journalist the first guilty person?"

"You will not, Mr. Director, consent to assume such a responsibility. I am convinced that you have already taken the resolution to provide against this invasion of dangerous pictures and reports of crime."

"I bless that resolution with all my heart, and all fathers of families, all the mothers of families, all those who have at heart the honor of the Canadian name and of Christian morals will bless it with me. God himself will reward you therefore."

"Accept, Mr. Director, the assurance of my respectful and devoted feelings."

#### THE ROSARY CONSTITUTION.

Pope Does Not Make the Changes Anticipated by Some.

The promised Papal "constitution" on the devotion and confraternity of the holy rosary has at last appeared. Much curiosity has been entertained in all quarters with regard to its contents; and some had anticipated that the bonds which united the Rosary confraternity with the Order of St. Dominic would be considerably weakened, and that the control of rosarians might very possibly pass away from the friar preachers altogether. Such forecasts have, however, been in no wise realized. The constitution—an able summary of the object and statutes of the confraternity—is altogether of a most conservative nature. Here and there it may make some little change in the existing law, but it is only with the desire that the confraternity may be henceforth more easily introduced among the faithful and its vast benefits become better understood. The Pope, indeed, almost seems to get out of his way in order to emphasize the fact that the charge of the confraternity is a trust committed to the Dominican order "which from its earliest days has been peculiarly devoted to the veneration of the Blessed Virgin, and which itself gave birth to and assiduously propagated the Confraternity of the Holy Rosary"; and, moreover, the Holy Father again and again points out the dependence of the master-general of the friar preachers. The constitution opens by reminding the faithful how constantly since his accession to the Papal throne Leo XIII. has set himself to study the best way of safeguarding the Church and faith committed to him.

One of the surest means of protecting the divine interests he has found by experience to be the Rosary. He recalls to mind his previous efforts to extend that holy devotion and its confraternity, expresses his wish that men and women of every class and condition may freely become its members, and declares the master-general for the time being of the Order of St. Dominic to be the supreme head of the Rosary Confraternity. Moreover, no future erection of the confraternity can anywhere be held as valid and true unless a diploma of institution be obtained from the same master-general. As to past erections made without the master-general's letters patent their defect must be remedied within a year, but they may be regarded as valid until that period expires. To formally erect the confraternity in a church the master-general should depute some priest of his order; or, if there be no house of Dominicans in the district, some other priest acceptable to the Bishop of the diocese. The master-general may not remit his powers, altogether and without limitation, to provincials or to any other priests. The faculty to make such delegation once granted by Pope Benedict XIII. in favor of provincials "beyond the seas" is henceforth revoked; but, if necessary, power may be given to such provincials to erect the confraternity in a certain definite and restricted number of churches within their jurisdiction. The confraternity can be erected in public churches and chapels to which the faithful enjoy free access, always excepting the chapels of convents of women.

Only in one church in each place may a sodality of the confraternity be lawfully established; but in places where more than one erection has been made the master-general may come to some just arrangement in the matter. In large cities the ordinary may name several churches to the master-general for the erection of the confraternity.—Republique.

#### A LESSON.

Derby, Conn., December 28.—Rev. F. D. Luddington, pastor of the Shelton Baptist Church, on Sunday evening made a bitter attack upon Catholicism in his sermon, and to night his resignation is in the hands of the church trustees. His arraignment of Catholicism was so sweeping that it aroused the indignation not only of Catholics, but of Protestants, including the foremost members of Mr. Luddington's own church. In fact, his parishioners were so unanimous in their disapproval of such a fierce onslaught upon another creed that the only thing left for their pastor to do was to resign.