

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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From Rome

ACTS OF THE HOLY SEE

LETTER OF THE CARDINAL SECRETARY OF STATE TO THE ARCHBISHOP OF ROUEN ON MODERN HYPERCRITICISM

Monsignore.—The Holy Father Pope Pius X., manifesting his gratitude to Your Grace for having sent him your letter regarding the apostolicity of the Churches of Provence, entrusts to me the very pleasing task of congratulating you in his name for those pages so interesting, attractive and vigorous, so instinct with firmness against objectionable tendencies and withal free from personal bitterness.

Nothing is more welcome to the Supreme Pontiff than insistence on the fundamental principles and the rules of the true historical and apologetic method, made with the doctrinal authority appertaining to their persons and their mission, by those whose pride and duty it is to put themselves at the head of the defenders of pure orthodoxy.

Your Grace's just and convincing observation on a most vivid tradition, and one most glorious for the Churches of Provence, are capable of being applied to many other questions which have been distorted under the pompous pretext of vain erudition by a solid advanced science which is not even sure of itself. May your point serve as a warning against the errors of a presumptuous criticism, for the well-ordered persons and help them to discover in tradition prudently controlled, even in the absence of written documents, the manifest proofs of the truth of things believed.

May Your Grace's fine example be a stimulus and encouragement for the upright and vigorous minds who are devoting their energies and their talents to enlightening Christian souls in all fields of intellectual activity, and ward off from them the contagious effects of the more or less subtle poison of Modernism and of the more or less hidden venom of hypercriticism.

With his paternalistic congratulations the Holy Father sends Your Grace as a pledge of heavenly favours, the Apostolic Benediction which he extends on this occasion to all those courageous writers who, animated by the spirit of God, and full zeal for doctrine and of love for truth, join efforts against the assertions of a temerarious science, and boldly raise the alarm against the false wisdom of the world.

On my part I thank Your Grace for the copy of the letter which you have been kind enough to send me, and I beg you to accept with my personal felicitations the renewed assurance of my entire devotion in Our Lord.

R. MERRY DEL VAL.
The Vatican, April 22nd, 1912.

PROTESTANT FEAR

Current Literature this month puts the question very seriously, "Is there a Roman Catholic Peril in America?" That there is to the minds of many Protestants it takes as evident from certain recent facts. The foundation of the new A. P. A. society, the "Guardians of Liberty," the renewed zeal of the avowed anti-Catholic papers, like the *Monarch* and *Watson's Magazine*, the attacks on the Church by the Methodist Conference, and even the note of alarm in some of the more dignified non-Catholic journals is proof enough that Rome is viewed as something to be feared.

Even the President of the United States felt obliged to declare that he was not showing undue favoritism to the Catholic Church.

To the Catholic, much as he regrets the injustice of this attitude toward his Church, the recognized strength of Catholicism in this country is a source of great joy. People do not fear something decrepit. Long ago the Protestantism that the Church of Rome was becoming effete and was soon to disappear utterly. Now the cry is different. Rome is becoming too much of a power and must be checked.

That the Catholic faith has made wonderful advances in this country the burden of the review of religious conditions here written by the Rev. R. J. Campbell of London, who visited the United States recently. "To a British observer," he writes, "the most startling fact in this connection is the growth of the influence of the Roman Catholic Church. I noticed Romanism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand." After suggesting reasons for this fact, he concludes by asking, "Can it be possible that the dominating faith of the greatest democracy of the world is going to be Roman Catholicism?"

And if so, need the nation have any fear of it? Has not the Catholic Church ever been the friend of law and order, a teacher of civic righteousness, of true morality, a defender of the sanctity of marriage and the home? He would rather see the fifteen millions of Catholics descend to the iniquities of paganism than to see them shouldering their Cross as Catholics according to the light of their conscience.

But while Catholics regret that their faith is so misunderstood as to be deemed a menace to this country they have no intention of retiring from the field. Methodism may have, but Catholicism is not a bit disturbed, knowing that its long history behind it will increase in power and be flourishing on American soil when some of the sects that have despaired it are thrown to the scrap heap of discarded religions.—Pilot.

CATHOLIC NOTES

Miss Mary Henry Ruffin, the daughter of the well-known Southern writer of *Mobbie*, Mrs. M. E. Henry-Ruffin, has entered the Order of Sisters of Charity and is now making her novitiate at Emmitsburg. Through her father, the late Frank G. Ruffin, Jr., of Richmond, Va., who was a convert to the Church, this young lady is very widely connected throughout the South.

Soldiers, sailors, veterans and civic bodies, 9,850 in all by the count of Grand Marshal Mitchell, formed in line from the side streets near the Brooklyn navy on the 26th, for the tenth annual field Mass celebrated there.

Tom Watson, the rampant bigot of Georgia, and one of the founders of the so-called "Guardians of Liberty," has fallen into the clutches of the federal law for publishing a vicious and indecent article in which he attacks such excellent citizens and Churchmen as Cardinal Gibbons, Cardinal O'Connell and Cardinal Farley, says the Bulletin of the American Federation of Catholic Societies.

Miss Elizabeth Spearman Lancaster, daughter of former State Senator and Mrs. Spearman Lancaster of Rock Point, Charles County, Md., has been received into the order of the Mission Helpers of the Sacred Heart at their convent, 410 West Biddle Street, Baltimore. Both ladies are converts.

King George and Queen Mary are soon to pay a visit to Norfolk, at Arundel castle, one of the most gorgeous houses in Europe. Dukes of Norfolk, unlike most of England's Catholic peers, have always been possessed of immense wealth, part of which must be used for the keeping in repair of the ancestral seat of the family.

The past five years in the diocese of Boston have been full of wonderful activity on the part of the Cardinal Archbishop. Few realize the great progress that has been made during this brief period. The formation of new parishes alone has been extraordinary. During the five years no less than thirty-five new parishes have been erected and in the near future there will be others added to the list.

Quite a unique baptismal ceremony was witnessed recently in Mt. Carmel church, Mill Valley, Cal., when both a Jew and a Pagan were received into the Church. Chester Ezechiel, aged twenty-four years, was baptized, taking the name of Jacob. Kotaro Ueda, aged thirty-one years, took the name of Joseph. Both had been eight months under religious instruction.

On Easter Sunday, seventy-five Crow Indians of St. Xavier's Mission, Montana, received Holy Communion. This may seem a small number, but it is really an equivalent of about seven hundred Communions in one of our city churches of the East, if we stop to consider the number of inhalees and the great obstacles which these poor people have to contend against.

The German Emperor, who is not at Corin, the other day witnessed a Catholic procession there. The Emperor and his daughter were standing on the balcony of their villa, Kaiser Wilhelm bareheaded, when the Bishop, passing at the end of the display, paused to lift his hand in the sign of the cross blessing the Emperor and his daughter, while his majesty bowed his head with appreciation.

The reception into the Catholic Church has recently taken place of Lady Margaret Orr-Ewing, widow of the late Captain Orr-Ewing, (who fell in the Boer War) and sister of the Duke of Roxburgh. Another branch of the great House of Kerr (that of the Marquesses of Lothian) have supplied many converts to the Church, but the Innes-Kerrs, of which the Duke of Roxburgh is head, have as a rule been staunch Protestants. Lady Margaret is only one of several recent converts belonging to a Scotch house. Another is the Earl of Galloway, who became a Catholic, with her daughter, a few months ago. A daughter of the Earl of Lindsey, Lady Muriel Watkins, is also a convert.

The most hopeful sign of the reviving religious sentiment in France is the way the lay people are entering into religious activities. When the religious communities were exiled by the anticlerical force the most intelligent lay women rose to their opportunities. They immediately took up the teaching of Catechism, and during the past score of years they have supplied in a measure for the absence of the consecrated teacher. At the present time the work is done by over 4,000 "catechists" in Paris alone, and 32,000 in the provinces; close on 100,000 children are evangelized by them; 4,000 in Paris and 50,000 in the provinces.

"The Lutherans of Germany, we are told," says Rome, "have conceived the idea of raising up in Rome an immense church, glorious as St. Peter's, to the memory of their apostle. An ambitious project—perhaps without a parallel since the building of the Tower of Babel! Only one wonders what kind of a congregation they are going to put into it when it is up. After about four hundred years since Luther went out from St. Mary's of the People through the Flaminian Gate you can accommodate all the Lutherans in Rome in a tram car, from St. Mary's of the People to the little Methodist church in Via XX Settembre more comfortably than the Lutherans of many things. Lutherans of the Methodist or Baptist can do in Rome; they can bribe fanishing or unscrupulous Romans to attend a few services; they can make friends with the 'Freemasons'; they can build a Lutheran church to vie with St. Peter's—that way mad-ness lies."

sufficiently repeated, is not only that of a great but of an authoritative man."

"You may further note an acceptance in this spirit of one hypothesis as the consequence of another, without apparently any check being afforded to the process by the increasing improbability of each new guess, which is advanced to protect the authority of the last."

"Now, this phenomenon, whose general name is the improper extension of authority, has a vast practical significance, and chiefly in this: that it has laid open the modern world to the influence of suggestion as never, perhaps, was mankind laid open to it before. In its management and wire-pulling by a few sharpeners as never was human society before. And I will personally describe the lack of self-government in any true sense, our decay in democratic power, the doubt of such elementary dogmas as the equality of man (in those unhappy spheres which are so effected), to the absence or weakness of the Catholic Church."

"But this is a small matter, you will say, compared with the general and fundamental philosophy which underlies the whole. To what is modern non-Catholic society drifting? In what, if it ever ceases, will it repose as a general doctrine? Here opinion only, rather than observation, can avail me; but I will hazard the opinion that it will soon repose in a vague form of Pantheism, which will very quickly develop, in its turn, as Pantheism must, into a Polytheism, perhaps not entirely, probably tolerable, and certainly untrue. To-day that statement sounds absurd. No man can challenge posterity. Yet am I not at all certain that what were called 'the gods,' will return if, or when, what was a Christian Europe shall be sunk back to its original. But I will let this caveat at least be entered. Paganism rediscovered will not rediscover beauty. Paganism did things and thought things which our modern aesthetes could not bear to look on or think. It is a goal not lightly to be approached, and the Fathers were not fools when they spoke of the worship of demons."

—The Leader

The Mystic Rose

A fair white rose on a thornless stem
Was the mystic rose of Mary's heart,
Though thornless all, full deep within
Was bedded the plaint they wove for Him,
Each point a cruel dart,
The weight of shame pressed every vein
To its pelted rim it flushed with
Pain;
And its hue changed never to white
again,
But tinted warm from its heart's deep
grief,
Is our refuge ever, our sure relief,
Oh mother heart with the tender
glow,
That did suffer sorrow to feel our
woe!

A crimson rose on a tree hung high,
The blood-red rose of the Saviour's
heart,
The strictest one at the base close by,
Felt with pulsing pain that the red must
die,
As it hung on the tree apart,
And the lance which opened Love's
yielding door,
That the surging tide o'er the world
might pour,
Found its staunchest last in her heart's
deep core,
It was pierced by the sharp edged lance
of steel,
For the hearts of many who would
thoughts reveal,
Oh tender heart of the Mystic Rose,
In our pain we whisper, "She knows, she
knows!"

FRUITS OF THE REFORMATION

The most striking characteristic of the world at large to-day is the spirit of unrest which pervades it. This unrest is in evidence everywhere and in every order—spiritual, social and political.

We cannot but feel that it comes from a common cause, and that cause, in our opinion, is the so-called Reformation.

Here is her declaration of doctrine: "The Great Supreme Power we call God made all souls in the beginning. Each one of us has passed through millions of lives, first in the mineral, next in the vegetable kingdom, then in the animal, and now we are passing through the highest plane—the human."

"In each of these kingdoms we have appeared again and again. We never go backward; always forward and onward and upward."

"For instance, Nero, who was a great ruler, possessing enormous wealth, and who lived an easy and selfish life, would return (after passing through many spiritual planes of purifying punishment) as a poor man, obliged to learn sympathy through his labor, and to appreciate the value of the things he misused by being deprived of them. While his social status would be lower than his old, he would still be striving toward a higher moral plane."

"Every thought and act we have while here is a brick which we build into the Mansion we will occupy in the next incarnation and into the House not made with hands which we will find waiting for us beyond the grave. Just as our thought, words and acts are beautiful, generous and kind, and patient and helpful here, so will we possess beauty, wealth, friends, love, and power when we come again."

"We are the expression of God's power; and we, ourselves, must build our own destinies instead of calling on God to do it."

"Many things we must pass through to work out old Karma (the law of cause and effect); but as a diligent child at school can make up for past negligence by extra hours of study, so we can overcome Karma by a great devotion and good works. When we have completed our cycle, we become one with God. We know the rapture of perfect Peace. Until again the New Cycle begins."

And what did this writer give as proof of all she taught? She quoted Scripture. She dug the foundations of her weird belief out of the pages of Holy Writ—in other words, she was a logical Protestant; she interpreted Scripture according to her own private views and feelings.

Strange, too, how the authority which was rejected is vindicated, for some authority the human mind is bound to have; and when it wanders from the proper authority, it becomes moribund and loses itself following hither and thither the voices which sound in its ear.

Hilaire Belloc, in the last of his remarkable series of articles in the *Catholic World*, on the Reformation, called attention to this. He says, at the risk of being accused of being paradoxical: "The first and most salient character discoverable in non-Catholic thought to-day is the undue extension of authority." * * * "All those who have closely concerned themselves with the nature of the human mind agree that it displays a certain appetite for authority."

He concludes: "In a word, men deprived of religion because religion does not or cannot universally prove its thesis, do not upon that account neglect the problems which religion professes to solve. They rather re-apply themselves to those problems with a sort of fever when the rule of religion is no longer present to aid and yet to restrain them. Hence, you may perceive, as a note running through the modern world wherever the effects of the Reformation are most prominent in it, a simple unquestioning faith in mere statement which every issued from a printing press. The owners are getting rich on the dollars of laboring men, whom they are outrageously deceiving by poisoning their minds with envy towards their employers and by promising to procure them an impossible happiness by submitting to a 'bloody' design of designing knaves who are trying to subvert our Government

and hoist themselves into power. The principal owner of the 'Appeal to Reason' came to Kansas poor, and today he is the richest man in Crawford county, owning besides tracts of land in Texas. Yet his paper is continually condemning the rich."

"Fakers are the most successful money makers in this country. We have a startling evidence right here in Wichita. These fakers live and prosper on the credulity of the public, and are as impervious to criticism as the one-way counter and sound sense. One way to counteract and prevent the spread of the plague is to avoid the source which spreads it—the stinky newspaper—and another is to circulate sensible reading matter where its need is indicated."

CATHOLIC POPULATION OF ENGLAND

In a speech delivered before the Catholic Association of England, His Eminence Cardinal Bourne made some interesting remarks on the increase of the Catholic population of England.

"The other day," said he, "the Archbishop of Canterbury after pressing touching respect for the foreign religious communities that have settled in England, and using words which showed his appreciation of their efforts, and also a realization of the fact that if they received so many non-Catholic pupils, it is not because we are the non-Catholic parents are seeking the convent school—went on to suggest that Anglicans need not be afraid, after all, because if we were to take the statistics of the Registrar-General, they would show that the number of Catholic marriages was not increasing. I have not had time to verify these facts, but I am perfectly persuaded that our numbers in England are not decreasing, but that they are steadily increasing, and that they are very much larger than we have any knowledge of. As long as the legislature does not see its way to include 'religious belief' in the decennial census, we shall not give accurate figures. The other day I called attention to the undoubted fact that we have now in England something like treble the number of churches and of clergy that we had sixty-one years ago. The Catholic Church in this country is a voluntary organization. We live on the aims of the faithful. Does it not appear to you that if our churches are well maintained and our clergy well supported—although the Catholic wealth of the country has not increased to a surprisingly great extent—our numbers in every rank of life must be enormously greater than they were sixty years ago? Wherever we set up a chapel, where ever a new town in England, there is in a very short space of time a growing congregation. Further, if we set up a church in any suburb of London, or in any new district of the greater cities, and if we put there, unburdened by debt, a priest who is zealous and active, we find that in two or three years we have most certainly had sufficient means of subsistence. I quote these facts as proof, if any be needed, that the number of Catholics in this country is steadily increasing. I have no wish to indulge in boasting, but I do wish to bear testimony to the fact that the apostolic and zealous labor of our fellow bishops and priests, and the devotion of generations of laity have not been in vain; and if in the future we are to make progress it will certainly be in proportion as we remain faithful to the policy of the past. There is nothing aggressive about us. We have no desire to interfere with the liberty of our fellow countrymen, but we wish by all reasonable and lawful means to bring home to the mind and the conscience of the English people that the one true Church of Jesus Christ is that which has its centre in the Eternal City of Rome. I feel certain that if we are true to ourselves, if we endeavor to carry out to the full the extent of our power the hopes and aspirations of our Holy Father the Pope, then when a similar gathering to this is held fifty or sixty years hence the speakers will be able to bear testimony to the fact that the Catholic Church is making not only steady but very rapid progress."

—Antigishan Casket.

IF IT ISN'T DEAD IT OUGHT TO BE

KANSAS PRIEST EDITOR PAYS HIS RESPECTS TO THE "APPEAL TO REASON."

Quite recently a press dispatch from Girard, Kansas, announced the suspension of "The Appeal to Reason." A day or two later another press dispatch carried a denial of the first report. By a curious coincidence, the report of the suspension appeared about the time the militant priest who edits *The Catholic Advance*, of Wichita, was publicly lamenting his inability "to sling words strong enough and pungent enough to puncture the well-tanned hide of that despicable, hypocritical, money-grasping scoundrel, that settled in the mining district of Kansas to infect the workmen with the virus of Socialism, the pot-house product of diseased brains and, next to Christian Science, the most contemptible fake that ever deceived a people anywhere on earth."

Notwithstanding his self-confessed lack of verbal propensities, the editor of the *Catholic Advance* did his best, and the unprejudiced spectator of the bombardment must come to the conclusion that if the "Appeal to Reason" is not dead, it ought to be. We quote: "We live in the United States under a government of the freest and best ever known to man, a people living as contentedly as human perfection will permit; with property never before experienced under any form of government, and with the power of legislation in our own hands. The oppressed of every country find here a fair field for the exercise of their abilities, mental or physical, and there is no reason whatever for agitating or propagandizing for a change in our system, established upon the experience of ages and combining every well-trying law of freedom and happiness."

"Now comes that importation called Socialism, a weed growing naturally only among a discontented and oppressed people, to persuade us that we should change our present satisfactory condition for an untried, uncertain and impossible form of living. Our laws are a source of irritation, our industry is slavery, our Christianity a played-out hallucination, virtues and principles are whimsicalities—such are the insane ideas underlying Socialism, which advocates the supplanting of Christian life and the assumption of conditions obtaining in the African jungles plus the morality of the barnyard."

Any man who contributes a penny towards the contemptible coteries of harpies that has its lever office in Girard is guilty of the evil which is spread as an infection among the people."

"The Appeal to Reason, to which we refer, is the most hypocritical, lying rag that every issued from a printing press. The owners are getting rich on the dollars of laboring men, whom they are outrageously deceiving by poisoning their minds with envy towards their employers and by promising to procure them an impossible happiness by submitting to a 'bloody' design of designing knaves who are trying to subvert our Government

other Christian denomination. Such mixtures, or shames, we cannot brook with impunity. They make for internal disintegration."

The editor follows up his statement with the following recommendation of a remedy for the evil:

"No uncertain note should go forth from this body. We should make clear by resolution the impossibility of such twofold membership in the synagogue and in a church. While the synagogue and church remains potentially a member of it, though he may not formally become affiliated with any particular congregation, and while he remains a Jew as long as he does not formally adopt any other religion, he must be considered as ceasing to be a Jew, he must take any step which formally puts him out of the synagogue. A Christian Science church is, in our view, one of the denominations of Christendom. And a Jew breaks with his Judaism by accepting formal membership in it. Such a resolution going out from us will strengthen the hands of a noble and positive in creed and practice. It has not offered to his moral courage, in vindicating the integrity of Judaism against surreptitious attacks from within."

We have nothing but words of praise for this protest. It shows that the Jewish religion stands for something positive in creed and practice. It has not committed itself to indifference, like so many sects have. There is nothing like being something definite—either fish, or flesh, or good red herring—and it would be difficult to tell what some of these multitudinous so-called Christian churches are to-day. They have so many differences of belief that they have wisely concluded not to bother about them, but to consider themselves all to be branches of the one Church of Christ. Whether Christ be believed in as God or a mere human being matters not to them, so long as they can all under the convenient name of Christians."

The Hebrew editor emphasizes the ground that prayer, as an efficacious means in healing the body and soul, is a very essential part of the religion of Judaism, and that it need not be sought after in the sanctuaries of Christian Science. He writes: "The synagogue always performed the priestly function. It had the Torah, it expounded the tradition. It stood for learning. It appealed to the intellect. It performed the prophetic function, voiced the living conscience of men, made for moral progress, and was the Great ethical rejuvenator. It always performed the mystic function, inasmuch as it brought God into life and made man feel the divine significance of daily living. It valued prayer. Prayer, as a brilliant American thinker has it, is 'religious in act.' Or, better, as our sages say, it is the 'service of the heart.' It shows the man in the lives of our people, by bringing home to them the emotional and mystic side of Jewish experience."

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THE STIMULATING EFFECT OF CATHOLICITY

It is with somewhat mingled feelings we read an article in the *Baptist Standard* on "Our Attitude Toward Catholicism." It seems that the growth of the Catholic Church in the United States is providential. The better-informed, more enlightened and more thoughtful class of non-Catholics behold in Catholicism increase a strengthening of our national and social bulwark against disorder and disintegration. They know the patriotic record of Catholic citizens in the past, and they welcome the growth of such a sane, conservative influence as that of the Church, particularly at this period when there is a loosening of social and national ties, and when a spirit of unrest is abroad which bodes no good to stability, not to mention the fact that the liberal school anywhere.

The highest and most definite purpose which God intends. We must start from this principle if we would start aright, and there is no use in discussing mere incidents. Marriage is a sacrament, one of the seven instituted by Jesus Christ. Hence, marriage is sacred in its source. God has endowed marriage with two characteristics, unity and indissolubility, and there is in man and woman a power which makes the preservation of these possible. That power is conjugal love, which is always tempered by reason. It goes from one to the other and is mutual and effective.

"If, the natural order, it is the love of father, mother and child, whose archetype is the Blessed Trinity. Love is from God and toward God and all should be in accordance with God's will. I say marriage is not an accident in society, but it is the very basis of society, and there is no such thing as a modern thought or plan of marriage. It is as old as the world. It is a sacred vocation, a vocation to which men are called and for whose responsibilities they should prepare. God bless our Christian men and women who, while the world is striving to pull down, are supporting from the pillars of society with the strength and courage of a John the Baptist, in their sacred regard for the marriage tie and their conscientious fulfillment of its God-given ends and purposes."

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