

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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LONDON, ONTARIO SATURDAY, DECEMBER 7, 1907

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CHILDREN AND THE THEATRE.

Bishop Hoban says that it is a question in his mind as to whether it is a good thing to allow children to go to the theatre frequently. He is not satisfied that it is wise or prudent to let them go to the theatre so often that they will get the theatre habit. It is dangerous to train children to feel that they must always be amused; that they should always be indulging in pleasures. We may add that many parents who dwell in towns wherein the moving picture shows flourish are not so perturbed as is Bishop Hoban. The children flock to them, and their promoters count the nickels, smiling the while at the success of shows that have been banned in some places in the United States. We forbear criticism. For when we are assured that they are instructive, and when we see the civic fathers tolerating a half-dozen or more of them in small towns, we are certain that comment on our part would be ineffective. But we pity the children. In school half of the day, and in the theatre half of the night, they will, with the aid of their teachers and of the gentlemen of the films and the streets, be instructed in wondrous fashion.

"A QUERY."

We do not know why a marked copy of L'Aurore has been sent to us. We have examined some of its articles and found them to be a rebash of sundry things which appear from time to time in the anti-Catholic press. This may be good diet for some people, but the most of us do not care for "left-overs." One of the cooks, named Fournier, seasons his "creations" with the spice of vulgar bigotry. His specialty is the "mud pie" just plain and unadorned by any sprig of Gaelic courtesy. But how this can please the French Protestant, or any kind of Protestant, passes our comprehension. Why M. Fournier must devote his culinary abilities to mud is a problem to us, but not to M. Fournier. Without wishing to be disrespectful, (for this individual, however he may talk about the Church, resents any display of courtesy to Fournier) we beg to say that the distinguished chef is not honest with his customers. They are entitled to good food instead of garbage dredged with the venom of a renegade.

WANTED—A GAG FOR THE MILLIONAIRE.

Our wise men would, by gagging the retired millionaire, ease the sufferings of a much abused public. We must bear with the Captains of Industry while they fill the daily prints with accounts of their operations and deals, but after they bid farewell to the market they should count their dollars instead of being so full of preachment on success. How they amassed wealth, the only thing they seem to value, is not alluded to. They divalge nothing as to the route to money, but their little homelies are so constructed as to give the impression that they spent little and saved much and were models of virtue. Perhaps they were, but they never made a million or so by those methods. Instead of talking they should write cheques for the benefit of squeezed competitors or their memoirs as a warning not to get rich at the expense of all that makes a man lovable and respected. And the man who has lived only to make money is a failure and can learn much from those who see the beauty of the stars and know that every bush is alive with God.

THE VERBAL FLOOD.

Just now torrents of words are rushing over the world because the Holy Father has done his duty in condemning Modernism. The Pope is reactionary and wrong and ill-advised because well because. The popes of the editorial rooms wax dogmatic and command us to see eyes to eye with them; and so sure are they of their own infallibility or of our gullibility that their assertions are unaccompanied by any argument. But we have heard all this before—it is age-old talk. Ere this the message of Jesus Christ, the deposit of faith, has been challenged in its progress down the centuries, but it is marching and its challengers are dead. Ere this, also, the Church has been dubbed an antique, but it is vital and able enough to stem the tide of irreligion. So pulsing is it with life that they who are arrayed against

Christianity concentrate their attacks upon her—that institution, to quote Frederic Harrison, the most august and durable compared to which all other forms of Christianity are more or less perversions for transitional and morbid and sterile offshoots. The sects bother them not at all.

PRIDE THE CAUSE.

Many, however, who render no allegiance to the sects, disapprove the action of the Holy Father. If they do, it is because pride obscures their mental vision. Pope Pius bans neither science nor anything that can ennoble man. His concern is with the message entrusted to him. Our duty is to obey—to say, with one whose mental calibre is equal, to put it mildly, to that of the critics of Rome: "Be ye more staid O Christians. Not like feathers by each wind removable; nor think to cleanse yourselves in every water. Either Testament, the Old or New, is yours; and for your Guide, the Shepherd of the Church. Let this suffice you." (Dante, Paradise, Canto v.)

We heed the Church, the pillar and ground of the truth, which is Christ teaching and living in the world even to the consummation of ages.

TO BE REMEMBERED.

We should remember that the Church is a spiritual organization, founded for a supernatural end, and as such has nothing to do with science whatsoever. She teaches supernatural truth beyond the reach of reason: science teaches natural truth, and deals with the transient and material, with phenomena and their laws. Supernatural truth cannot be changed; scientific truth is subject to change and progress. Between them there can be no real conflict, for both are derived from God Who is the Author of all truth. The God, to quote an author, who wrote the Bible, wrote the illuminated manuscript of the skies. And He who wrote Jewish history, the Divine preface of Christianity, sent His Son Who accomplished the prophecies and established the Church which has filled and fills the world with its beauty and holiness. The Church is neither a theory nor a system of philosophy, but a permanent supernatural fact.

THE CHURCH AND PROGRESS.

So, far, however, have we progressed that we are under a new heaven, and upon a new earth, and hence religion must step swiftly to keep abreast of the times. Therefore, we must cast aside, as of little consequence, truths which the Lord deigned to declare to us. We must patch up new creeds and out of the house built upon the rock, thinking that in so doing we are wise when we are but blasphemous. They prose about the soul as if its wants and aspirations had been modified by our civilization. But it is still the same as when men lived in tents and were strangers to the marvels named indeed by the learned, but so far as their real nature goes, hidden in the folds of mystery. What can science do for the soul? Its origin and destiny are as a sealed book to it. The soul needs God; and that science which speaks of destroying the Church must begin with wresting God from the mind and heart of man.

SECULAR EDUCATION.

Going the rounds of the English press is a letter blaming the Indian troubles on the sedition which is taught in the schools. "It is obvious," it says, "that in handing over Mill, Macaulay, Rousseau, our own English history, our moral philosophy of the cheaper sort, to Bengali schools, we fill their minds with ideas of equality and nationalism, which only sober intelligence and higher education would enable them to understand and apply to surrounding circumstances. The tendency of such ill-digested learning is revolutionary, anti-caste, anti-religious. Our schools have undermined the old religious foundations and have set up none in their place."

OUR RESPONSIBILITY.

The most of us will admit that the English-speaking Catholics of the Dominion have, with regard to education, much to learn from their French Canadian compatriots. We have, indeed, the people of Antigonish working for their university, which, a monument to their zeal and self-sacrifice, must render invaluable service both to the state and religion. But, as a rule, we are content to jog on trustfully and hopefully,

forgetting that if miracles do happen they are not to reward indifference.

If we wish to have a university in Ontario we must pay for it. Our men of means must emulate those who have enabled Toronto University to become a factor of national importance. If indifferent to the whole matter we pay the price in the loss of prestige and the diminution of our power as a social force. Eloquence or what the Church has done in other ages is futile so far as the world is concerned. Futility, also, to talk about our principles unless we have men to apply them to social problems. If we are to be intellectually the equals of others we must have, with them, equal advantages of education—in a word, we must support and strengthen Ottawa University. If we do not we must either petition the men of Laval to speak for us, or let our silence manifest our incompetence and ignorance. But are we willing to be beggars or nonentities? Are the Catholics of Ontario, so generous to church and orphanage, prepared to close their purses against this education, which, powerful to day, is destined to become tenfold more powerful when the open spaces of this country are filled and its problems numerous and complicated.

OUR OPINION.

We are of the opinion that we should attend meetings held for the discussion of matters pertaining to the common weal. Our presence might lead some non-Catholics to question the utility of bearing the yoke of inherited prejudices. But as citizens we should contribute our quota to good government, as Catholics should give to the benefit of our principles. Meetings, however, cease and go without our attendance. The preachers speak at them: the non-Catholic jurist or merchant says a word or so; and we, preternaturally modest, stay in the back-ground or speak a piece in our halls about our progress. But modesty can be overdone, and our policy of isolation be a breeder of prejudices. We should remember that in his letter to the Bishop of Grenoble, Pope Leo XIII. counsels Catholics to work for truth and virtue wherever they are allowed to work, and with men who, though not themselves Catholics, are led by their good sense and their natural instincts of righteousness to do what is right and to oppose what is evil.

WAKE UP.

The gentlemen busied with the plan for the Federation of our societies have not emerged from their retirement. Their meditations are profound, doubtless, but a word from them would calm our apprehensions and beguile the suspicion that they have tabulated the question for future investigation. Perhaps not, but some argument will be necessary to show that our surmise is unjust. The individuals to whom we allude volunteered to do this work; they were assured our prelates would not ban the movement; and, despite the fact that they were given direction and counsel, they have done nothing so far as Federation is concerned. Politicians may have frightened them, or the prudent ones warned them not to do anything lest the non-Catholic, who exists in their over heated brains, take umbrage. But these prudent ones are dead ones on the question of our interests. For some of their energy is given up to the pursuit of a position, and the rest is spent in the cultivation of non-Catholic society. They who believe that Federation would develop a healthy public opinion and unite us wait upon the pleasure of the Toronto gentlemen.

SITIO—I THIRST.

Jesuits are apt to resist the *dolce far niente*, even when proscribed under obedience, and something in the shape of missionary work was a necessity of Father Spee's life, which no form of literature could supply. This he satisfied by looking up and conoling every afflicted person in his thinly populated neighborhood. He led us into the secret of his unrest: "When on a fair morning," he says, "I was considering the sufferings of Christ, and weeping sore with compassion, I asked my Lord which word out of His whole Passion ought to move me the most strongly; He answered: 'That little word, *Sitio—I thirst*, for it transpierces body and soul; and not only in My flesh, but inwardly in My soul have I thirsted for the salvation of men.'"—Rev. Father Spee, S. J., from the Nineteenth Century, 1885.

One of the fundamental principles of religion is growth. Our devotion is not very warm if increased love and strictness do not keep pace with it.

THE TRAGI-COMEDY OF MODERN PROTESTANTISM.

ITS CHURCHES HAVE DEGENERATED INTO MERE SOCIAL CLUBS—CONTRAST WITH THE TRUE HOUSES OF GOD. From the Monitor, Newark.

A short time ago a leading secular magazine sent out a young woman correspondent with instructions to visit the chief churches in the different cities of the United States and to report the welcome she received in each, how the ministers in charge and the members of the church met a stranger, what interest they manifested in her, what courtesies they extended to her.

This bright young woman visited the churches of many cities and has reported her experiences in the columns of the magazine which sent her on the errand. We note that she never visited the churches in charge and the members of the church met a stranger, what interest they manifested in her, what courtesies they extended to her.

It must be evident by this time to observant men that the Protestant churches have degenerated into mere social clubs. They have no other binding tie and seemingly have no other ulterior end than the social features. There is no longer required any unity of doctrine among the members of the Protestant Church, in fact, doctrine is rather considered the badge of narrowness and illiberalism. Modern Protestantism has lost all appreciation of doctrine and the sweet tyranny of truth. The teachings of the ministers within the same sect differ widely. Each preaches his own opinions, ventilates his own views. He ignores any such duty as measuring his utterances by the standard of his Church's confession of faith.

The confusion of the pulpit is reflected in the pews. Each member sets his own standard of belief, if he does not ignore all positive doctrine. He goes to the church service to be entertained or amused. His mental attitude is not that of a man of faith, seeking the doctrine of his church.

Dogmatic preaching satisfactory to the minister must develop the social side of his make up. In this a rich wife is a useful accessory. For a short time an unmarried minister is at an advantage in his parish till curiosity deepens and darkness into gossip. Constant intercourse among the church members develops friendship among them. Acquaintance ripens into family ties. Sitting under the same teacher, similarity of view is likely to follow; similar opinions must lead to similar interests. By degrees the unity of fellowship has built up a successful club. Divergent members fall away or follow the path of least resistance into more congenial atmosphere. And thus finally compact social organization is developed—a Siamese twin type. This is the modern Protestant church in the United States.

Now each church that presents herself at the Church door on a Sunday morning or evening is looked upon as a possible applicant for membership in the club. Acquaintance must disclose the desirability of the applicant. Therefore, any stranger who appears is taken in charge. The better dressed she is, the more refined, the more well-to-do, the more she is taken in charge; polite women lead her to a prominent place, a hymn book is provided; her attention to the sermon is duly noted and the quality of her voice. After service the responsiveness to the churchly courtesies draws a group of women members around her; they compare notes with her till the minister appears and is introduced. She is invited to return the following Sunday, and all the ladies await her the next Sabbath—if she has come in a coach. Gradually a new member is annexed to the club to become part and parcel of its working force. Possibly the stranger is neglected at the church door. Her mien or her habit is not attractive. Mayhap the neglect is the vilest oversight. But her feelings are wounded. There is an undercurrent of bitterness against her, for let it be confessed the new-comer's notion is somehow or other not that of a Church, but of a club. And so the sad comedy goes on from Sunday to Sunday—the tragi-comedy of modern Protestantism.

How different the conditions in the Catholic Church. Catholics go to church because it is a church. For every Catholic his church is essentially the house of God. There the doctrines of God are announced. There the sacraments are administered; his intimate relations with the Divinity are consummated. There, before the altar, is he married to the wife of his choice and love; there his children are baptized; there in the confessional are the wounds of his soul healed. But above and beyond all else, there is the holy Sacrifice of the Mass accomplished there in the presence of the Body and Blood of Christ; there on the altar, in the silent recesses of the tabernacle, Jesus Christ will dwell. The Catholic church is the home of God. The tiny taper that glows and flickers in the sanctuary lamp announces the presence of the living Jesus. The Catholic goes to his church to adore and worship our Lord in the Blessed Sacrament, and as he reverently bends his knees on entering, his heart exults in the joy and consolation of communion with the Son of God. And so there are no strangers in the Catholic Church. The worshiper who enters the church, whether it be on a Sunday morning when the throngs are flocking thither on an errand like his own, or whether it be on a week-day

afternoon, the desolate hour for churches, when a sacred silence hangs over the holy place, goes always for the same purpose, to adore and honor the Son in God in the mystery of His love. The Catholic expects no human welcome; his welcome comes from the depths of the tabernacle. He cares not whether his fellow-worshippers greet him or whether courtesies are extended to him. He goes to his church because he has a right and because it is his duty. Bound together by a common belief, after with the same love, urgent on the same purpose all the worshippers are brethren—brethren whether in the jungles of Africa or in the stately edifices in the crowded city. There are no strangers.

The young lady correspondent did well in confining her investigations to the non-Catholic churches. We realize her disappointment when many of them received her coldly or paid no attention to her presence. She recognized it somehow or other as an affront, something for what that church and its ministers and its congregation were to be held responsible for as a dereliction of duty. The warmth of welcome was, unconsciously to her, to make up for the warmth that glows in a Catholic heart on entering before the presence of the Blessed Sacrament.

FREQUENT COMMUNION.

The need for frequent Communion was the note most emphasized at the Eucharistic Congress. Father Bachmann, of Louisville, read a paper on this subject which formed the basis for the resolutions. Father Bachmann said in part:

Our Holy Father reminds us of the necessity and of the effects of Holy Communion. One is expressed in the "Give us this day our daily bread," and the other in the well-known antiphon: *O Sacrament Conditum*. On the watch-tower for the salvation of souls, the Chief Shepherd discursus present and future troubles. As Lourdes prepared unhappy France for her present sore trials, may it not be that, today, the Pope designates this sovereign remedy to satisfy our present need and to fortify us for coming conflict? Eucharistia from the Holy See for the Universal Church has always deep significance.

The new decrees open to us the fount of the martyr's strength; Jansenism is silenced; rigorism is rebuked; theology rests forever about the requirements for Holy Communion; and fervent souls are at rest. The state of grace, pure motive, resolve to avoid deliberate grievous sin, and to lead the way to Holy Communion is open. Hence, too, the Church has never limited the frequency of Holy Communion. Strongly the word, urge us: Unless you eat the flesh of the Son of man and drink His Blood, you shall not have life in you." (John vi., 51)

Rightly the Church penalizes in life and death him who refuses annual Communion. Her yearning and express desire is far different. She constantly preaches the need of Holy Communion for all according to opportunity. She teaches that the practice of virtue, the life and progress in things spiritual, the soul's sanctification, are impeded and dwarfed without it; that the weak need it to become strong and the strong to abide so; and that, as a pledge of perseverance and salvation and of the increase of the spiritual life of grace, it gives grace in extent and wealth known only to God and the soul.

The Church sends her religious to Communion frequently, but she leaves unfettered judgment to the confessor regarding the frequency of Holy Communion for both religious and lay people.

A French committee investigated a hospital for incurables under charge of Sisters, seeking to replace them with lay nurses. In the first ward, the awful ravages of ulcers and cancers, with their loathsome odors, caused the inspectors to hurry. The second ward was worse. They decided to omit the rest, but the superiors insisted as it was for the government. Then were seen bodies living and all but dead, beyond dressing, features unrecognizable, the most hideous forms of disease, and everywhere penetrated the repulsive odor of living decomposition. Quickly the inspectors escaped to the sunshine and air outside. They then learned that the Sisters had been in charge for forty years; and on inquiry how they could endure such awful conditions, were told that it was due to daily Holy Communion. Indeed, the Blessed Sacrament is truly the mainstay of every religious soul. Take away the Blessed Sacrament from the cloister, and it becomes a prison. Through the Blessed Sacrament we have the virgins, saints and martyrs.

Frequent reception of the Blessed Eucharist opens the remedy for the sin of our age—infidelity with its cohort of attendant vices. The world's schools, sciences, and general way of living carry the stamp of godlessness. "Will the Son of man when He cometh, find faith upon earth?" Non-Catholic churches are disintegrating; religion languishes outside; there is lack of faith, hope, love and charity.

In the Eucharistic movement to Christ a world that is fast drifting away from Him. Ours is the blessed privilege to be in the van; to transmit to posterity this movement with added momentum and increased force; no longer to rest content with adoration and visits to the Blessed Sacrament, but to increase and multiply the num-

ber of communicants. Ours must be the endeavor, as faith falls without, to make it abound the more in the Church's fold; as people drift from Christ, to bring the faithful closer; to lead the little ones; to bring Christ nearer to all; to lift high the watchword: "Come to Me all ye that labor and are burdened, and I will refresh you."—Catholic Universe.

CATHOLIC NOTES.

Miss Florence Lyman, who died the other day in Boston, and who was a convert to the Church, left \$235,000 to Catholic works of piety and charity.

English Catholic literature has suffered a loss by the death of Rev. Henry Ignatius Dudley Ryder, Cardinal Newman's successor as Father Superior of the Birmingham Oratory.

The congregation of the Little Sisters of the Poor has been definitely approved by the Holy Father through decree of the Sacred Congregation of Bishops and Regulars.

The celebrated English Jesuit, Father Bernard Vaughan, in a lecture recently delivered in Dublin, said there was no country in Christendom so Catholic as Ireland, and no capital as teeming with faith and the practice of it as Dublin.

The Congregation of the Propaganda has decided to raise the vicariate apostolic of Saskatchewan to a Bishopric, and change its name to Prince Albert. Monsignore Pascal will be Bishop of the new diocese.

Six of the Anarchists who attacked Cardinal Merry del Val, Papal Secretary of State at Marino in August have been sentenced to terms of imprisonment varying from four to two months and to pay a fine \$10 each.

Dr. Frederick E. J. Lloyd, of Chicago, the convert to the Catholic Church from the Episcopal ministry whose lectures attracted attention in Cleveland last year, is now engaged in delivering lectures to non-Catholics in Toledo.

As a result of a three weeks' mission conducted by Father Alexis and other Pastors at St. Edward's Church, Philadelphia, thirty-one converts were received into the Church and a large inquiry class was left under the care of the parish clergy.

Miss Hall, daughter of one of the most prominent Protestant families in Quebec, last week solemnly abjured the errors of Protestantism and was baptized by Rev. Father Dacey, S. J. The day following she received Holy Communion and was confirmed by the Archbishop of Quebec.

Rev. Gabriel R. A. Browne, O. C. C., whose death occurred in Pittsburg, Oct. 20, enlisted in the Navy before the War between the States, and had a brilliant war record. After the war he studied for the priesthood. Eight years ago he gave up his parish in Pittsburg and entered the Carmelite Order.

According to the construction of the anti-pass law, Office Assistant Attorney General of Texas holds that the exemption for free transportation for Sisters of Charity applies only to the well-recognized Sisters of Charity of the Catholic Church, and not to other persons who might desire to travel on charitable matters.

There is no scarcity of vocations to the priesthood in the diocese of Philadelphia. Archbishop Ryan announces that he has accepted one hundred and ten seminarians and that a number of others who applied had been temporarily rejected for want of room or for lack of preparation in studies on their part. What other diocese is equally blessed?

The crusade started by Archbishop Falconio, the papal delegate, against the sale of indecent foreign periodicals in the United States, has come to a successful conclusion in Pittsburg, a starting point. Employees of the police bureau, have recently ordered Italian newsmen not to handle such literature. The police bureau will prosecute them if they disobey.

At Malone, N. Y., the Paulist Fathers recently conducted a mission. The newspapers of the town printed the sermons, and as a result a large number of non-Catholics attended the mission. The minister of the Presbyterian church publicly advised his congregation to read the sermons, and spoke high words of praise of the work of the Fathers.

Mme. Melba, the Australian prima donna, is known in private life as Mrs. Armstrong. She was married in 1832 to Charles Armstrong, a Queensland sugar planter, and the sixth son of Sir Archibald Armstrong of King's county, Ireland. As Mrs. Armstrong she sang in Melbourne for some years before coming to London. She was the principal soprano in the choir of the Catholic Church in that city.

Five handed singers combined in a recital given in St. Martin's Church, Chicago, recently, when Archbishop Quigley blessed the magnificent pipe organ given to the church by the estate of the late Marshall Field. Archbishop Messner of Milwaukee, preached. The organ is valued at \$25,000 and until the building was razed to make room for a new Field store, Mrs. Marshall Field, jr., a Catholic, now in England, where her boys are being educated, acted as sponsor by proxy for the organ.

When thou shalt arrive thus far, that tribulation becomes sweet and savory to thee for the love of Christ, then think that it is well with thee, for thou hast found a paradise upon earth.