

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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A FEW REMARKS.

Says Mr. J. A. Spender, Editor of the Westminster Gazette, in "The Comments on Bagshot," a series of comments upon a great variety of subjects: "The most certain mark of a bore is complete assurance that he is an exception to the rule."

The most difficult thing in the world to realize is that other people talk about us with exactly the same freedom that we talk about them.

Let us assure ourselves that this is actually our fate at the hands of our very best friends. Let us cheerfully yield ourselves as a topic of conversation to our friends if they are kind enough to think us interesting; but let us have no mercy on the mischief-makers who turn the innocent into the malicious by the act of repeating it.

He looks forward to a state of society in which every man shall be able to earn sufficient to provide air space, decent food and clothing, as well as education and rational enjoyment for himself and his family and in which no man shall be able to plead economic conditions to avert the penalties—compulsory labour, loss of rights, etc.—with which he will then be inexorably visited for failing to do these things.

"JUST DEBTS."

Our readers have heard Sairey Gamp saying: "If you wish to be tittivated you must pay accordin'." We have a suspicion that in some quarters this dictum of the genial Sairey is not in honor. Some people must have their cap and bells though others pay for them. They strow their homes with useless things, dress extravagantly, live beyond their means with never a thought of the debts they contract. To make a show seems to be their aim, though by so doing they forfeit the right to say that they owe no one anything. They send their children to boarding schools; and insist upon them being instructed in all the "ologies, but they are absent minded beggars when the tuition bill is received. They buy gewgaws, but do not open their purses for them. They take a paper, but they forget that the publisher needs money for its printing. They put off the landlord with a promise, and use strong language when the grocer and dressmaker present their accounts. They mean to pay at some time, but not now when they need so many things at the expense of others. And this debt—a very mountain of loans and bills that would be the blackest kind of a nightmare to honest people—troubles them not at all so far as the world can see. Now and then conscience makes outcry, but they are as deaf as they are when they are dunned. If the vision of their pitiful, shoddy, sponging life obtrude itself upon their day dreams, they dismiss it as a mere ugly phantom seen occasionally by those who have a disordered liver. They hear the preacher inveighing against dishonesty and the warnings of the confessor: they know that the unjust shall not possess the Kingdom of God: that the unjust shall be punished and the seed of the wicked shall perish, but they defer payment of just debts, or evade them, or make no effort to render to all men their dues. They should remember the Lord's words: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul."

THE POPULAR FELLOW.

The other day we heard a man praised as "a very popular fellow." To have opinions and to maintain them—a positive character that must at some time jostle others—to hold the faith without paltering or compromise, to be loyal to the Holy Father, however blows the wind of public opinion, to be a dispenser of the courtesy that is a manifestation of charity and of courage that stands full square against opposition—to have all this and to receive universal commendation demands a combination of qualities—a personality that is seen but rarely.

We notice, however, that some men acclaimed as "popular" are nonentities. The young man who persists in decorating a bar-room is always "popular," because he is not on the firing line of life. He is not in the way of the workers; he is dead; and of the departed we speak well. The young man who can do almost anything is not "popular"

with employers, but he enjoys the esteem of those who quest for work that leaves face and clothes ungrimed. The young man who forgets to contribute his share to the maintenance of the household is "popular," with the "boys" who get the benefit of his money, albeit this popularity is not a badge of honor. The popularity that leaves no bad taste in the mouth is the popularity with ourselves. The applause of conscience is far sweeter music than the plaudits of the crowd. To be a person keeps a man on good terms with himself and gives him happiness that endures.

FOR THE BROAD MINDED.

The clever critic, Mr. G. Chesterton, deals in "Heretics" with the mental progress that is concerned with the casting away of dogmas. But if there be, he says, such a thing as mental growth, it must mean the growth into more and more definite convictions; into more and more dogmas. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form or creed, but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded.

WHAT PROTESTANT SCHOLARS SAY.

It may surprise some Canadian editors to find Protestant publications of acknowledged authority, such as the Athenaeum and Saturday Review, of England, and the Pope's condemnation of Modernism is a noble defence of the Christian Revelation. They regard him as the champion of Christianity; and praise him even as other Protestant papers praised him when he took up the gauntlet that French Jacobinism had thrown down as the champion of religious liberty. Without the fold many wearied and troubled souls are saying, with Von Hartmann: "If there should really be a Church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign church, and will rather cling to the rock of Peter than to any of the numberless Protestant sectarian churches." Tired of schism and division, men who know that Christ prayed for unity among His disciples, are beginning to see more clearly that if there is to be one fold and one shepherd there must be a concrete organization governed by authority that is the bond of unity. Earnest men wish to hear the Lord's voice—not man's voice, and to stand upon something more solid than a creed fashioned by divines who have but scholarship to guide them.

A CHANGE NEEDED.

If our critics could inject a grain of originality into their comments on the Church they would have the thanks of a suffering public. But to have the old charges masquerading as news and arguments must be wearisome to the enlightened non-Catholic. We cannot understand why a non-Catholic editor, writing for the household, should condone injustice and champion the cause of those who trample under foot the rights of conscience, and, in a word, are avowed enemies of all that should be dear to Christians. We fail to see how blasphemy can be but "not very sensible remarks." And we cannot discern why the outcries of some radicals in Rome should be a sign that the Papacy is near its downfall. If these people attempted to pollute Canadian atmosphere with the pestilence of satanic hatred of religion, with their obscene and blasphemous papers and pamphlets, our friends would meet them with a desperate and drastic resistance. And they would not call it persecution. They would not be dubbed as "reactionaries" because they suppressed this kind of progress. And they would be deaf to the demands of free thought to express itself in blackguardism. But when this happens in Rome and Paris, when they hear official documents declaring that "our houses of correction are gorged with boys and girls; our prisons are crowded and too small;" that the number of suicides is increasing, they gloss it over or show sympathy with the enemies of religion. And the talk about the disruption of the Papacy is centaries old.

"If there ever was a power on earth," says Cardinal Newman, "that had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he in the history of ages who sits on iron generation to generation in the chair of the Apostles as the Vicar of Christ and Doctor of His Church. Has he failed in his successes up to this hour? Did he, in our father's day, fall in his struggle with Joseph of Germany and his confederates: with Napoleon—greater name—and his dependent kings: that though in another kind of faith he should fall in ours? What gray hairs are on the head of Judah whose youth is renewed like the eagles, whose feet are like the feet of harts, and underneath are the everlasting arms." (Discourses on University Education.)

A DARING ENTERPRISE JUSTIFIED

Before this number of the CATHOLIC RECORD has reached the hands of subscribers, a much larger, and essentially more permanent Catholic work will have issued from the press in New York City. Each number of a periodical is in the nature of an intellectual butterfly; it is only meant to live until the birth of its next successor, after which event it becomes for the most of its readers dead matter. Even the most ambitious of monthly magazines live no more than thirty days, and if exceptional interest wins a longer lease of life for this or that particular contribution, the latter existence must be in a bound volume, independent and oblivious of the original vehicle of publication. And yet it is no easy matter to produce the successive numbers of a periodical. How much more difficult, then,—how much more anxious—must have been the work of the editors who are offering to the world at large, Catholic and non-Catholic, the third volume of "The Catholic Encyclopedia." Not only this week, nor this month, but next month, next year, and for generations to come the result of their labor and thought will challenge the criticism of scholars and specialists, not all of them favorably predisposed, of their own denominational circumstances. Upon the library shelves of Harvard, of Yale, of Princeton, in short, of every considerable university in the United States, to say nothing of the British Isles—where Protestants and Agnostics gather intellectual force to assail Catholicism, this volume must stand with its fellows as the accredited expression of whatever the great body of Catholics in this twentieth century have to say for their faith, and for its effects upon human civilization. With the approval of the Archbishop of New York upon its title-page and the endorsement of the great majority of the American Episcopate implied or expressed in its list of contributors, in the list of stockholders of the enterprise, and in many other ways no philosophical or theological antagonist of the Church can hold unreasonably who shall hereafter choose to treat the contents of this volume as at least quasi official declaration of current opinion among the most enlightened Catholics of this generation, as well as a measure of the highest development attained by contemporary Catholic learning.

In all these respects the third volume of "The Catholic Encyclopedia" will have to face an ordeal of criticism neither more or less severe than that through which its two predecessors passed so successfully. But the third volume appears before the public with its own particular weight of responsibility and its own exalted anticipations to justify. If apologies had been needed for any shortcomings in the first and second volumes, the kindness of friendly critics, and even the generosity of fair-minded non-Catholics, would surely have found these apologies in the novel character of the work among people of reference and the absolutely unavoidable inexperience of the editors in a work of exactly this character. But to judge by the chorus of approbation in which such diverse authorities as the New York Evening Post, the London Times, the London Tablet and the Dublin Review have harmonized, no apology was needed. The greatest theological and theological scientific articles of the first volume, notably those of "Atheism" and "Agnosticism"—were received with unstinted, though surely not unmerited, praise. In the second volume, which, as The Dublin Review points out, is from the nature of the case so largely biographical, the highest satisfaction has been generally expressed with the character of even the smallest articles, many of which treat of personalities that have never before been treated in any biographical work. While Father Thurston's delightful liturgical and antiquarian article, no less than such masterpieces of historical and critical exposition as the "Augustine of Hippo" article and the "Assyria" of our Oriental-born fellow-citizen Gabriel Ussani, have been fairly accepted as both fresh and valuable contributions to popular information on topics less understood than they deserve to be. In addition to these separate merits, much praise has been bestowed upon the editors for their more especial work of selection and arrangement.

It is evident that, coming as the sequel of two such volumes, and to a

public by this time accustomed to look for finished excellence at the hands of its editors, the third volume of "The Catholic Encyclopedia" will be judged with rigor on all sides. There is no reason—there could be no reason—supposing that the utmost severity of criticism will develop anything but merit in the forth-coming volume. But when one considers all the terrors and anxieties that must be occasioned those responsible for the work, volume must follow volume, while a public conversed in the mysteries of book production comments on the slowness of the process, instead of wondering at the rapidity with which it is being carried out—taking all these things into consideration, one is prompted to wonder at the courage which prompted these five scholars (three priests and two laymen) to undertake such a task. A glance at the first volume, in which more than in the second, appeared the breadth and variety of the field to be dealt with, suggests the immense difficulty of determining how far into the wilderness of "all things knowable" the Encyclopedia was to venture, what tracks of knowledge were to be covered and what passed over, broadly or slightly each topic was to be treated, to what headings the different facts in the vast material belonged.

What was the motive for taking up arms against this "sea of trouble"? The perky cocksure young man of the period—the kind who thinks himself a brave captain of industry, and who will if he lives long enough, be a humorist—is ready with his answer: "It was a success from the start, any fool could have told you it would sell." And then he looks at the figures, and if that has not settled the question, in reality it had only stated a patent fact: "The Catholic Encyclopedia" does sell, unquestionably; as each new copy leaves the bindery a subscriber who has paid for it in advance is ready to take it, and this goes on through many thousands and copies until the big advance subscription has been exhausted. All very true; but what underlies this commercial success? Americans of whatever section, of whatever creed, are not wont to hand out sums in the neighborhood of a hundred dollars for commodities they do not need. Moses Primrose parting with the price of a horse in exchange for a gross of green spectacles is not a common type in this country and in this day; it is probably scarce even in the older English-speaking countries. If "The Catholic Encyclopedia" found thousands of purchasers in advance and is adding scores and hundreds to its lists daily, the reason is simply because just such a work of reference was needed. American Catholics, after a century of peaceful development had begun to realize that they were no mere sect, no mere denomination of Americans, for that matter, of Irish or of Germans, but a community formed of vigorous young branches of an old stock that took miraculous root in western Asia and Eastern Europe nearly twenty centuries since. It had begun to dawn upon them as a body what the few among them had long realized—that this civilization of ours whatever its later developments may be, is not a thing of Protestant origin, of Puritan or of Presbyterian origin, but sheer Catholic origin. As a community we had begun to, at least vaguely, apprehend certain facts of political history which linked the preamble of the Declaration of Independence with the careers of cardinals and Roman canonists. People began to suspect that the principles of representative government are really what our Protestant fellow-citizens might call a "Roman Catholic" idea and that the trial by jury was evolved out of the play of "Popish" activities upon primitive Aryan traditions. In the sciences of life and death, and the organized conquest of matter by the human mind, it began to be realized that our race—the white race—had been only the foster child of our Catholic Church—the only church that Europe had known for more than a thousand years while, as for the fine arts, the "acts of war and peace" that grew in the old Greek civilization would have been as remote from us and our ancestors, as completely deceased without issue, as the religious mysteries of ancient Egypt, if it had not been for our church.

American Catholics had fairly realized these things, and had begun to deplore the fact that, because most English-speaking people were not Catholic, therefore the true story of the Church's dominant relation to the great things of the white man's life must still be told by writers either indifferent or hostile to Catholicism. It was fortunate for us that the need of converting this vague consciousness of the Church's true secular function into an orderly historical knowledge became apparent to some of our leaders in New York. It has given us Americans of the Atlantic seaboard something to be proud of among our fellow-citizens of all creeds and among all nations. And in the meantime—first in April, 1900, with the first volume, and then, in the following November, with the second—the editors of "The Catholic Encyclopedia" have succeeded, in a great measure, in showing good Catholics how well founded in fact, how coherent in logic, was this vague consciousness of the Church's greatness in every department of civilized life. They cannot have failed, at the same time, to convince many who were not Catholics, and who were not looking to have this view of things forced upon them. "The end justifies the means"—where the means are not in themselves evil, and there is only question of explaining the action of five good men in incurring

great pains and undergoing immense labor instead of "taking things easy" and leaving "well enough alone." It reminds one of the reply made to a good woman—one who said her prayers and did no wrong, but could not understand why Francis Xavier should have gone through so much for the sake of "converting a lot of colored people who didn't know any better until he came."

"Madam," her pastor told her, "perhaps it was because he did know so much better than they—or you." Those who inaugurated this great work, which the Supreme Pontiff has so particularly and so abundantly favored with his blessings, evidently knew the need of it very much better than those for whom it was designed. That is, they did know better when they began the work. Now that one fifth of it is done, and done in such a fashion, the Catholics at large—the uninterested as well as the leaders—began to see the justification of what was surely a stupendous enterprise, indeed the wonder of it is that the need has never been substantially realized until now.

SERMON BY CARDINAL LOGUE.

HIS EMINENCE ADDRESSED GREAT CONGREGATION IN NEW YORK.

Cardinal Logue preached his first sermon in this country in St. Patrick's Cathedral, New York, last Sunday morning. Every seat was taken and hundreds stood in the aisles.

His Eminence spoke without notes or manuscript. He intended, he said, to give a little talk, just as he would to his own congregation at home. He took as his text a line from the sixteenth psalm, "God is wonderful in His saints," and applied it to St. Joseph. "The Church," he said, in honoring her saints, has a threefold object. First, she wishes to honor the saints and, through them, to honor God; second, she wishes to keep before her children the examples of perfection, and, third, she wishes to place her children under the special care and protection of these chosen servants of God.

"Now," said the Cardinal, "if we keep these three points in mind and apply them to St. Joseph, whose festival we celebrate to-day, we may gather some reflections which will benefit us very much."

Under the head that the Church in honoring her saints honors God, Cardinal Logue said that the saints were manifestations of God's infinite power, wisdom, mercy and glory. They show forth much more plainly the divine attributes than does the visible world around us.

"It is a mistake," said he, "to imagine that in paying honor to these chosen servants we detract from that supreme glory due to God alone. No, we approach God through the saints and honor Him. In them we find His noblest work and as we honor them we honor Him. They are the means by which we frail creatures are able to advance to the knowledge of His greatness and beneficence."

As to the value of the saints as models, the Cardinal said:

"We all know how much we are influenced by examples. We are drawn by examples, and, if so, what is more wise than the action of the Church in placing before us the most perfect examples the mind can conceive? Few of us attain the perfection that Almighty God manifested in them, but we ought all strive to bring ourselves as nearly as possible to their standard."

The value of St. Joseph as an example, in the Cardinal's opinion, consisted chiefly in his wonderful humility, his perfect obedience to God's commands, his purity and his charity. The Cardinal declared that there was no more perfect example of obedience in the world than Joseph's taking of the Holy Mother and Son of God in Egypt, at God's command, and remaining there until word came to him to return to Judea. Likewise, there was no more striking example of purity than in this man who made the guardian of "the most pure, perfect and spotless of God's creatures."

The great object of the Church in placing her children under the special protection of saints is, the Cardinal said, to allow them to enjoy the great influence which the saints have with Almighty God. Pope Leo XIII. had set a great example in this respect when he placed the whole Church under the care and protection of St. Joseph.

"That teaches us," said the Cardinal, "how deeply impressed that great Pope was with the great influence that St. Joseph can exercise in heaven."

"Remember," said the Cardinal in conclusion, "that we live in an evil age. The Church is being attacked on all sides as never before, since the days of the early persecutions. The persecutions now are not taking the same form, but there is, nevertheless, persecution without blood more dangerous than that which the early martyrs braved without fear, and that is the continual wear and tear of contumely against the teachings and practices of the Church. Worse still, some of those called by Almighty God to be teachers of the Christian doctrine have turned away and are teaching error. They can never overturn the Church; St. Peter's bark will weather the storm, but deeply impressed that great Pope was with the great influence that St. Joseph can exercise in heaven."

of the Church of God under the care of the great saint whose patronage we celebrate at to-day's festival."—Catholic Union and Times.

CATHOLIC NOTES.

There is a statue of the Blessed Virgin in Carara marble by a colored woman sculptor, Edmonia Lewis, at St. Francis' Convent, Baltimore, Md. Miss Lewis, who has a studio in Rome, is said to be the only colored sculptor of note in the world.

Mr. Henry Lane Kendall, one of the recent converts to the Church from Anglicanism, and who is now studying for the ministry, is a direct descendant on his mother's side from Ethan Allen of Ticonderoga fame, and whose daughter, Fanny Allen, was the first American nun.

Out of an estate of \$200,000 Mrs. Mary Ives, who died recently at New Haven, Conn., left \$107,000 to charity and public institutions. Fifty thousand went to the public library fund, she having previously donated the sum of \$300,000 for the building, St. Francis' Orphanage and the Little Sisters of the Poor each received \$1,000. Mrs. Ives was not a Catholic.

Father Doyle, rector of the Apostolic Mission House, has been commissioned by the directors of the Catholic Missionary Union to visit some of the seminaries in Ireland, England and the continent and explain the special methods and policies of the mission movement for non-Catholics that have secured such notable results within the United States.

Rev. Russell J. Wilbur, a former Omaha boy, after spending five years in the ministry of the Episcopal Church, was received into the Catholic Church at Florissant, Mo., Easter Sunday. Dr. Wilbur is the son of John E. Wilbur of the Nebraska Telephone Company, and when there was a member of St. Barnabas' Church. He is thirty-one years old, and is a graduate of the Northwestern University.

Cardinal Gibbons has just received from Pope Pius X, an apostolic letter in commendation of the Society for the Preservation of the Faith Among Indian Children and the Bureau of Catholic Indian Missions. This letter highly commends the Church in America. It pays a high tribute to American Catholics, declaring they have set an example worthy of being followed by the rest of the world.

Queen Victoria and Queen Marie Cristina of Spain, in the name of the committee of ladies of which they are the Presidents, have offered the Sovereign Pontiff for his Golden Jubilee a number of rich donations. Queen Victoria had contributed 10,000 francs towards the expenses of the gift. The Holy Father has sent the two Queens his most warm thanks and has declared that he has decided to send the chasubles to poor churches in Spain.

What is said to be the largest parochial school in the world, and one of the largest schools of any kind, was dedicated last Sunday in St. Stanislas' parish (Polish), Chicago. Vice President Fairbanks made the chief address at the banquet following the dedicatory services. The school will accommodate 4,500 pupils and is in charge of nearly 100 nuns. It is of fire proof construction, built of brown pressed brick and cost \$450,000.

Quite a notable conversion which took place recently at Dallas, Texas, was that of Mr. Charles F. Matthews, who made the profession of faith and was baptised conditionally by Father Hayes. Mr. Matthews is a well-known citizen, highly respected by the people of Dallas, among whom he lived for over thirty years. He formerly belonged to the Presbyterian Church and comes of an old American family. His grandfather was George Matthews, Governor of Georgia, a Colonel in the Revolutionary War and a friend of George Washington.

Preliminary steps for the beatification and canonization of Rev. Francis Xavier Seelos, C. SS. R., were taken recently, when an order was read in all churches of Baltimore from Cardinal Gibbons directing that all letters or manuscripts of the dead priest should be turned over to Rev. P. C. Gavan, chancellor of the archdiocese. The saintliness of Father Seelos while on the mission band of the Redemptorists attracted much attention. It is only after a lapse of forty years that the canonization process has begun. Father Seelos is the second member of the Redemptorist Order in this country to be discussed for beatification. Bishop Neumann, at one time rector of St. Alphonsus' Church, who was consecrated in Baltimore, has now reached the degree of "Venerable."

I know no surer way of shaking off the dreary crust formed about the soul by the trying to do one's duty, or the patient enduring of having somebody else's duty done to one, than going out alone, either at the bright beginning of the day, when the earth is still unrolled by the feet of the strenuous and only God is abroad; or in the evening, when the hush has come, out to the blessed stars, and looking up at them wonder at the meanness of the day just past, at the worthlessness of the things one has struggled for, at the folly of having been so angry and so restless, and so much afraid. Nothing focusses life more exactly than a little while alone at night, with the stars.—The Adventures of Elizabeth in Regen.

He is not only idle who does nothing, but he is idle who might be better employed.