

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Pacian, 4th Century.

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### AN ABOMINABLE NUISANCE.

Our readers know that the Hon. M. Lemaux said recently that "the law barred from the mails the 'news' which ministers to prurient curiosity." Another matter that needs attention is the picture and post card nuisance. We refer to the kind designated as "high art," "chic," by the critics, and as indecent by those, who, however they may regard themselves as judges of art, have not lost their moral sense. We know not whence these pictures come, but that they are in the possession of children is indisputable. The publishers of this impure trash tell us that these pictures are copies of celebrated works of art. This they repeat unctuously and with much iteration as if it justified the dissemination of menaces to the purity of the home. They may be "celebrated" but they neither exhaust the resources of art nor represent the work which is a source of holy inspiration. If they are interested in art it is not necessary to exploit the nude. Nor are they obliged to prefer studies of the "human form divine" to those which are smirched by no stain of lubricity. We should pay no attention to the platitudes "to the pure all things are pure" and should stamp out the pictures and post-cards which have no educational value, and for the most part, are of the gutter and brothel type of art.

### STRANGE INDEED.

It is strange, by the way, to find in some Catholic homes no sign of the faith of their occupants. They might be pagan or anti-Christian or indifferent, but, so far as pictures go, they are not Catholic. Instead of representations of God and His saints, we have mythological scenes, smirking, half-draped women—art, in short, that is bedeviled with temptation and that blights and destroys the whiteness of children's souls. One must needs wonder at the ignorance and criminal carelessness of these parents. They do not seem to know that there is art that has caught and put on canvas, visions of the good and beautiful. They are ignorant of the fact that a picture wrought by a pure heart can open to us vistas of holiness, and can exercise upon the child's soul a very salutary influence. But they are proud of their ignorance; and glad, seemingly, to proclaim themselves as supporters of the art that is the source of moral leprosy. They care not so long as they have upon the walls of their homes any old thing recommended by the critics who journey to the pocket of the public by the way of sensuality. Instead of expressions of sensuous beauty and lustful passion would it not be better to have figures of Christ and His Holy Mother. Raskin says "that there has probably not been an innocent cottage house throughout the length and breadth of Europe in which the imaged presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of woman." Would not a picture of the Madonna, "veiled glory of the lamplight universe," have some meaning for a Catholic.

### A GOOD CITIZEN.

In New York lives a gentleman named Anthony Comstock who is the target for the cheap witticisms of those whose fad is the art of the dissecting table. Mr. Comstock believes that art should minister to our instruction: his opponents, that it should cater to morbid curiosity and lustful passion. The former stands for purity: the latter for pictorial eroticism as a means to make money. For art they care not: but they look kindly upon the dollar and seek it from the young and old of befuddled imagination. We should like to believe that we have not such as these among our citizens. Certain facts, however, warrant us in saying that we also are cursed by those who pander to vice, and whose trade is to make the members of Christ the members of an harlot. Not openly of course. But some "drummers" can and do carry into quiet towns the pictorial abominations that get into the hands of children and of their elders who have muddled ideas as to what purity consists in, and, who, judging their fellows by themselves, place this holy virtue among the impossibilities. When we jest at what is the brightest ornament of either man or woman we proclaim our own degra-

dation and witness to our own filth. But men do account it as of little consequence and lend themselves to the dissemination of the wares of hell. These human buzzards are a menace to the purity of the household.

### A FACT OFTEN SEEN.

"Without doubt," says John of Salisbury, "whoever oppresses ecclesiastical liberty is punished either in himself or in his offspring." The grasses of many years are on the grave of John but his words live, who in their time played the role of the enemy of religion. Of them remains but a memory—and the Church moves on to the eternal gates under the direction of the Pontiffs who seek not their own but the things of Jesus Christ.

### TRUE TO HER COLORS.

Whenever the civil power has tried to tamper with the constitution of the Church ecclesiastical authority has never used the language of compromise or expediency. When, for instance, the Emperor Constantine wished his authority to prevail in certain religious matters, the legate who presided at the Council of Nice, wrote to him as follows: "Do not meddle with ecclesiastical precepts lest you prescribe precepts to those from whom you should rather learn: to you hath God given empire, to us He hath entrusted the things of the Church. It is neither lawful for us to govern the earth, nor for you to touch the censor." Said Gregory VII, in reference to Henry IV. "Never, by any prayers or manifestations of friendship or of enmity, could he obtain from us the consent to say or think anything for his sake, contrary to justice." In this course, by the help of God, we will constantly persist so long as we shall live not daunted by any peril of life or death. Clemencean and his allies will pass, but the holy Church with its chiefs under Christ and according to His promise, will remain forever.

### TOO MUCH OF A GOOD THING.

Some Canadians neglect no opportunity for amusement and recreation. They believe in a "good time," and to have it spare neither time nor energy. It seems to us, also, that in some quarters of this country Catholic young men are the sprinters and rowers—the chief contributors to the outdoor pleasures of their fellow-citizens. The local prints record their prowess on turf and water but they have no chronicle of their achievements in any line of serious work. We are not disposed to be critical at all on this matter, but if we wish to keep step with the times, to retain the ground won for us by our fathers, we must exercise our brains as well as our muscles. The laurels of the athlete fade quickly, but the labor devoted to the study of our principles of current issues strengthens us morally and mentally, and enables us to give the community in which we live something far better than athletic feats. Speaking some years ago to young men, Archbishop Ireland told them "that their principles lent a dignity to those who defended them, who lived by them. I want to hear from you," he said, "when there is a gathering of citizens for the correcting of some abuse. Do not allow any good movement to be lost because of your indifference: send in your name and promise your cooperation."

This is good advice from one who knows, and might, if given attention, dissipate many a prejudice against us.

### HURRY UP GENTLEMEN.

Did we not hear some time ago that prominent laymen were hard at work on a scheme for the federation of Catholic societies. It seems to us that we were told of an interchange of thought and inspiration: of a chain of sympathy and love that would bind us the more closely together, and enable us thereby to concentrate our strength and activity on the things worth while, and to fashion leaders to bear our standards. But where is the scheme? The skies were blue when we heard of it, and now the skies are gray and it comes not within our range of vision. Has the enthusiasm whose praises they hymned so gracefully died out? We know not; but we are certain that Federation will not be without support. Hurry up, gentlemen.

### A REMINISCENCE.

Do our readers remember that when the Italian steamer Sirio was wrecked the crew behaved as do the most of men gripped by the fear of death. But

a non-Catholic editor held up the sailor to the scorn of his public, and cried out: "Behold the fruits of the Catholic Church." In perverted language he denounced the Papacy as the source of cowardice and treated us to a dazzling display of adjectives, some of which we retain for special occasions. But the Anglo-Saxon had verbal jewels strewn over him. Fed on the "open Bible," swathed in bonds of honor, opposed to clericalism, he could, and would not be, an coward. No, sir. When the "Larchmont" failed to reach its pier we looked for another stirring dissertation on sailors, but so far we have not seen it. Was the disaster due to the debilitating influence of priestcraft or to panic and another kind of craft? But we suppose that the editor is too much interested in the "extreme but reasonable measures" of French atheists to dilate on things nautical.

### THE DANGERS OF MIXED MARRIAGES.

ONE OF THE WORST DRAINS UPON THE CHURCH IN THIS COUNTRY, SAYS BISHOP MATZ.

In a pastoral read in all the churches of the diocese of Denver, Bishop Matz lays down the most stringent rules governing the marriages of Catholics and non-Catholics. He ordains that in future no Catholic man may marry a Protestant woman in that diocese. No dispensation will be granted for such a union. The Bishop bases his action upon the fact that the children of such marriages are, with practically no exceptions, invariably lost to the faith, as shown by statistics in possession of the Church. The Protestant mother has the raising of the children, argues Bishop Matz, and the father seldom insists on their being brought up in the faith.

In the case of a Catholic woman marrying a Protestant man, the man must submit to a course of instructions before the priest will be permitted to unite them in matrimony. The idea of this is that the father may understand who is the expert of him and comprehend the tenets of the Church in which his children are to be raised.

"Mixed marriages—marriages, namely, of Catholics with persons not baptized or baptized Protestants, constitute one of the worst drains upon the Church in the United States," says the Bishop in his pastoral. "Our numerical strength in this country would be much greater only for these unfortunate mixed marriages. The United States census reports are authority for the statement that 65 per cent. of these marriages are lost to the Church. We know that 80 per cent. is nearer the truth. The reason for these losses will be found in the want of Catholic education in mixed families. It requires the concerted efforts of father and mother to raise a Christian family, and the education here implied must be conveyed by example and precept; of these two, example is by far the most powerful. But how can we expect a non-Catholic parent either to teach or to practice the moral precepts of the Gospel as interpreted by the Church? The most we may hope to obtain is liberty for the Catholic party to practice his religion and raise the children in the Catholic faith—in other words, non-interference. Now it turns out that this policy of non-interference is a practical denial of Christianity."

EXAMPLE IN THE HOME.

"The mother, for instance, teaches the children their prayers, takes them to church on Sundays and tell them they cannot eat meat on Fridays, etc. The children never see the father say a prayer, he never goes to Mass with them on Sundays and eats meat on Fridays as on any other day of the week, etc. Now if it is true that words teach, but example draws, when these children come to the age of understanding they will notice these differences and ask for an explanation. 'Why must I go to Mass, instruction, confession? Papa doesn't do any of these things. Can't I have a piece of meat to-day, the same as my papa?' And when once these children may assert their independence, which teaching, think you, will they follow? Moreover, as a rule, these children are not sent to the Catholic schools for their education. The Protestant father does not believe in parochial schools; he says the Public schools are good enough, and he does not intend paying double for the education of his children. You see, the Christian Catholic education of mixed families is vitiated at home by the non-Catholic parent, and positively banished from the school, where it ought to be most positively and formally inculcated in the tender minds and plastic hearts of the children. So much for non-interference."

WHAT THE CATHOLIC RISKS.

"There is one thing which no doubt struck you as something very remarkable—namely, the singular preference shown our Catholic girls by Protestant suitors who are pleading for their hands. The reason is a very simple one; a man contemplating marriage naturally will look for the best woman he can find. He knows that for virtue and purity a good Catholic girl has no superior; her piety, modesty and deep sense of religion make her appear as a model mother for his children. Then he knows that the confessional is to him an absolute guarantee that his purity and its inseparable companion, fidelity and love, shall be safeguarded to him against all odds. He knows, furthermore, that he never need be afraid of a divorce, since the Church will not countenance divorce. Hence his determination to win that suit. But, on the other hand, what guarantee does he or can he offer the girl? Is it religion? He has none; moreover, Protestantism from its very dawn has countenanced divorce and is doing the same to-day. He may, therefore, at any time, should he get tired of his wife, discard her and marry another. She has nothing but his word, and against that she is required to pledge her virtue, her honor and her existence for life. We ask is that fair? And why should a Catholic girl expose herself to such dangers by entering upon such a one-sided contract? "Is it that she might procure a home and support and be no longer obliged to make her own living? But if to get this home and support she must jeopardize her eternal salvation and that of her family, is it worth the bargain? Then is she very sure of that home and support? Certain it is that she will have to work just as hard after as before her marriage. And if one day she finds herself abandoned, cast off and left with a household of little ones clamoring for bread, and obliged to make a living for her family, What then? Are these cases so rare that they may be passed over as mere accidents? Go into our orphanages, asylums and homes for dependent children, our reformatories and houses of the Good Shepherd and find out how many of their inmates came there just from such homes, ruined by heaven's curse following upon such marriages contracted in defiance of the laws of God and of His Church."

WHAT THE POPE SAYS.

SOCIALISM IS CHRISTIANITY'S BITTEREST ENEMY.

Catholic Mirror.

The Holy Father has addressed the following letter to the leading members of the Italian Economic Social Union: For the first general assembly called to elect the President and Directive Council of the Economic Social Union for Italian Catholics, you, to whose care the constitution of the Union is entrusted, recently asked for the Apostolic Benediction in a letter which was a real consolation. Indeed we are well aware of your complete devotion and absolute obedience to the Roman Pontiff. Yet your new and warm profession of them comes opportunely to mitigate the dissatisfaction we feel at the conduct of other sons of the Church, who with our wishes and directions. All the more is this the case because in your words we can recognize not only your sentiments alone, but those of many whom the common bond of beneficent action united with you. We refer to those associations in the economic and social order which we see grouped round this centre in good number from every part of Italy.

We also learn with pleasure that you have undertaken the publication of a review which serves to instruct Catholics and initiate them practically in the action which it is in the province of your union to take. It is a proof, in addition to so many others that you have given of your intelligent activity. Nevertheless, grateful for the comfort you afforded by the homage of your sympathy and your ready zeal, we pray the Lord to grant you His lights abundantly and not to cease seconding your works with His grace. Assuredly, considering of what kind and how great your activity has been so far in the field of labor assigned to you, we have much reason to rejoice with you.

But, beloved sons, if you desire, as we ardently do, that beginnings so auspicious should have a still more prosperous development, it is necessary that the spirit of religion should always, in increasing measure, penetrate and invigorate and animate your work in all its branches. Although this is directed to the promotion of the temporal welfare of the people, it is not confined within the narrow circle of economic interests, but is devoted, with noble purpose, to social restoration, aiming at the right ordering of human society.

Now, religion being a jealous guardian of the moral law, which is the natural foundation of the order of society, it follows, that to bring disordered society back to order nothing is more needful than that religious principles should be made to thrive. Wherefore the better to accomplish your responsible task and to meet our expectation, they being instructed and qualified by you will constantly strive more and more to mark the impress of Christianity on the movement you direct. And in doing this you will have in view not merely the common good, but also that of your members; and particularly, in attending to their material advantages you will seek to safeguard their spiritual interests. It is of the highest importance that in the light of the doctrine of Christ they should justly estimate human things and see how far beyond the defective goods of this transient life should be placed those of the life eternal.

Thus and not otherwise can you efficaciously oppose the progress of Socialism, which, breathing hatred of Christianity, advances with ruin in its train—blotting out the hopes of Heaven from the hearts of the people—to destroy the fabric of society, already shaken. Your active charity will suggest to you the institutions that should by preference be promoted within the Union. To us those called professional societies seem most suitable, and again in a special manner we recommend you to be solicitous as to how you proceed in establishing and conducting them. You will, therefore, take care that those who are to become members undergo a fitting preparation; that is, persons on the nature and scope of the association, on the duties and rights of Christian workers, and on the teachings of the Church and the Pontifical documents that are most closely concerned with the labor question. In this connection good fruit will be borne by the work of the clergy, who in their turn will find here fresh help for rendering the sacred ministry more efficacious amongst the people. Hence, the workers so prepared will become not only useful members of the professional societies, but also energetic co-operators in extending and defending the practice of the Christian doctrines. We have those associations much at heart, also because we look to them for material and moral aid for those workers whom necessity compels to seek work, for some time, in foreign regions without having protective assistance. The zeal of the pastors of souls will bring forth precious fruit in the field where it is aided by the provincial, diocesan and district associations for the protection of the emigrants which we hope to see springing up in all the centres of temporary emigration. For the rest, it will be your care to derive the advantage of moral improvement not only from this peculiar form of association, but likewise from others, which appear to have an exclusively economic character, raising them beyond their immediate purpose to the more exalted objects of education and culture.

Finally, beloved sons, as to your general arrangements, we have already by the rules for the establishment of diocesan committees, given life and impulse to a disciplined movement, which, under the surveillance of the Bishops, ought to develop the social

action of Catholics in the different dioceses according to local needs and the requirements of the time.

We have desired them, as was fitting, to harmonize the careful autonomy of local institutions with the episcopal government of the Church. The effective assistance and favor of our venerable brethren are not wanting to this work of common utility, and judging by their zeal, will not, we are certain, be wanting in the future. To make Catholic action, especially the social side of it, stronger and more complete, we wish that the diocesan committees should concentrate their efforts upon this Social Economic Union. Thus the forces of all will receive an increase of energy from unity of direction. And accept, beloved sons, with great courage, the weighty charge we impose upon you. Many are the difficulties you have already passed through. You will perhaps meet with others. But to keep up your spirits it will be sufficient to remember that you will never lose the support of good citizens, the help of our authority and the assistance of God.

Meanwhile, as a pledge of divine favors, we grant the Apostolic Benediction with particular affection to you and to all your families.

Given, at St. Peter's, Rome, on the 20th of January, 1907, the fourth year of our pontificate. Pius, Pope.

### CATHOLIC NOTES.

Cardinal Luigi Macchi, secretary of apostolic briefs, died March 29, after a sickness of only twelve hours, of apoplexy.

Miss Alice Laurant, daughter of the chief of the Abenakis Indians at Pierreville, Canada, took the veil in Ottawa a short time ago. She is the first Abenaki Indian to become a nun.

The problem of supporting the French priests and Bishops is becoming a serious one for the Holy See, for six dioceses are reported to be absolutely without funds to carry on religious worship.

The Tablet announces that the Rev. Alexander R. Goldie, M. A., Trinity College, Cambridge, formerly Vicar of Elveston, Derby, and rector of Roma, Glasgow, Macleodfield, was received into the Catholic Church on March 8, at Bath, by Rev. Dunstan Sweeney, O. S. B.

German Catholics have done a most gracious act of international charity. A news note from Rome says that much gratification was expressed at the Vatican when it was learned that a few days ago the Catholics of Berlin had sent to Cardinal Richard 23,000 marks to help the French Church in its present financial distress.

The Bishops of Switzerland have published a collective letter to their flocks urging them to support Catholic newspapers. They said: "Whoever takes a journal hostile to the Church participates by so doing in its bad deeds. Subscribe to Catholic newspapers and when you have read them pass them on to others to read."

Much interest is manifested in Dr. P. Hartmann's sacred oratorio "St. Peter," which was performed for the first time at Carnegie Hall, New York, last Wednesday, under the direction of the author. Dr. Hartmann ranks amongst the very first of Catholic writers of oratorios and has been honored by the Holy Fathers and Emperors Francis Joseph of Austria and William II. of Germany.

At Goldfield, Nev., one of the new but rapidly growing towns of the west, the sum of \$7,000 was subscribed the other Sunday for the purpose of erecting a large church. A fine site has been secured, and a handsome stone church to cost \$30,000 will soon be under course of erection. A new rectory, also of stone, will be built in the near future.

The lives of sixty infants, all less than one year old, were saved recently by the heroism of the Sisters of Providence at the burning of Bethlehem, the Brightside Nursery, Springfield, Mass. The big frame structure was wrapped in flames almost before the fire was discovered. Several of the Sisters are nearly prostrated by the nervous tension incident to the fire.

Alexander Beaubien, the first white child born in Chicago, who arrived thirteen years ahead of Fernando Jones, the oldest living citizen, died at his home, in that city last week. A widow, two sons, two daughters, eleven grandchildren and three great-grandchildren survive him. Not only did Mr. Beaubien have the distinction of being the first white child born in Chicago, but he was the first to be baptized by a Catholic priest, which baptism did not take place until he was six years old.

The Rev. Henry Gibson, rector of Bolton le Sands, in the Diocese of Liverpool, England, who died the other day at the age of eighty years, was sprung from a family remarkable for devotion to the Church. Three sons became priests, a fourth child became a nun, and she is still living, at the age of eighty-six years, in the Benedictine priory of Colwich, Stafford, under the name of Mother Mary Gabriel.

A memorial meeting in honor of the late Count Creighton was held recently in the Auditorium, Omaha. The principal speaker was the Hon. William Jennings Bryan, who paid a warm tribute to his dead friend. "John A. Creighton," said Mr. Bryan, "had learned the meaning of the word 'others.' He never for a moment thought that his wealth was for himself, but for others. The man of whom this can be said has truly fulfilled the law." Initial steps were taken to erect a monument to Count Creighton's memory.

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