

# 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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### THE UP-TO-DATE CREEDS

The plans formed by our separated brethren for Christian reunion are of a nature to baffle the uninitiated. We can understand that in towns which house a dozen conventicles it would be a good business move to have but one. But how any drafting of a new creed can effect unity passes our comprehension. The different sects agree in holding that there is no infallible living teacher. Hence the new creed would be the work of men who may be mistaken in their interpretation of the Bible and as such could not demand man's interior and exterior belief. It profits nothing to say the Bible obviates the necessity of a living authority. With the Bible now in their hands they are split up into multitudinous and warring sects. Despite the scholarship of their divines the Sacred Book is powerless to silence their clamor and to prevent disputes. By what process, then, would this Bible, that would after reunion be exactly as it is now, weld the sects into unity. A common creed drawn up by fallible men cannot possibly be a solid basis on which to rest one's religion. The efforts, however, for reunion may possibly induce the thoughtful to investigate the Catholic Church, which guards and interprets the Bible with the voice of the Author of the Bible, and who in her and through her guides men unto salvation.

### THE LITTLE MAN

A few weeks ago we alluded to the "little man" who is quite content to shuffle through the world snarling and growling. Because he is such a sordid specimen of humanity the average citizen is inclined to compassionate him. We regard him as a nuisance when he waxes vociferous, but in our heart of hearts there is but pity for the bitter-minded little man who spits out the venom of an unclean heart on all things and persons. Not for him the sunlight, but the dark place where there is the drip of scandal and calumny. Not for him the word of cheer, but the mutterings of criticism and discord—strange things surely to obtain respect and devotion.

### DO YOU KNOW HIM

Was it Father Faber who spoke about outside angels and house devils. They are uncanny types of perversity and life, we are informed by sociologists, in every community. With those without the household they are urbane, gracious, kindly, and are regarded as very companionable. The easy laugh may not ring true, and to those who can read the face there are traces of selfishness, but the majority land them as model husbands and fathers. At home they throw off the vesture of courtesy and are their own malignant selves. There they endeavor, and they succeed only too well, to show how a warped and twisted nature can convert a home into an abode of terror and desolation. That they have an abundant store of cowardice need not be stated. But the wife who lives on with this type of an animal must be of approved strength of character. Oftimes her heart bleeds, while she shields its hurts from her friends with a smile and guards the ghastly secrets of the home within closed lips. She is a heroine and a martyr, bound to the most contemptible thing this side of Gehenna.

### THE OLD STORY

It may seem right to the young man to up brakes and dash along the road of pleasure. The saloon lights are alluring, and the haunts of the devil coax and whisper to him. And it is an old story. Happiness never dwelt in these abodes. To clean eyes the spectacle of young men telling musty stories in a saloon is inexpressibly sordid and heart-rending. It means not only a loss of time but deterioration, a sacrifice of heart and intellect, a bid for failure. It stands for everything that a man should shun. Yet some will not be warned by the derelicts which are run-logged and waiting to be washed into eternity. They must see for themselves: they must see the lights only to be blinded, and to live with those who have but bitter memories and bitter realization that the wages of sin is death.

### MIXED MARRIAGES

Every Catholic knows why the Church detests mixed marriages. It is said, sometimes, that such and such a mixed marriage is not the evil of which the Church is afraid. However that may be, the experience of every pastor is that the mixed marriage is, as a rule, destructive of the spiritual welfare of the family, of mutual harmony and of the

faith of the children. The husband may have every good quality, but, if a non-Catholic, his influence cannot but have an influence on the children despite all the efforts and example of the Catholic wife. In view of the effects, only too visible, of the mixed marriage, we may well pray to be protected from these "good mixed marriages" of which our critics talk. They who know can tell of the sorrow and life-long regret occasioned by the mistake of a mixed marriage. The desire of worldly position, the indifference of parents blind some to this evil, but they soon discover that neither money nor position can ease the ache of the bruised heart.

### LOST TO THE CHURCH

There are thousands in Canada without the pale of the Church on account of mixed marriages. Time and again the Church has proclaimed her abhorrence of these hateful marriages. We are also told that such and such a non-Catholic has promised, before marriage, that the children of both sexes shall be brought up Catholics. But are these promises always kept? Every pastor knows that they are oftentimes thrown to the winds. When the children are young there is little mention made of them, but when they advance in age they are played upon by the example of the non-Catholic parent, of his relatives, of environment, of education, with the result that they cease to be Catholics. After a few years the non-Catholic regards these promises in a different light from what he did on the day of his marriage. It is true that the Church grants permission sometimes for these marriages, but only for causes which she regards as grave and to prevent greater evils.

### AGREAT DIFFERENCE

But what a difference between the wedding-day of two Catholics, and the participants in a mixed marriage. The marriage in which the Church delights is one between a Catholic man and a Catholic woman. Then the ceremony is performed in the Church and with a nuptial Mass. During it blessings are called down upon the contracting parties. The ring is blessed and placed on the finger of the bride. And the boundless efficacy of the Holy Sacrifice flows over them both to give them help and consolation. But in a mixed marriage, which the Church does not approve, there is no manifestation of joy. There is no blessing and no nuptial Mass. She hears the words of the contract and sends them away. Surely a sad morning for a believing Catholic.

### TO A CORRESPONDENT

In reply to a note about the legislation concerning clandestine and mixed marriages we append the following:

1. No Bishop outside his diocese or pastor outside the limits of his parish can validly marry their own or any other subjects without due authorization.
2. The marriage of all Catholics (both parties Catholics) before a minister or civil magistrate is no marriage at all.
3. The marriage of all fallen-away Catholics (who have become Protestants or infidels) before a minister or civil magistrate is no marriage at all.
4. The marriage of a Catholic to a non-baptized person is never a real marriage unless the Church grants a dispensation.
5. The marriage of a Catholic to a Protestant (one never baptized in the Catholic Church) before a minister or civil magistrate is no marriage at all.
6. The marriage of a Protestant to a Protestant (provided neither was baptized in the Catholic Church) is valid.
7. There is no marriage at all, unless there be two witnesses besides the priest—one witness besides the priest will not suffice.

### THE POWER OF HOLINESS

It has been said that it is the manifestation of the Church's sanctity which most chiefly give convincing and persuasive force to the preaching of her apostles, and to the evidence that she is the one, Catholic, Apostolic Church founded by Jesus Christ. The people reverence holiness of life. Our great stumbling block is the example of the bad Catholic. Cardinal Newman's saintliness of life had a wondrous fascination for the non-Catholic. It disarmed their suspicions even as it consolidated them. At the unveiling of the statue of Cardinal Newman in Kensington, England, Mr. R. W. Hutton expressed this thought in the following words: "I think we may say that we Protestants have learned from him (Newman) a great lesson. This at least is true, that his long life of winning austerity, the tender glow of his piety, and the fundamental steadiness of a nature so strangely sympathetic, have rendered it absolutely impossible for anyone who really knows his writings ever again to speak of the faith of his Church with anything like the stolid and almost brutal contempt so common amongst

us sixty years ago. To some extent he has helped Roman Catholics to understand perhaps to love Protestants. To a very great extent he has helped Protestants to understand and love not only the thinkers but the popular mind of his own great Church."

### THE "ROME RULE" CRY AGAINST HOME RULE

The true character and motive of the Orange-Tory "argument" that Home Rule in Ireland would mean "Home Rule" or "persecution of Protestants," as well as for the article appearing in the Catholic Times (England) headed "Irish Protestants and Home Rule," which we reproduce from that paper as follows:

What do the Irish Protestants want in case Ireland gets Home Rule? I put this question lately to a friend of mine. It is admitted now on every side that if they are satisfied all others will be. There is scarcely any other objection except their's to the concession of Irish self-government. Their spokesmen are proclaiming that there must be in any Home Rule Bill which they shall be expected to accept a Favored Religion Clause.

They are unable to walk securely on their own feet. Therefore England must provide them with stilts. They are unable to protect themselves against the Pope. Therefore England must put a ban on future acts of his Holiness with regard to Ireland. They distrust their Catholic fellow-countrymen. Therefore England must hold Catholic Irishmen down, and in giving them additional powers for the management of Irish affairs must not only claim general control over them but maintaining the complete supremacy of the imperial Parliament, but must, so to say, dole out autonomy with a half-inch measure, specially reserving authority in everything that affects Protestant interests, and thus inserting a Favored Religion Clause in the new legislation. I confess to being rather puzzled as to their claim for special treatment, for making Protestant reserves in Ireland under Home Rule. Hence the Protestants in Ireland continue to exist in a state of complete isolation. Here is his answer with-out curtailing. He writes as follows:

A FAIR FIELD AND NO FAVOR "ALL NON-SENSE"

"Your theory about a fair field and no favor for religion is all nonsense. Do you think that theory has ever been admitted by promoters of Protestantism in Ireland since the days of Elizabeth? No, sir, they have known better. They have always adopted the opposite theory and practice. Their view has been that the best way to make a religion strong in a country is to give it special times down to our day; and, third, that the Church is identical in mission, in holy orders, in doctrines, in sacrifices and sacraments, with the so-called Church of the Protestants."

Mr. Nelson cannot prove any of those things. Suppose that there were some few Christians in Britain, in early times, that of it? They died out. They had no priests, no churches, no bishops to constitute them a permanent and national organization.

In the next two centuries, in spots here and there, there were individual converts, but the country as a whole was pagan. Then, in the next, that is the fourth century, the Celts who occupied Britain were in goodly numbers, Christians, but in the middle of the fifth century they were killed off or driven away by the Jutes, the Angles and the Saxons, pagans all. The country reverted to barbarism. Only in the extreme west and north did any Christians remain, and they were too insignificant to convert the invaders, who had conquered and dispossessed them.

In the year 633 the Angles of York sent St. Augustine, with forty monks, to preach Christianity to the heathen in 1531, when Henry VIII first converted to the Roman religion. In the year 683 the Angles of Yorkshire received the faith from the Roman missionary Paulinus. The Angles of the eastern districts of England and Scotland, from the Tees to the Forth, were made Christian by the preaching of the Irish monks of Iona whom St. Oswald in the year 635 invited into Northumbria. St. Aidan, the first Bishop of Bernicia, fixed his see at Lindisfarne on Holy Island, which he held in 1531. Theodore of Tarsus, a Greek monk, who had been consecrated Archbishop of Canterbury by Pope Vitalian, went to England in 673 he held a national council of the English bishops at Hertford and another in 680 at Hatfield.

All the way down from that time the history of the Church in England is beyond dispute, and all the way down from the preaching of St. Augustine to the days of King James, the Church proclaimed itself head of the "Church of England," the Church in England was united with the See of Rome. All through those nine centuries, it had the same mission, the same orders, the same sacrifices, the same sacraments, the same doctrines as the Church Catholic.

But when Henry VIII, wanted to get a divorce from his wife Catherine in order to marry Anna Boleyn, he began the separation of the Church of England from the Church in England, and cut off that sect from its union with the See of Rome.

The separation of England from the communion of the Catholic Church and the establishment of a schismatical and heretical national institution, retaining the old titles and the old church buildings, was spread over a period of thirty-two years, and began in 1531, and it was consummated in 1534 when the Convocation of the Province of Canterbury definitely adopted "the new religion" by its acceptance of the Thirty-nine Articles.

1530, the Bishops of England, with Archbishop Warham, of Canterbury at their head, were in full communion with Rome. In 1531 Thomas Cromwell advised Henry VIII to break with the Pope and make himself head of a religious establishment of his own. In 1532 Archbishop Warham died and Cromwell became his successor. In 1533 Cromwell declared Henry divorced from his wife. In 1534 an Act of Parliament abolished all appeals to Rome, making the "King in Chancery" the final court of appeals in ecclesiastical causes, and recognizing him as the supreme head of the Church of England. Bishop Fisher, of Rochester, and Chancellor Thomas More were beheaded because they would not accept that Act.

This was the beginning of the bloody persecution by which the English people were robbed of their faith and by which "the new religion" was imposed on them by law, by fines, by imprisonment, by torture, by death on the gallows, after their priests were made apostates by similar oppressive or were driven away or murdered.

In 1539, by the statute of the six articles, Henry tried to stay the ravages of the so-called Reformation, by similar oppressive or were driven away or murdered.

In 1547 Edward came to the throne, and the Protestant party with Cromwell at their head, imposed the Book of Common Prayer on the people of England. Bishops Gardiner, Day, Heath, Tunstall and Veysey resisted the departures from Catholic doctrine taught in that book and they were deprived of their sees.

The short reign of Mary restored the Catholic religion. The illegitimate daughter of Henry VIII. She made known that she was a Protestant, when Archbishop Heath refused to take part in her coronation. In 1557 the Acts of Supremacy and Uniformity were passed, which again severed the "Church of England" from the Church in England and from the Catholic Church, and made compulsory use of the Book of Common Prayer. All the Bishops of England, except one—Kitchen of Llandaff—refused to follow "the new religion" and were deposed. Matthew Parker was made Archbishop of Canterbury by the exclusive ordination ceremony and a new set of "Bishops," appointed by the queen, were "consecrated" by the same invalid ceremony.

In 1562 the revised Thirty-nine Articles were adopted as the faith of the new "Church of England."

The chief differences between the "Church of England" as established by Henry VIII, Queen Elizabeth, Cromwell and Parker, and the Catholic Church in England are nine—rejection of the Papacy, denial of Church infallibility, justification by faith only, supremacy and sufficiency of the Bible as the rule of faith, the denial of Transubstantiation, the rejection of auricular confession of sins, the refusal to invoke the saints, the rejection of the doctrine of Purgatory and of prayers for the dead, and the setting aside of the doctrine of indulgences.

The "Church of England" is not Catholic. It does not embrace even a majority of the people of England, much less is it universal. It is split up into contradictory sects—High Church, Low Church and Broad Church—teaching opposite doctrines.

The "Church of England" is Protestant. That fact is shown by the coronation service when the King swears to maintain the Protestant religion by law established. In the Act of Union the churches of England and Ireland are called "the Protestant Episcopal Church." The denomination is known in this country as the Protestant Episcopal Church.

The "Church of England" is losing its hold on the people of England, whereas the Catholic Church in England is gaining members and making converts every day in the year. The true hierarchy has been re-established. The true priesthood order offers up sacrifice to God. The day will come when schism and heresy will be abandoned, and all England will once more be Catholic.—Catholic Columbian.

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### STATUS OF EXCOMMUNICATED PRIESTS

In view of the fact that three priests, formerly of the diocese of Nottingham, England, were recently laid under major excommunication by the Pope for presuming to receive Episcopal consecration in secret at the hands of some "Old Catholic" schismatic bishop, the question has been asked in the Tablet: "What is the status of priests so excommunicated?" The editor replies:

"The priesthood in itself, which belongs to a priest, or in its fullness to a bishop, is not like a mere post or office or appointment which can be taken away by the Church's authority. The Church can make a person an archdeacon, or a vicar-general, or a canon, by a mere act of appointment, conveyed, if need be, in writing or from a distance, and for sufficient reason she could in like manner remove him from the post, and he would be no more an archdeacon, or a vicar-general, or a canon than he was before. The act of the Church in this case is jurisdictional, and, so to speak, extrinsic, clothing the man with jurisdiction and unclothing him. The priesthood is not a mere matter of an office or post. It is an order. Its powers are a derivation from the Eternal Priesthood of Christ. They are conveyed from Him through the Apostles and their successors. They are conveyed not by a mere fiat of jurisdiction, but in a sacrament. In the sacrament the priestly powers and priestly character are, by the action of the Holy Ghost, embodied in the soul intrinsically, indelibly and inalienably. The person ordained is a priest for all eternity—if in heaven, to his greater glory; if in hell, to his greater ignominy. What the

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### HIGHLY EULOGISTIC

Here is what William Winter that eminent dramatic critic, has to say of the Catholic Church in the World-Herald:

"To think of the Roman Catholic Church is to think of the oldest, the most venerable and the most powerful religious institution existing among men. I am not a churchman of any kind; that, possibly, is my misfortune, but I am conscious of a profound obligation of gratitude to that wise and august, austere yet tenderly human ecclesiastical power, which, self-centered amid vicissitudes of human affairs and provident of men of learning, imagination and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and in poetry and in music has heard and has transmitted the authentic voice of God."

"I say that I am not a churchman; but I would also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York, in Winchester and Salisbury, in Lincoln and Durham, in Ely and in Wells. I have stood in Tintern, when the green grass and the white daisies were waving in the summer wind, and have looked upon the gray and russet walls and upon those lovely arched casements—among the most graceful ever devised by human art—round which the sheets of heaven sweep a perpetual requiem."

"I have seen the shadows of evening slowly gather and softly fall over the giant towers, the spires, the pinnacles, the pillars and the shattered arcades of Fountains Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams in the spacious and verdant valleys of the Skell, I have mused upon Netley, and Kirkstall, and Newstead and Bolton, and Melrose and Dryburgh; and at a midnight gloom of chance St. Columba's cathedral, remote in the stormy Hebrides, and I looked upward to the cold stars and heard the voices of the birds of night mingled with the desolate moaning of the sea."

Grace  
By A. P. Coates  
Blue are her eyes, as though the skies  
Were over blue above them,  
And dark their full-fringed canopies  
As if the night fays wove them.  
Two roses kiss to mold her mouth,  
Her ear's a lily blossom,  
Her blush a sunset in the south,  
And drifted snow her bosom.  
Her voice is gay, but soft and low,  
The sweetest of all trebles,  
A silver brook that in its flow,  
Chimes over pebbly pebbles.  
A happy heart, a temper bright,  
Her radiant smile expresses;  
And like a wealth of golden light,  
Rain down her golden tresses.

### CATHOLIC NOTES

Last week it was stated in the Record that the Catholic population of the United States was \$5,500,000. It should have read 12,550,000.

Dr. Huntington Richards, of Concord, New Hampshire, a keen student of the Papal claims, has at last become a Catholic.

Father Bertrand L. Conway's "Question Box" has been translated into Spanish and is on sale in New Mexico. "Buzon de las Cuestiones" is the title in Spanish. The translator is the Rev. M. Blance Garcia, O. S. A.

The new St. Mary's hospital at San Francisco has been formally dedicated and is on sale in New Mexico. The hospital is one of the notable buildings of the Pacific Coast. As planned, it will, when wholly completed, be one of the largest hospitals in the world.

Father James A. Doolan, one time president of Georgetown University, and one of the best known lecturers in the country, died at the University Washington, on April 12th. He was sixty-nine years of age, and had been in failing health for some time.

Recently the building committee of St. Paul council, Knights of Columbus, signed the contract for the erection of the new club house which will be erected at the corner of Smith avenue and West Fifth street. The building will cost approximately \$10,000.

The Aloysius Truth Society of Washington, an organization pledged to refute published articles attacking the true faith or subverting Catholic morality, has been established by Rev. Augustus J. Duarte, S. J., of Gonzaga College, moderator of the Aloysius Club, of that city.

On April 10, the pastor of the little village of Raches, in France, Father Charles Cadene, will celebrate his 105th birthday. He is undoubtedly the oldest priest in the Catholic world, and is yet extraordinarily vigorous, attending to all his pastoral duties. Arrangements are on foot to honor the event in a befitting manner.

Father Robert Hugh Benson, son of the late Protestant Archbishop of Canterbury, preached the Lenten course of sermons to the Catholics of English speaking countries in the church of St. Silvestro in Capito, Rome. Father Benson's works have now an immense circulation in England and also on the continent.

Rev. R. S. Conroy, of the Sacred Heart parish, Worcester, Mass., brother of Right Rev. Thomas J. Conaty, Bishop of Los Angeles, has established for the Sunday school children the "Missionary Sunday" idea. Each month the children will be encouraged to bring sacrificial offerings which accumulated, will be sent to the foreign missions.

W. W. Farley, democrat, whose home is in Binghamton, assumed the duties of New York State Excise Commissioner April 1 and made the following statement: "I want it understood that in making appointments I will not consider any man who is or has been in any way connected with the liquor business. This policy I will adhere to rigidly."

Recently Father Welsh, one of the Paulist Fathers of Chicago, gave a series of non-Catholic lectures at Baraboo, Wis. The course was under the auspices of the Knights of Columbus. Every night Father Welsh was introduced by some prominent non-Catholic citizens of Baraboo. On one of these occasions he was introduced by Rev. Mr. Goddard, the Congregational minister. This made a great impression on the non-Catholics and the result was seen in the fact that the crowds attending every night could not find room in the Knights of Columbus hall.

Francine Ottilie Zwick, who gave so sympathetic an impersonation of the Blessed Virgin in the 1910 production of the Passion Play at Oberammergau, is married. While she was superb in the role, she can never again assume it, as only unmarried women are given the part. Her husband is a young fellow-player named Bauer, a son of the famous Burgomaster of Oberammergau, Sebastian Bauer, who gave so powerful a representation of Pontius Pilate in 1900 and 1910.

Marie Wainwright, granddaughter of the Right Rev. Jonathan Mayhew Wainwright, Bishop of the State of New York, who was recently converted to the Catholic faith, has this to say of the consolation received in Holy Communion: "I have, in my career as an artist, been called upon to enact most of the noble women in Shakespeare's immortal plays, and also many classic roles from French, German, Italian and Greek writers. My dramatic life has covered a period of twenty-five years, and I have again and again felt my heart swell with triumph at the plaudits of the audience when I know that my work had earned its approbation and applause. But when I approach the table of Our Lord! Here then was my greatest triumph—my sublimest role—for it seemed to me the angels themselves bent down and rejoiced."

### When the Angelus Bell Rings in Ireland

"In Home Life in Ireland," written by Robert Lynd, a Presbyterian, we find this passage:

"If you are in a little town in any part of Ireland—except the north-east—about noon, when the chapel bells ring for the Angelus, you will see all the men suddenly taking of their hats and crossing themselves as they say their mid-day prayers. The world loses its air of work, or of commonplace idleness, and the streets take on an intense beauty for the moment, as the old people and the young people half hide their eyes and murmur a rapid prayer to the Mother of God. The boy walking by a loaded cart stands still with bare head or stumbles forward, praying as he walks, and the policeman in his military uniform, lowers his head with a kind of salute, and offers homage to heaven. I confess I like this daily forgetfulness of the world in the middle of the day. It brings wonder into almost every country town in Ireland at least once every day."